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THE CHINESE RECORDER

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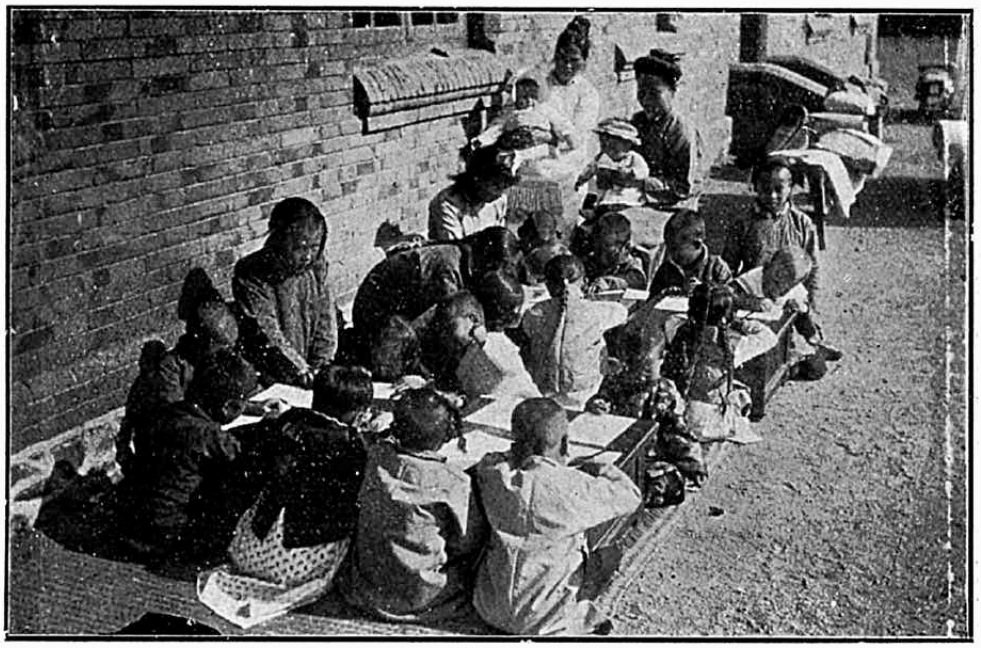
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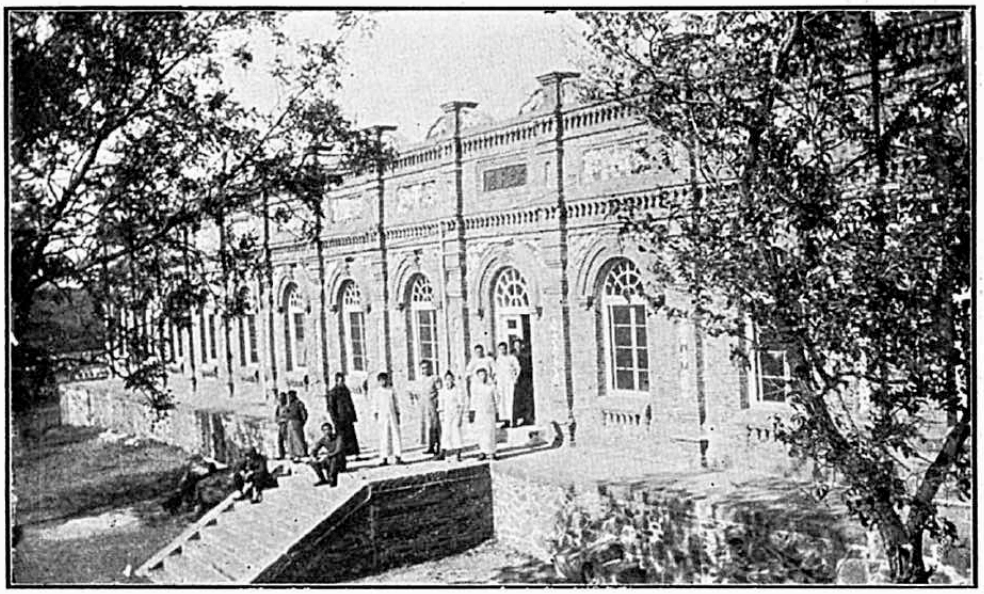
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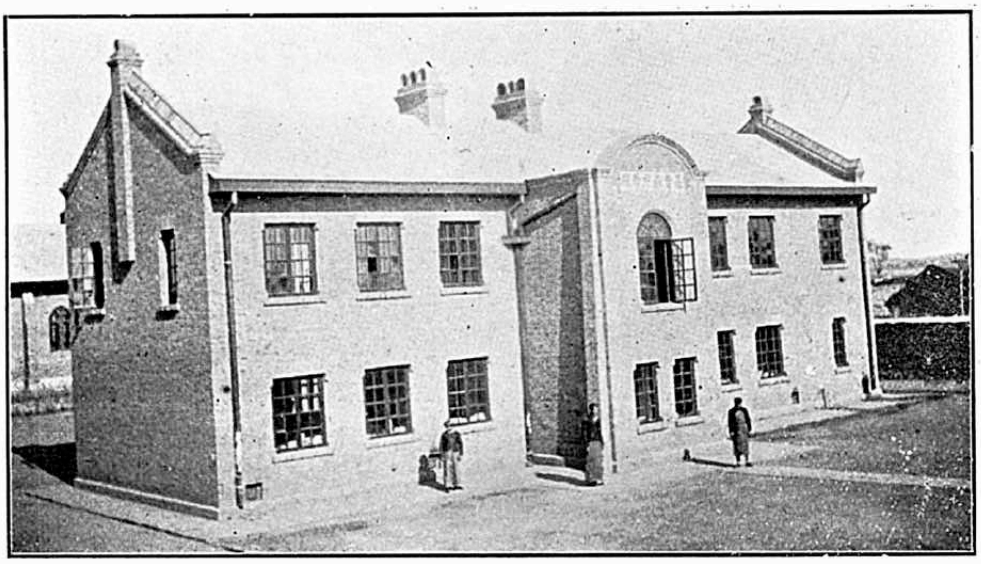
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SUNDAY SCHOOL KINDERGARTEN INFANT CLASS DRAWING, FAKUMEN, MAN.

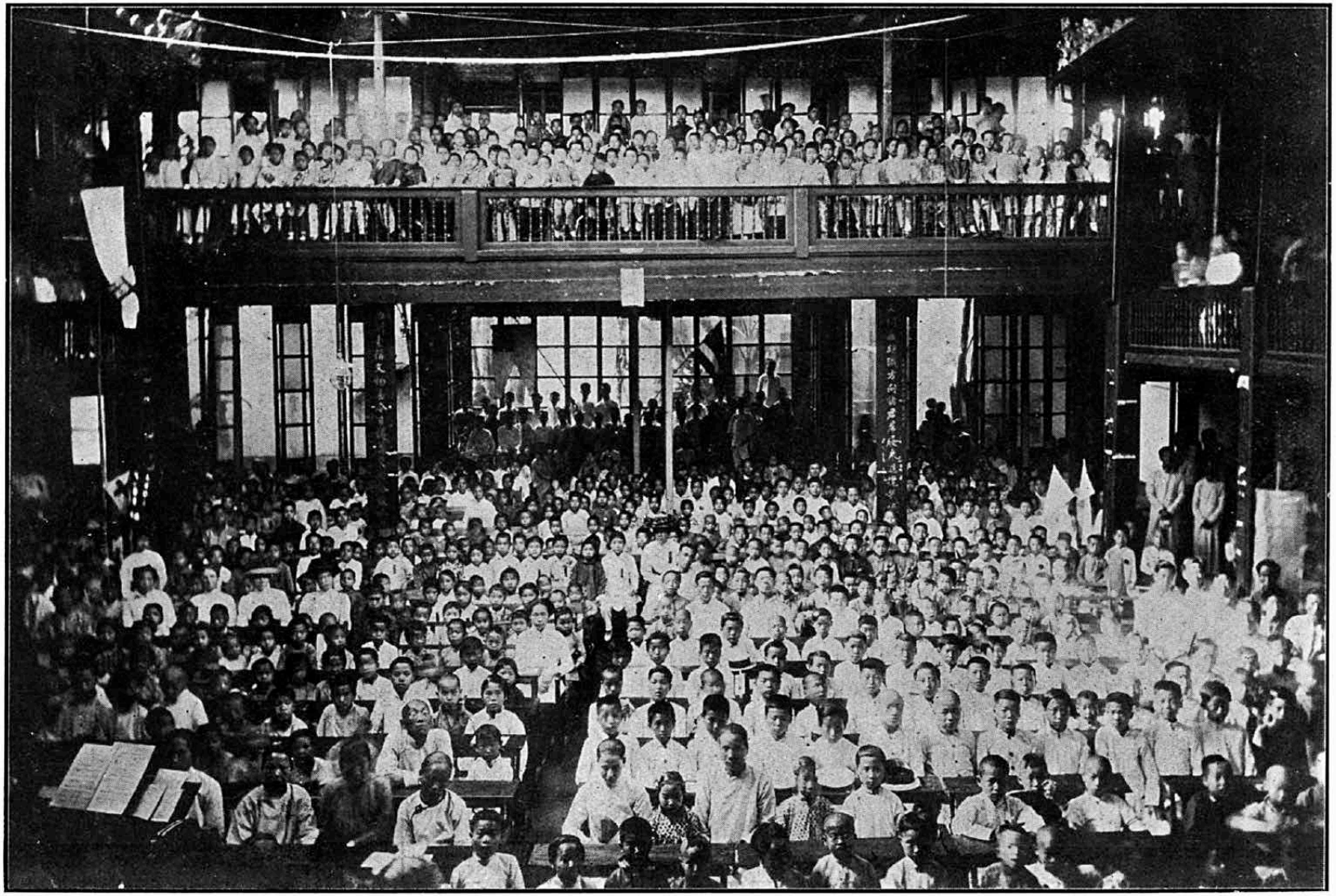


NEW BUILDING FOR CHINESE PUBLIC HOSPITAL, FAKUMEN, MAN.



CHRISTIAN MIDDLE SCHOOL, FAKUMEN, MAN.

See "Manchuria in 1914."



SUNDAY SCHOOL RALLY, CHEKIANG CLUB, 1914.

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VOL. XLVI JANUARY, 1915 NO. 1

Editorial

Our Special Number.

THE present issue of the CHINESE RECORDER is a special one in number of illustrations, size, and contents. The articles are widely though not exhaustively representative. Reliable statistical summaries under present conditions are unobtainable. We are looking to the China Continuation Committee to solve this problem. The articles, however, are specific reports from men engaged on the firing line of mission work. The progress indicated is clear and definite. It is evident that the work, be it educational, medical, or evangelistic, centres around the preparation of Chinese workers. This concentration on the part of the missionary body on the training of the Chinese does not militate against its evangelistic purpose and tends to greater general efficiency. The increasing activity of Chinese Christians is a prominent feature. Progress in self-support also is evident. We hope in the near future to investigate this more definitely. In some centres the movement for co-operation—as, for instance, in the Yangtze Valley and Canton Province—appears to be at a standstill: in Fukien and West China, however, progress has been most marked. It is significant that the outstanding events in evangelistic work during 1914 have been those conducted on a basis of careful organization and wide co-operation.

Evangelistic Work. A FEW features of the evangelistic work as touched on in these articles are worthy of special mention. Among these the definite progress made in reaching the long neglected Moslem population of China calls for thanksgiving and an appeal for increased support. Possibly the most prominent feature of evangelistic work in general is the change in the attitude of the gentry and influential people of China. This is frequently referred to in the articles. Not only do they show a greater tolerance towards Christianity, but there have been many instances of sympathetic recognition and assistance of evangelistic campaigns and Christian institutions. We may say that Christianity is now a positive force in the ranks of all classes of people in China. Another outstanding feature of evangelistic work is the development of plans for the nurture of Christians. Summer Bible schools are on the increase. The Sunday School as a feature of evangelistic work is developing rapidly. The war has not so far affected the use of the Sunday School Lesson Notes. In 1911, 27,000 of these were issued weekly: according to the last report this number had increased to 80,000 a Sunday. The increasing use and distinct emphasis on the need of pedagogical methods of teaching are prominent. Many men are engaged in special Sunday School work. There are also several Chinese Sunday School secretaries.

* * *

Medical Work. WHILE we have no special article dealing with medical work, we are glad to be able to add a few encouraging facts showing the general progress made throughout the year. There has been a marked improvement in the number of training schools for nurses, both male and female. There is a stronger realization on the part of medical missionaries in China that their most pressing duty is to train efficient Chinese medical workers. A clear distinction is being made between graduates from well equipped medical schools and helpers trained only in hospitals. There has been a strong movement to eliminate, as rapidly as possible, poorly trained medical students. The Nurses' Association of China has made progress towards the co-ordination and standardizing of the work at the various hospitals. Progress in the development of efficient nurses has been marked during the past year. The outstanding needs of this branch of work are: first, more men to translate medical textbooks into Chinese; second, more

extensive propagation of sanitary and hygienic principles amongst the Chinese; third, more efficient manning and equipment of present hospitals, dispensaries, and medical students.

* * *

Some Important Tendencies.

THERE is a strong movement in China in the direction of more efficient mission organization and the concentration of executive responsibility. The London Missionary Society and the Missions of the American Board are moving away somewhat from over emphasis on individualism towards organization which will work through committees aimed to co-ordinate the work more. This is also decidedly true of Northern Baptists and even the Missions of the Southern Baptist Convention have under consideration certain matters tending in the same direction. Then there is also concentrated and systematic study of the work of various phases of mission work as a whole. The results of such a study of the requirements of the educational missionary have been put forth by a special committee on the preparation of educational missionaries. The Language Study Commission which, in November of last year, visited seven centres where the study of the language is being carried on by missionaries is another instance of the same tendency. Their report should throw light on the general problem of the training of missionaries. Such movements are bound to result in greater co-ordination in the work of Missions as a whole. With regard to the problem of producing and distributing Christian literature plans are also under consideration for co-operative effort. Just what form these plans will finally take cannot yet be said, but we may confidently look for development, during the coming year, that will put the work of Christian literature on a more efficient basis.

* * *

Educational Work.

THE short article by Dr. Gamewell serves to show that the China Educational Association is endeavouring to bring about a balanced system of mission schools by laying emphasis upon the need of well equipped primary schools. There is a feeling abroad, also, that an increase in the number of colleges and universities might well wait until we have more workers for those which exist. Progress in the co-ordination of our school work is indicated in the appointment of two district superintendents of schools—one by the Southern Methodist Mission and

another by the American Presbyterian Mission. The West China Christian Educational Union has for some time had a secretary giving his time to the development of educational work in that section. It should be noted, that while definite data thereon are not in hand, yet much of the present activity in the Chinese Church is due to the presence of those who have been through mission schools. There is also increasing activity on the part of modern trained men in respect to the educational system of the Chinese Government. Some of these leaders are Christians and the product of mission schools in part. A significant Educational Conference is planned for 1915 to meet in Tientsin, to which three Chinese educational workers will be sent as representatives from each province. The first college for teachers in normal and middle schools is to be started in Nanking during the current year. Mission schools should take steps to keep in close touch with these movements.

* * *

The Great Needs. WHILE there has been a decided change of emphasis with regard to institutional and evangelistic work there is still great need for further emphasis on the main purpose of mission work. Dr. E. D. Burton in an article in the October number of the *International Review of Missions* on "The Findings of the Continuation Committee Conferences in Asia on Education," remarks "In China no conference expressly mentions either conversion or permeation among the purposes for which schools are maintained." Mr. Sidney Clark, who has visited most of the large mission fields, in an article in the same magazine on "Is Foreign Mission Work out of Balance?" says, "For it is not overstating the case to say that many missionaries are forgetting how to evangelize. And the lost art must be recovered, for world evangelization has hardly yet commenced." These utterances show the need of mission work in China with regard to its main function. Another outstanding need is that Chinese Christians should have a deeper realization of the part they should play in the future propagation of the Gospel in China. The Chinese Church does not yet recognize its responsibility nor feel its own power in this regard. Again, there is need of more co-ordination between the various phases of mission work in China. The work of Missions should in its main features move as a whole. The day of individual missionary effort and isolated Missions is passed. The co-ordination and organiza-

tion of the missionary body in China does not approach in size and is certainly no more intricate than that of any big trading concern in the United States. The chief need of educational work is more concentration. We need a complete system of schools that will serve all our mission work. A few definite fundamental principles need to be thought out and accepted by us all. Are we, for instance, to do all we can to educate China as a whole? Judging from the expressions heard in the Continuation Committee Conference in China and the recommendations made in the Findings, the idea of a large section of the missionary body is that the responsibility for educating China is upon us. Another question, however, which needs to have more emphasis is: Ought we to have in connection with our mission work a complete system of schools to train primarily the Christians and be the nucleus of a system of Christian education to be carried on by the Chinese Church? The present situation wherein all kinds of apparently limitless demands for money are being sent home is, to say the least, confusing to those at home. The intensive development of educational work is its outstanding need.

* * *

Devotional Literature. The following from an article in the October 1914 issue of the *International Review of Missions* by Dr. Joh. Warneck, is significant.

"Our converts are in danger of appropriating Christian terminology, the 'language of Canaan,' and availing themselves of it in phrases which seem very pious and yet are for them forms of speech and not the natural expressions of their own spiritual life. The literature supplied by us should powerfully aid in this contest with those heathen traditions peculiar to each people and which are so subtly operative in their effects. According to my experience the devotional literature supplied by the missionaries is in many cases too European, occupying itself too little with those things which of necessity trouble the young converts and calling insufficient attention to the peculiar dangers in their path. For this reason it is in my judgment not well for us simply to translate good American or European literature. We ought to give the converts more than translations, namely books which are written in recognition of their special needs and with sympathetic understanding of the questions which trouble their souls and the difficulties which obstruct their path. It stands to reason that a Chinese convert needs different devotional books from an Englishman, and the best which Germany or America offers in this respect will not speak to the converted negro of what his soul requires after its deliverance from the lowest idol worship. He who writes devotional literature

in the mission field must be in intimate contact with the inner life of those for whom he writes."

* * *

The War and Mission Work in China.

It has been suggested to us that an article on the probable effects of the war upon mission work in China would be very timely. The suggestion is a good one. Up to date, however, the data that might form the basis of such an article are too indefinite. Furthermore, the effect of the war upon mission work has not been as great as was anticipated. A philosophical discussion of the relation of the war to Christianity is hardly within our province, for mission work in China is still going on and we have hardly adequate space for the many excellent articles thereon we have been able to secure. While the first fears with regard to the effect of the war upon mission work have passed, we are not yet in a position to venture a prophecy that in this respect the war has done its worst. We have been able to gather a few facts that will throw light on the present situation and furnish food for thought and subjects for prayer with regard to the future. In the U. S. A. the situation is well summed up in the Quarterly Bulletin of the Home Department of the Board of Foreign Missions of the Presbyterian Mission in these words.—"There is no reason to anticipate that the ability of the American people to maintain their missionary work has been or is likely to be seriously impaired." Of course the American Mission Boards are planning cautiously. The Y. M. C. A. is engaged in a special campaign to complete the budget for 1914. With regard to the continental societies, which naturally have been hardest hit, the situation has not changed greatly: in the case of some of them the situation will likely become acute, and necessitate after the war a tremendous burden of reconstruction. The China Continuation Committee is from time to time receiving funds which, in accordance with the wishes of the donors, are given to certain mission societies to assist them over the present strain. The effect upon British mission societies has in general been less than was anticipated. The London Missionary Society reports that the situation is at present satisfactory. Beyond the failure to secure passage for new missionaries, owing to the commandeering of ships by the British Government, the China Inland Mission has not felt any marked effect of the war upon their funds or work. The Church

Missionary Society likewise, while endeavouring to economize, is proceeding without any set-back to the general work. The Baptist Missionary Society, however, has ordered a 25 per cent. reduction in all expenditures for 1915, which will necessitate considerable readjustment of their work. The contributions from the British section of the World's Sunday School Union have fallen off, and the China Sunday School Union has been compelled to look to the American section to make this good. The Christian Literature Society and the tract societies are having to economize also. But taken in general the situation is encouraging. Such reductions as are necessary will tend to stimulate the Chinese section of the Church in China. In the article on work in Canton there is special reference to the way the Chinese Christians have already responded. Affairs in general will need to get much worse before the situation will in any sense approach the character of a set-back of mission work in general. The *Mission Field*, the organ of the Reformed Church in America, suggests that the "war almost necessitates a great evangelistic effort throughout the non-Christian world." The idea of this is to off-set the danger that exists of a misinterpretation of Christianity.

* * *

A Word to Present, Past, and Future Subscribers.

In our last issue we referred to the wide range of subjects of vital interest to the missionary body to be treated in our pages during the year on which we have entered. We would like to emphasize the present and future value of the RECORDER to the missionary in China, in view of the fact that a good percentage of those who drop their subscriptions or fail to subscribe at all, do so because of their arrangement to read some other friend's RECORDER, or may be to share in the payment of a subscription. The cost is too small to run the grave risk of future chagrin at not having taken the earliest opportunity of keeping a file of the RECORDER. The RECORDER is the only paper of its kind in China.

Some subscribers have recently had to drop the RECORDER through financial stringency. Perhaps some friend, not so affected by war conditions, seeing this, might like to help such to keep their subscription and interest alive. Some others have taken the magazine for one year only. The January number is not being sent them, but should they, in some way, catch sight of this notice we would like them to know that for a month or two we will print extra copies in case they wish to join in later.

By an unfortunate error on page 50, W. W. Warren was printed instead of G. G. Warren.

The Sanctuary.

'The effectual, fervent prayer of a righteous man availeth much."—St. James v, 16.
"For where two or three are gathered together in my Name, there am I in the midst of them.'
—St. Matthew xviii, 20.

Pray

For the mighty working of the Holy Spirit of God in the hearts of Chinese Moslems (p. 11).

That the Chinese Church may grow in love sufficiently to be able to meet the call to evangelize the Moslems (p. 11).

That more missionaries from home and more of those already in China may be set apart for work among the Moslems (p. 12).

For a better balancing of missionary educational work by strengthening that done in the elemenary schools (p. 13); the continued improvement in these schools in Shantung (p. 33), and for more and better trained teachers in those in Kiangsu (p. 36).

For a closer contact between the mission and government schools (p. 13) and that the effort of the Kiangsu Educational Association to bring this about may be successful (p. 14).

That the Bible classes now forbidden in government schools may again be allowed (p. 28).

For more industrial teachers in Kiangsu (p. 36).

For more co-ordination between the different branches of work in Fukien (p. 44).

For spiritual awakening in the Church in Manchuria (p. 16), in Shantung (p. 31), in Fukien (p. 44), and in Kwangtung (p. 45).

For more efficient Chinese pastors and other Christian workers in Manchuria (p. 17), in Shansi (p. 20), in Chekiang (p. 40), in Kwangtung (p. 46) and in Szechwan (p. 53).

That the Chinese pastors and Christian workers may have their needs fulfilled and be capable of most efficient service (p. 31).

That the opening given by the increased easiness with which audiences may be attracted now may be used for the advance of Christ's Kingdom (p. 29.)

For more direct evangelism in Kwangtung (p. 47).

For more work and more prayer in Anhwei (p. 49).

For advance in Yunnan—a great advance—and that the tide of idolatry lately encouraged may successfully be stemmed (p. 60), and for strength to stand firm against all temptation to idolatry in Shansi (p. 18).

For more foreign workers in Shansi (p. 20) and in Yunnan (p. 59).

For more hospitals and medical workers, and for more work for women and girls in Shansi (pp. 20, 21).

For needed "machinery" in Manchuria (p. 17) and in Chekiang (p. 40).

For more effective systems of training and instructing enquirers in Chekiang (p. 41).

For a greater spirit of initiative on the part of the Chinese in Shansi (p. 21).

That many of China's leaders may be brought into touch with Christian work (p. 27).

That some successful method may be found for the wide distribution of Christian literature (p. 36).

Give Thanks

That so much has been accomplished in the past with such inadequate agents so imperfectly trained (p. 23).

For the altered conditions which give openings hitherto unknown—everywhere (p. 29); especially in Chekiang (p. 36), in Fukien (p. 43), and Shantung (p. 30).

That the blood of the martyrs has once more been the seed of the Church—as in North China (p. 29).

For the help found in the large number of new buildings added during the past five years in Fukien (p. 42).

For the large increase in Church membership this past year in Shansi (p. 18).

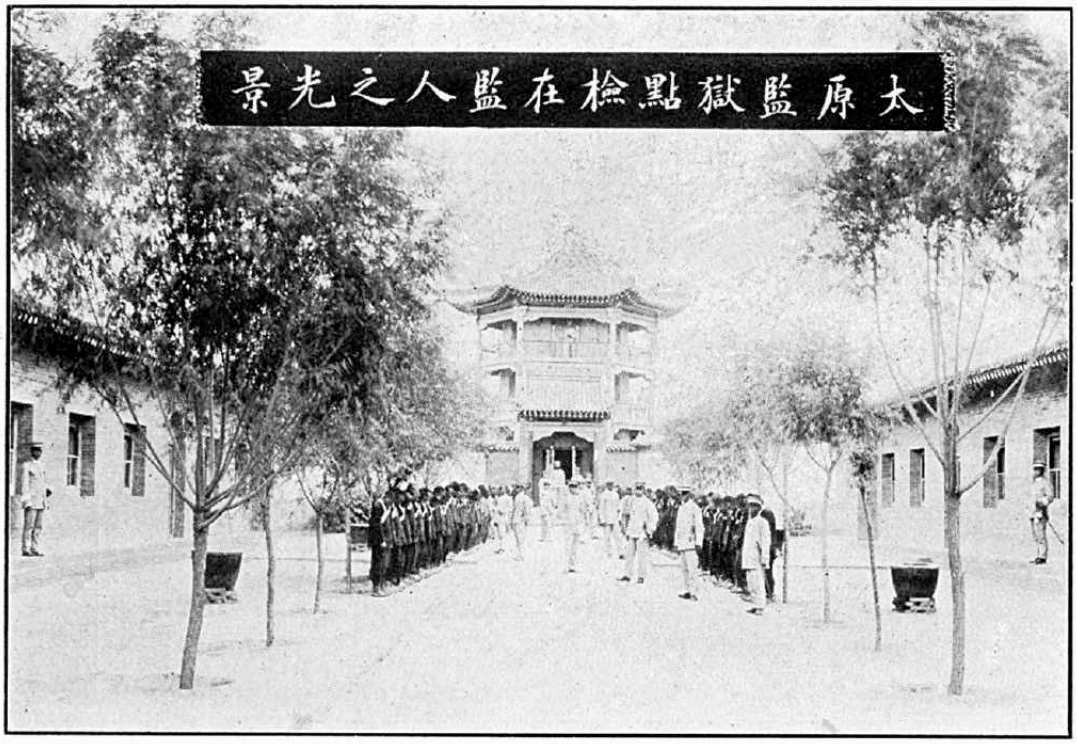
For the example of interest and enthusiasm shown by one man in Peking who has given thousands of Testaments and in other ways borne witness (p. 24).

For the witness of a prominent general in the army in Peking, of love as embodied in the teaching and words of Christ (p. 24).

For increased generosity in giving for churches and chapels on the part of the Chinese (p. 39) and for self-support, in Kwangtung (p. 45).

For the increase in number and efficiency of day schools in Chekiang (p. 37).

For the assumption of leadership and development of initiative among the Chinese in Fukien (p. 43) and Kwangtung (p. 45).



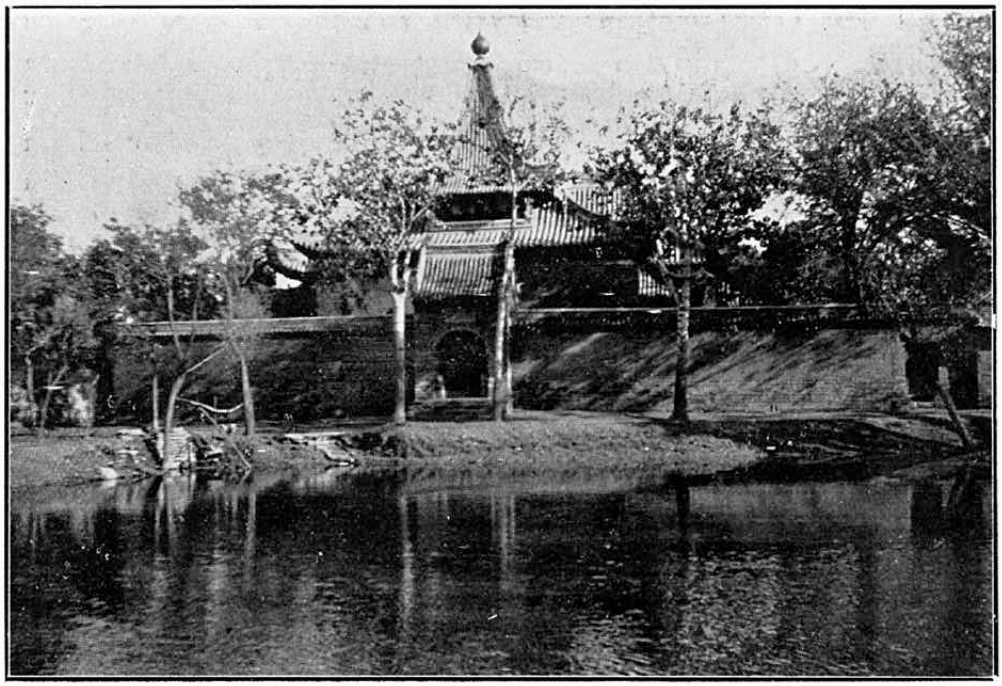
I. The missionaries have been invited to preach to the prisoners regularly.



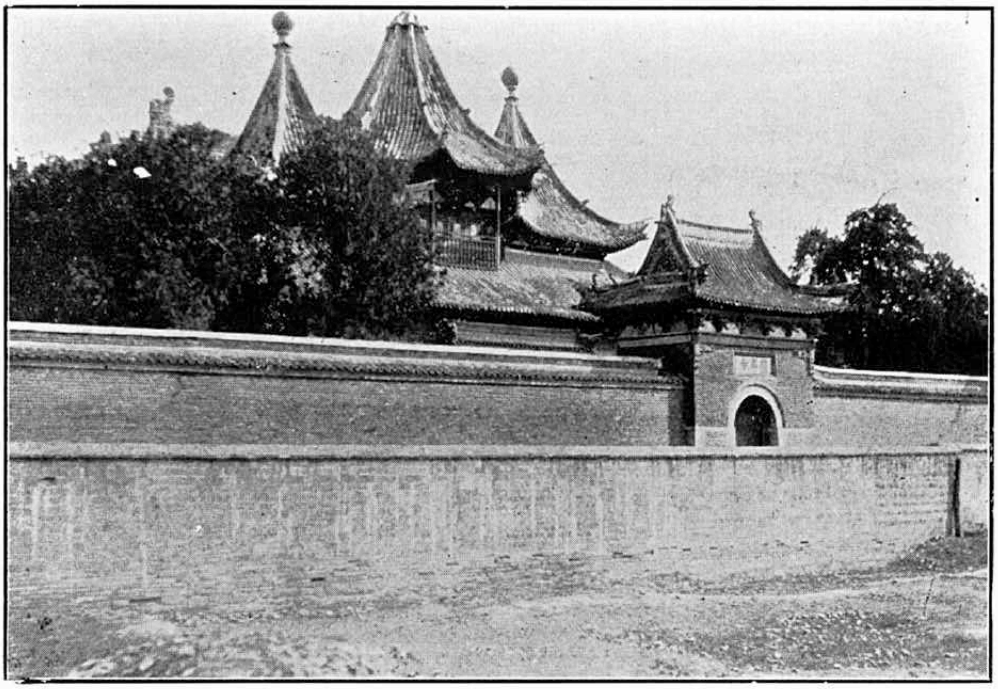
II. The government lecturer warning the prisoners after an execution.

THE MODEL PRISON, TAIYUANFU, SHANSI.

See article on "Progress and Needs of Mission Work in Shansi."



NORTH CHINA MOSQUE.



"BEAUTIFUL FOR SITUATION" (NORTH CHINA MOSQUE).

See article on "Among Chinese Moslems."

Contributed Articles

Among Chinese Moslems

F. H. RHODES.

IN the work among Chinese Mohammedans can "progress" be reported? Yes, thank God, it can. Are there any "pressing needs?" Certainly there are pressing needs, and we should face them. But since the editor asks for a short paper, we must be brief.

PROGRESS.

1. This difficult but encouraging work may now be said to have a status in China. For long enough this work, like an uncared-for orphan, has been knocking at our doors, seeking a home, and claiming attention. Now, in the providence of God, work among Chinese Mohammedans is entering into its own rightful position; the burden so long neglected is being cheerfully shouldered; and the task each of us piously hoped someone else would attempt, is being prayerfully faced by not a few missionaries. No list has been, or is likely to be, published, giving the names of such workers: we can, however, speak with thankfulness concerning one hundred such men and women, and doubtless there are many more definitely attempting to reach the Moslem people in this land. "To God be the glory, great things He hath done."

2. As missionaries, we know the field better than ever before. In the past, data concerning the problem of Islam in this land were not a little perplexing. What *was* known, *was so little* known, while the great unknown was too often—like our early days' maps of Africa—filled in with "general information" more or less inaccurate. Now we see things more clearly, and know the field better. Not a few missionaries (had they the time to spare) could to-day fill in their own maps with facts concerning the Moslems in their districts. It is a real sign of progress when we know our field.

3. We know our Moslem neighbours to-day better than ever before. We respect them; we sympathize with them; and, for Christ's sake, we love them. The more we know of

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

their cast-iron creed, and their man-made religion, the more we desire to help them. "We have found the Messiah." He has found us and we see clearly our Moslem friend's great need, "Christ, and Him crucified." We also know that it is not true that all Moslems are satisfied and confident in their own religion. The response that some make to a sympathetic, prayerful approach puts our weak faith to shame. Yes, we now know our Moslem neighbours better, and we wonder why the Church of Christ has so long neglected them.

4. The Mohammedans are beginning to know *us* better. This is essential if we are to be a help to them. From different parts of the field evidence is forthcoming that some Moslems are beginning to recognise a 'friend,' rather than a 'propagandist,' in the Christian missionary. This is all to the good, but we need to be watchful that such friendship does not lead to the veiling of the "glorious Gospel of Christ." So long as the truth is spoken in love, the straighter we are where the Gospel is concerned, the more highly will the Moslem value our friendship, and the sooner will he be led to see his own need.

5. Individual Mohammedans are stretching out their hands to followers of the Lord Jesus Christ. The old cry—so full of pathos—"Come over and help us," is ringing in our hearts to-day. Inaudible to the outer ear it is true, but clear, and increasing in urgency as we note their attitude, and recognise "the signs of the times." It would not be wise to write more fully concerning this important progress; correspondence proves it to be a fact. We may perhaps be permitted to refer to one feature of this progress: requests from individual Moslems, asking for Christian literature, have come to hand from six provinces. The writers are personally unknown, their correspondence is of recent date, and their appeal is heart-searching. The words of one such request may be given here in order to stir up our zeal, and quicken our faith:—"Will you send any books you have containing the doctrines of the Christian religion, in order that I may choose that religion which is true?" Under whatever circumstances the words were written, they constitute a clear call to Christian workers.

6. Chinese converts from Islam are witnessing to the Lord Jesus Christ among their own people. We know of at least six such native workers. One of these men, whose ances-

try for several generations were well-known Mohammedans, himself at one time a student for the position of Mullah, spent some time this summer in visiting neighbouring Mohammedan centres. "He visited several cities, and gained access to several mosques. The books and tracts he carried with him were gladly received, and to the assembled mullahs and students the very words of Christ were read. As opportunity offered, he preached to these leaders of Islam, and his message was this . . . this same Jesus whom you recognise as one of the Holy Men, is very God of very God, and the Saviour of the World."

7. Requests for prayer on behalf of individual Moslems, and for the work among this people generally, have come from workers in nine provinces. Baptisms of individual converts—earnest of the coming harvest—have been reported (during 1913-1914) from some eight provinces. Surely God is visiting this long-neglected, but important element in China's millions, and calling out from their midst "a people for His Name."

PRESSING NEEDS.

1. More prayer for the whole work among Mohammedans. "There are dormant buds all around us; secret believers who dare not show themselves yet, waiting for a breath of Pentecost. We cannot wish that they should be set free in any other way." We need to earnestly pray for the mighty working of the Holy Spirit in these Moslems' hearts.

2. The Chinese Church needs a baptism of love to prepare it for the great work waiting among the Mohammedans. "It is still true," said a worker of wide experience and mature judgment in a recent conversation with the writer—"it is still true that the Chinese Christians are unwilling (as a rule) to work among Mohammedans." Is it not possible that our faithlessness concerning this people—a faithlessness the whole Church of Christ needs to confess—has influenced our Chinese fellow-believers?

3. We need a holy boldness to enable us to enter the many doors "nailed open" in the providence of God. It is perhaps inevitable that there will be some good brother "Ready-to-halt," who will proceed to pour cold water on any suggestion of a forward movement. He will tell us, "This is not the time to advance; rather should we retrench, and prepare for the 'lean years' that may follow this great world

conflict." But when God's call to "Go forward" is sounding, are we not on rather dangerous ground when we stop to hear what "Ready-to-halt" has to say? Has the Almighty not foreseen this world crisis? Has He not definitely forewarned concerning these very days? Are His resources at stake because earthly securities are trembling? Is it not a fact that, "the great Missionary Societies of the Reformed Churches were founded amid the throes of European war?" (Weitbrecht). Does the policy of 'Advance' necessarily depend on "foreign funds?" The thrilling story of God's work through the Korean Christians, and the same mighty power at work among the West China aborigines, convey lessons of deepest import as we consider financial supplies! The Gospel has been carried by the Christian tribesmen far and wide over the mountains in West China; mainly at their own cost they have carried the Gospel to men speaking other dialects, requiring at times the services of an interpreter; from their lonely districts the Gospel of Christ has "sounded out" far and wide even as was the case with the Thessalonian church. The appeal for a return to New Testament principles, an appeal which is carrying conviction, and daily growing in insistence, should be prayerfully considered by all workers attempting the evangelization of the Mohammedans. A spontaneous testimony freely given will carry weight with the Mohammedan to a far greater extent than we have perhaps anticipated.

4. We need the help of more missionaries on the field, as well as new workers from home. We appeal to friends now weighing the pros and cons, to join the ranks, and to share in the joy of making Christ known to this neglected people. "The Gospel of (our) Salvation" is just what they need. The crumbs spared to these hungry souls will not impoverish the native believers: the spiritual life will be all the fuller and richer; the church will learn her lesson; and the example you set may lead to self-sacrifice, which is so essential to a vigorous growth in the Chinese church.

5. We need more missionaries set free to specialize in this work. Some are now contemplating this step: we appeal to the Home Boards, and to the Field Committees, not to withhold their consent. Work among Mohammedans in China is just in its infancy; the great need of these men, women, and children, bound in Islam's chains, calls for more sympathy,

more prayer, and for a fresh consecration to the Lord Jesus Christ who has set before His church this "open door."

"One step thou seest—then go forward boldly,
One step is far enough for faith to see:
Take that, and thy next duty shall be told thee,
For step by step thy Lord is leading thee.

Stand not in fear, thy adversaries counting:
Dare every peril save to disobey:
Thou shalt march on, all obstacles surmounting,
For I, the Strong, will open up the way."

("As thou goest step by step I will open up the way before thee." Prov. 4. 12.)

Educational Work: Progress and Needs

FRANK D. GAMEWELL.

AN adequate estimate of the progress and needs of educational work manifestly cannot be covered by an article limited to a few hundred words, but we would call attention to some encouraging facts.

The increasing conviction that the higher phases of education have occupied thought to the exclusion of the fundamentals has found expression in a definite campaign for elementary education, in which the Educational Association of China is seeking to co-operate. The crystallization of this conviction in a definite program is a hopeful sign. The desired results will only be obtained by persistent effort often under discouraging conditions, for at the foundation of better elementary schools must be better school teachers, and this demands better provision for teachers, in all of which there is a time element.

There is widespread recognition of the evident truth that mission schools can at best hope to educate only a limited number, and that the great work of education in China must be done by the Chinese, either under the government or through other Chinese channels.

Mission schools should be model schools. We have been keenly conscious of the need of contact between mission schools and government schools. The problem of bridging the existing chasm has taxed the thought of all. Its promised solution for the province of Kiangsu would seem to be found in the very encouraging action of the Kiangsu (Government) Educa-

tional Association which has taken the initiative in this matter and has appointed an Information Committee whose object is thus defined :

"The chief function of this committee is to create a better understanding and to promote a cordial relationship between the Association and foreign educational institutions in this province."

We hope that the success of this movement may stimulate action in other provinces.

In an expanding work the material equipment is perhaps never fully met, but there has been much activity in many educational centers in providing necessary buildings. While there are instances where more adequate material equipment is demanded we believe that in the main the emphasis should increasingly be placed on the training of teachers and improving the quality of the work done from the elementary schools upward. This statement is not intended as a reflection on work already accomplished. Progress seems to demand successive emphasis of successive phases of the work. The ideal would be to carry every interest forward with due emphasis of each. In the actual achievement, however, the mind tends to become overshadowed by the work in hand. This has been true to some extent regarding the necessary material equipment. Taking China as a whole we believe the emphasis should be increasingly placed on an improved quality of work from the foundations up, having especial reference to the equipment of teachers, both Chinese and foreign.

Manchuria in 1914

F. W. S. O'NEILL.

"THE most striking progress in Manchuria has been backwards, but if it has been to as much purpose as General Joffre's masterly retreat, why, it has not been vain." Such is the estimate of our position by a senior Scot. Though in 1913, 1,748 were added to the Presbyterian Church by baptism, that figure represents a smaller proportion of the total membership (which is now 25,942), than in any of the last nine years. At our last Synod 17 out-stations were reported closed. Out of 60 Kirk Sessions, only 13 support their own pastors.

I.

Nevertheless, there are lines of progress to be noted.

1. The Danish Lutheran Mission is steadily advancing towards closer co-operation with the Presbyterians. Manchuria can now be fairly covered between us. How inconsiderate, therefore, is the action of an uninvited Mission which, not by the door of comity, has stolen into the Lutheran sphere!

2. In the two provincial capitals, Moukden and Kirin, the Y. M. C. A. has taken a firm hold. In the third capital, Tsitsihar, a Y. M. C. A. is to be opened by the Danes. Fine sites have been given in Kirin, and the Governor is himself prosecuting a canvass for subscriptions. In other centres we have seven Student Institutes, mostly begun this year, under Chinese graduates of our Arts College.

3. There has been a marked advance in educational equipment during 1914. The new buildings in Moukden include the Theological College, the Girls' Normal College, and a dormitory block to accommodate 120 students for the Union Medical College. New middle schools were erected in Liaoyang, Chaoyangchen, and Fakumen.

In the Lutheran Mission, the experiment has been tried of conducting a women's industrial school, where in about two months poor women can learn to support themselves by needle-work. For our Synod industrial scheme, the Chinese Christians have taken up shares amounting to over Mex. $9,000. Recently the St. Nicholas School for Blind Girls, founded by Mr. and Mrs. R. T. Turley of the B. & F. B. S., came under the notice of the President of the Republic, from whom a gift of $300 was received.

In order to co-ordinate all school matters in the Church, Synod has appointed a Board of Education, in connection with which a remarkable innovation indicates how changed we have become. One of the members of the Board, a young Chinese teacher of ability and spiritual power, is a woman!

4. Perhaps the clearest evidence of growth has been in the development of the Chinese leaders of the Church. Our governing body, the Synod, now contains a large majority of Chinese members, *i.e.*, pastors and elders. "Last Synod three-quarters of the speaking (and all to the point) was done by them, and the camaraderie was delightful." One result of the harmony between the leaders of both races is that the Independent Church movement commands almost no support

from the Chinese presbyters. In fact, the two Independent congregations in Manchuria seem to be moribund.

It is a sore point with us that the Lord's Day is so lightly appreciated. Not more than 40% of the members keep the whole day. This year an honorary Irish missionary, Dr. Elizabeth Beatty, issued a vernacular booklet on the subject. At the Synod she delivered an address which greatly stirred the Chinese. They asked for and obtained its publication.

Anyone who saw our printed Report of the 1914 Synod, with its sheets of careful statistics, would hesitate to regard our progress as being backwards, especially if, in addition, he was deluged with Pastoral Epistles on a variety of important topics. The total income for the year from Chinese sources was Mex. $35,230, an increase of $8,250 over the previous year.

One further line of advance may complete this sketch. The China Sunday School Union has given us a real uplift. To Mr. Tewksbury our sincere gratitude is due. Last summer, at the Peitaiho Training School, four Manchurian delegates were present. One of these, on his return, held a normal class for the district evangelists (he himself being the youngest), lasting for two weeks, and subsequently toured the district in the interest of the Sunday School. Still more significant—we have now some Kindergarten Sunday Schools. For example, in Fakumen Dr. Isabel Mitchell, assisted by 15 Chinese girl teachers, superintends 100 small heathen and Christian children.

II.

In the Church of the Apostles, where spiritual life was vivid and abounding, organization was slight. The Roman Church at its best shews that an elaborate ecclesiastical system may coexist with deep religious vitality. In Manchuria we need both. "I fear that, on the part of the Church generally, spiritual life never was lower"—is the judgment of our Nestor. The testimony of a second year man is no less staggering:—"As yet I have only met one Chinese Christian who impressed me with a real, sane, eagerness to win souls for Christ. . . . . I expected at least the vigour of a new Church, and in this I have met with my greatest disappointment in China."

1. Our first need, then, is an awakening from the Spirit of God. Can this be achieved by organization? The Danes have "planned for a definite evangelistic campaign, that in the course of three or four years would cover all the cities and a

number of the larger villages." A committee of our Synod is arranging for an Evangelistic Campaign for students, to be held in the autumn of 1915 in Moukden and perhaps also Kirin. We are looking forward to having Mr. Eddy with us at that time.

2. We require some better machinery. At the top, our Church is well constructed. Yet even there we are a long way behind the example of Japan. Possibly before long, we may demit the control of all, including foreign, funds to joint committees of Chinese and Britons. It is as much the Chinese diffidence as British caution that delays this necessary consummation.

We are proud of our Synod, but not of our congregations. The women attend church better than the men. The congregational unit is too slack. Social service, friendly intercourse, esprit de corps,—in all these things our defects are culpable. How to collect a fair sprinkling of the members for a month's Bible training, as is done in Korea, is an unsolved puzzle. No more glaring need confronts us than that of men with the pastor's gift. Whether the seven Arts College graduates, who are Student Volunteers, if they fulfil their vows and study for the ministry, will make a change in this respect, we do not know. Certainly, the future is with the young people, of whom, owing to the increase of our schools, we have now far larger numbers than formerly coming to church. It may be that more schedules and index-cards would tighten the loose structure. But even without vexatious novelties or extraordinary upheavals, it would be possible, by sympathy, prayer, and discipline, to organize our splendid material into an Army of Salvation that nothing in China could defeat.

Progress and Needs of Mission Work in Shansi

H. R. WILLIAMSON.

SHANSI has an estimated population of close on 10,000,000 souls, for the evangelisation of which the responsibility is shared by five foreign missionary societies, viz., the China Island Mission and its Associates, working the northern extremity, southern middle, and southwestern extremity of the province; the English Baptist Mission, occupying the capital city, surrounding district, and a line of

stations due north of the capital; the American Board of Foreign Missions, responsible for the district below the capital, and extending westwards to the Yellow River; the Church of the Brethren Mission, which has recently undertaken charge of the mid-eastern section; and the Tsechowfu Mission, which is working in the southeastern corner of the province.

These five Mission Boards have foreign missionaries resident in forty-six centres, which are fairly evenly distributed through the province in rough proportion to the native population, the district N. W. of the capital having very few workers but a sparse and widely scattered population. The total number of foreign missionaries in the province is 220, and there are probably double this number of Chinese fellow-labourers.

Qualified medical workers are in residence at eight centres, but well equipped hospitals are established at only five of these.

In addition to the general evangelistic work, elementary education for both boys and girls is undertaken by all Missions throughout the field, and schools of middle grade for both boys and girls are conducted at four centres. There is a large orphanage with industrial school attached at Saratsi; Bible schools for training male evangelists at Fenchowfu and Hungtung, and a training school for women workers at Hochow, and a branch of the Y. M. C. A. is established in Taiyuanfu.

According to latest figures received, there are about 4,500 baptised members of Protestant Churches in the province.

PROGRESS DURING THE YEAR.

The number of Church-members has been increased during the past year by an all-round average of 12%. The percentage of increase in some districts has been particularly large, amounting to as much as 40% in one or two cases. Most districts report an increasing willingness on the part of the people to listen to the Gospel message, but from one or two places comes the report that a reversion to idolatrous practices is notable. In the capital city and at many other centres throughout the province relations between the officials, educated classes, and the missionaries have shown a marked cordiality. The Military Governor attended the meeting held for prayer for peace in the church building, the Civil Governor and other prominent officials sending representatives. In Fenchowfu the missionaries were invited to take over the control of the government middle school there, and at the capital and in

several other cities missionaries have been invited to take English classes in the government schools. This work has led to very good results spiritually. Either at the schools, the Y.M.C.A., or Mission premises, Bible classes have been formed with an excellent attendance of students. Sinhsien reports two baptised during the year as a direct result of this work, while there and in Taiyuanfu there have been some twenty enrolled as enquirers. At Fenchowfu very large numbers of gentry have been gathered for regular weekly Bible study ; at Taiku large temple premises have been placed at the disposal of the missionaries for lantern services ; and at Kiangchow there has been much in the way of opportunity for reaching the educated and wealthy classes.

A scheme for federation of the foreign missionary Boards has been proposed, and the year has seen considerable progress in this direction. Representatives from four out of the five missions have discussed the proposals, and mutual agreement on several important points of united mission policy has been reached.

Co-operation between the foreign missionaries and Chinese has also been in the forefront. At Taiku all the out-stations are financed by a missionary society, into the treasury of which are paid the receipts from the Home Board and the contribuions from the Chinese. Five of the six out-stations during the year have organised as independent churches, but are not yet on an independent financial basis. The Baptist Mission is also proposing to form an Advisory Council consisting of Chinese and foreigners to advise on many financial matters.

Closer union within the separate Missions has also had prominence in the year's mission policy. The C. I. M. has brought the various churches in particular districts into closer relationship with each other, and the E. B. M. is seeking to unite all the churches of its field.

One or two districts report new out-stations opened on the initiative of the Chinese church and entirely maintained by them.

In the medical mission department the C. B. M. reports new reinforcements for both of its stations; the E. B. M. has opened a new hospital at Taichow; the A. B. C. F. M. has completed the erection of new wards and a main building at Taiku.

NEEDS OF THE WORK.

From all parts of the province comes the cry for more efficient Chinese workers. The C. I. M. is tackling the problem seriously in its Bible training school at Hungtung, and the A. B. C. F. M. has established a preachers' training institute at Fenchowfu; Mr. Knight of the C. I. M. has also been rendering invaluable help with his district Bible classes and Summer School, but this great need is most inadequately provided for at present. In very few of the districts are there Chinese pastors, and until these are multiplied many times over the spiritual needs of our ten millions of souls must remain to a large extent neglected.

Until this need is met, there is obvious need for a better instructed Church membership throughout the field. For the most part our members are scattered in small companies in the many towns and villages, the spiritual instruction and guidance of these being in the great majority of cases dependent on one or two of the more prominent brethren. To give these local leaders sufficient satisfactory instruction in the Truth is one of the immediately pressing tasks which faces the Church in this part of the field.

Teaching work of this character must necessarily make great inroads into the time and strength of the foreign staff, and this only serves to emphasise our need of Chinese evangelists, teachers, and colporteurs to more widely and thoroughly carry the Gospel message to the all too much neglected villages and remoter districts.

It is only fair to point out, too, that in some parts of the province the number of foreign workers is altogether inadequate. For instance, in the S.E. corner of the province the Tsechowfu Mission has only one male European missionary for a district of 5,000 sq. miles.

Then our hospitals and medical missionaries are all too few. Apart from the inestimable value of this branch of work as a pioneering evangelistic agency, there remains the invaluable opportunity for a prolonged course of spiritual instruction in our hospitals, and as the few hospitals which are already established in the province receive patients from far and wide the importance and need of this department cannot be overemphasised. The need for following up the discharged patients into their homes and villages is also great. If men and means

were forthcoming for this work we believe the permanent worth of the medical missions from the evangelistic standpoint would be increased manifold.

The needs of the women and girls in this province are most inadequately provided for. The number of girls' schools is very small, village work of this character being out of the question until capable and responsible teachers and guardians can be trained and sent out. Women evangelists to work in co-operation with the foreign lady missionaries are extremely scarce, and all round one's impression is that we are only on the threshold of women's work in Shansi. The C. I. M. has a women's Bible school at Hochow, but other Missions have so far done little more than conduct occasional station classes for their women members. The time and strength of the foreign lady workers is practically exhausted in carrying on the central girls' schools, evangelistic efforts in the cities and villages, and hospital and dispensary work. More foreign ladies to devote themselves to training women workers for all branches of the service are badly needed.

Again, a greater spirit of initiative on the part of the Chinese is a pressing problem. There is far too much dependence on the foreigner both in the organising, controlling, and evangelistic departments. The present tendency of the foreigners to take the Chinese into their councils and confidence is good and will no doubt help considerably in this direction, but one longs to see the day when the native church membership will shoulder their financial and evangelising responsibilities.

Co-operation in higher education of all branches should also have its place in any presentation of the needs of mission work in Shansi. All our boys and girls have to go to Peking or Shantung for any instruction above middle school grade, and this is already felt to be unsatisfactory. Theology, medicine, and advanced general learning should eventually be provided for within the province. One hopes that the proposed railway which is to run from the northern to the southern extremity of the province will soon be an accomplished fact in order that the various districts of the several Missions may be brought into closer touch, and easier travelling facilities to any proposed centre afforded.

Our needs are many, and it is impossible in the space available to give a detailed statement of them. However, the main ones have been touched upon. There but remains the

greatest need of all, and that is for both foreigners and Chinese alike a greater supply of the Spirit of God, without which our plans and efforts will be unavailing, and the vast majority of the ten million souls in Shansi remain outside the Kingdom of Heaven.

Signs of Progress and of Promise in North China

A. H. SMITH.

IT must be distinctly understood that any attempt, however rudimentary, to conform to the desire of the editors of the RECORDER to get a view of the "progress" of the year now past, can be only relatively successful. Even the single province of Chihli is too large and too diversified to be conveniently summarized except by one who has extensive, first-hand, and recent knowledge of the work of thirty mission stations. Tientsin has a dozen different Missions, or organizations of mission type, and Peking has these and half as many more besides. Every station, every mission compound is a busy hive of activity, and even with frequent meetings for prayer and conference it is constantly found difficult for any individual to keep track of the many lines of work.

All that can be done, therefore, in the present article is to gather up a few objective facts selected from varied sources and to endeavor, however imperfectly, to interpret them. The RECORDER for November last, especially devoted to the Evangelistic Movement, contained five articles, one of them with a general, and the others with an especial, reference to North China, and each of interest and importance. Mr. Bryson's brief account of the literal *exploration* of the two fields of the London Mission in Ts'angchou and in Chi-chou counties, suggests (1) how very little we really *know* about the territory which we theoretically "occupy"; (2) how very little has as yet been done for most of it; and (3) what an opportunity there now is both for extensive and for intensive work in rural regions.

Mr. Tewksbury's report of the Summer School at Pei-taiho (the text and the illustrations of which are alike illuminating) indicates the line along which improvement of mission effort *must* proceed; a line ages ago distinctly marked

out in the Chinese Classics: "The workman who wishes to do his work well must first *sharpen his tools.*" The wonder is that so much has been accomplished in the past with such inadequate agents so imperfectly trained. It may first be said that in general the trend in the direction of an extension of union efforts of every kind is even more marked than in the past, and each year sees an advance. In Peking, for example, the different Missions in alternation have taken different days for preaching at the large city and country fairs held at certain fixed dates in the month. After this plan had been definitely adopted it was proposed to enlarge it by holding preaching services for women by women in separate matsheds not accessible to men. For several seasons girls from the different schools under suitable escort have also engaged in this work, which certainly ought to be a valuable preparation for other and wider efforts after leaving school. Encouraging advance has been made in the coming Larger Educational Union in Peking, although many preliminary matters remain to be adjusted. The plan has been adopted in principle by the three Home Boards in the U. S., and the arrangements with the London Mission are now under discussion. The Peking Language School has become a fixed institution which is certain to expand. It has recently been visited by a committee of three appointed for that purpose at the May meeting of the China Continuation Committee. The Union (foreign) Church in Peking has within the year secured a long-hoped-for pastor, Dr. C. F. Hubbard, who has already struck down roots and is making his influence felt not only in the foreign community but among the returned Chinese students.

By the aid of the American Boards interested, a long-planned-for School for Missionary Children has been begun, at present conducted in Peking by two accomplished teachers, the Misses Beard, sisters of Rev. W. L. Beard of Foochow. For the more advanced scholars a permanent building has been erected at T'ungchou which will be occupied next year. It is expected that a primary department will be permanently conducted in Peking. The present attendance is 27, representing not the missionary community only, but several others.

In April 1913 a request from the Chinese Government for a day of prayer for China attracted world-wide attention. This year a similar request, to which the President gave his cordial approval, for a day of prayer for World Peace

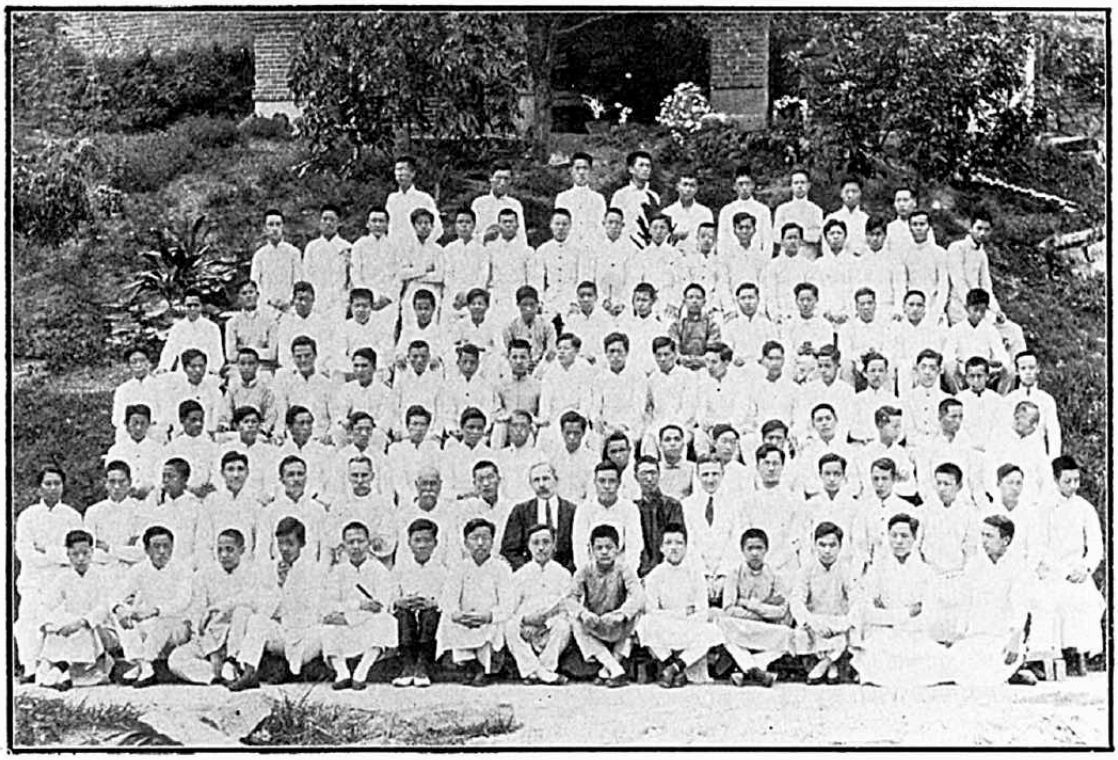
was taken as a matter of course and excited little comment. Very helpful interest has been shown in the Y. M. C. A. by prominent officials. In the recent (successful) campaign to secure a thousand new members, 34 prominent men of the city became "sustaining members," which means giving $50 apiece to the Association. The Government also made a grant of $5,000. This favor toward the Association is made in full knowledge of its being a Christian institution designed to propagate the Christian religion. During the campaign a prominent general was asked to speak in a meeting held to induce men to join. Though not a Christian his speech was entirely devoted to an explanation of love as embodied in the teaching and the words of Christ.

There is a small group of recent Christians who are in important and influential government positions, and who are respected by the whole government class. There are many men not in official positions who are favorable to Christianity and are influenced by it. One such has bought 5,584 copies of the New Testament, many of them costing two dollars a copy, to present to his friends, each copy with a personal note from the donor written on satin, and expressing his own opinion of the value of his gift.

The same enterprising gentleman is taking steps to erect in Peking ten large stone tablets at a cost of several thousand dollars, upon which he desires to have religious instruction engraved. Besides plans for a campaign against concubinage, with public preaching by himself, this unusual reformer has supported four schools (one connected with the Y. M. C. A.) containing four hundred students.

The meetings held in Peking at the time of Mr. Eddy's visit in September have been already dealt with in the November RECORDER, yet a few additional facts may be mentioned as signs of progress.

In each city where the Eddy meetings were held one of the most important concomitants was the definite planning by the entire Christian community for special work for students and government classes. In eleven of the churches in Peking extensive preparations for work of this kind has been made as also has been done in Tientsin, the undertaking of which has everywhere infused new life, and in some cases practically revolutionized the life of the church itself.



Teachers and Students of Union Theological School, Foochow,
Spring term 1914 enrollment, 105.



Faculty Union Theological School, Foochow, being a
union of C. M. S., M. E. M., and A. B. C. F. M.

See article on "Encouraging Words from Fukien."

Attendance during October in the Peking Bible study classes (thirteen places) was as follows:

1st week	...	227 (rain)
2nd week	...	402
3rd week	...	53 (heavy rain)
4th week	...	391

In the first five weeks there have been three rainy Sundays and two national festivals falling on Saturday or Sunday, these having drawn away from the attendance.

The experiment of putting all the classes in the churches, while it has resulted in smaller attendance at first, has had marked advantages.

(*a*) a large part of the Christian force of the city is working on the results of the meetings.

(*b*) a large number of non-Christian students and other non-Christians are getting used to going to church.

(*c*) The special meetings on Sunday nights have proved most fruitful.

1st week, total attendance, 12 places (rain)	...	1,375
2nd week	...	2,390
3rd week (heavy rain)	...	150
4th week	...	2,346
Total	...	6,261
Average	...	1,565

The outline of this work in Tientsin for October is as follows:

	Classes.	*Enrollment.*	*Attendance.*	*Percentage.*
Middle and Upper Schools,	75	755	490	73
Elementary Schools,	29	494	272	59
Business Men and Gentry,	14	118	95	81
	118	1,367	857	

These varied and fruitful activities would have been impossible of attainment but for the existence in complete running order of the Y. M. C. A. plant manned by an experienced and able staff.

One of the most important events of the current year was the completion and opening of the Tientsin Y. M. C. A. building in Tientsin, which is finely situated on the East Wall Street not far from the former East Gate. The land was given by Chinese officials and merchants at a total cost of Tls. 31,500 ($23,625 gold). The money for the building was provided from the "White House" fund raised in America for the erection of buildings in foreign lands. This building

was opened on October 16th with addresses by Dr. Paul Reinsch, American Minister to China, and others. The President of the Republic was represented by Admiral Tsao Chia-hsiang who read a letter from His Excellency congratulating Tientsin on the completion of this building which he considered would be another force in the city for the betterment of its young men. An appreciative letter was received from the Governor of Chihli (who was prevented from being present by a period of mourning) in which he expressed the opinion that the Y. M. C. A. had improved the social conditions in the city, and hoped that its teaching would be spread afar to help the young men of China, morally, mentally, and physically. Another new structure deserving mention is the building for the Wesley Church of the American Methodist Mission in Tientsin. This is octagonal with windows on all sides, seating with the gallery 1,001 persons, and having excellent acoustics. There are well arranged Sunday school and class rooms in the basement. There is a dwelling for the pastor, Dr. Mark Liu, who is also the head of the large Tientsin Intermediate School. This enterprise cost Tls. 14,000 of which the membership of 300 aims to raise Tls. 400 within three years, the remainder being a grant by the Mission from the funds received from the sale of former property on the Taku Road.

The International Reform Bureau which has been energetically prosecuting its work during the year along many lines, has been able with large help from Chinese sources to purchase a very eligible site on the so-called Morrison Street in Peking into which the Bureau was moved in February last. There is a large hall capable of seating about 400. With the help of the American Board ladies close by, a weekly Sunday school of about 100 street children is held there. A reading-room fronting on the street is open daily from 9 a.m. to 5 p.m. and is well attended. On Mondays a Bible class is held for the various Chinese pastors of the city which has proved helpful. In connection with the Y. M. C. A. a class is also held for Chinese officials in which much interest has been shown, so that three of the men have become believers in the Gospel. During the year the Chinese editor, an able scholar, has been converted, as also one of the President's advisers, and each of these men has joined the Chinese Christian Church. There are now three of these churches in Peking. A new one is being organized, the promoters of which are earnest Chris-

tian officials, among them Dr. Hsü, physician to the President, Admiral Li, Vice-President of the Navy Board, and others. The aim of this new church is to unite the few earnest Christian officials in an active self-supporting Christian work which may induce others to join them in Bible study. At present they are meeting in the hall of the Reform Bureau, with Mr. Ogilvie, of the American Presbyterian Mission, as their preacher. It is hoped thus to bring many of China's leaders in touch with Christian work, and to furnish a new example of self-support in which men from different parts of China while in Peking may co-operate.

Notwithstanding political distractions, and within recent months rumors of war close at hand, the past year has been a favorable one for the work of the Bible and Tract Societies. During the period for which statistics of the British and Foreign Bible Society are available, the Tientsin sub-agency reported the sale of 373,790 Bibles, Testaments, and portions (aside from grants). The National Bible Society of Scotland for the year ending September 30th, 1914, through 51 missionary superintendents, 66 paid colporteurs, and between 200 and 300 volunteers, sold 788,239 copies of the Scriptures. Much blessing has attended these often strenuous labors, and hundreds have been added to the church as a direct result of their work. The American Bible Society reports sales during the year of a million copies. The Peking agency has supplied a large number of Bibles and Testaments both in English and in Chinese to well-to-do Chinese to present to their friends, one signal example of which has been already mentioned. The sale of English scriptures is a daily occurrence.

The campaign in connection with Mr. Eddy's meetings accounted for about 1,500 New Testaments from this depot. All accounts agree that a new era has been introduced within recent years by the increasing number of volunteer colporteurs, already referred to in the report of the National Bible Society of Scotland, but common to all societies. Ten years ago we could hardly have hoped that such an interest in voluntary colportage would have been possible as we now witness daily. There was then a feeling among the Chinese that the distribution of the Scriptures was the affair of the societies; let *them* attend to that. To-day hundreds of selected men, responsible to their church councils, consider it an honor and a privilege to sell Scriptures and to explain their message in town and

country. In regions widely apart it appears to be a common experience that there is now little or no anti-foreign feeling, such as was a few years ago so common. The activity of the various Confucian societies, and the attitude of the Government toward the observance of the ceremonies of the former State Religion has led to what may be called a religious reaction toward those forms of religion which during the Revolution and later were falling into disfavor. Phenomena of this sort are reported from parts of China so widely separated as Peking and Canton, but without a larger basis of observation it would be unsafe to draw general conclusions. In some instances Bible classes in government schools have been interdicted. All these are symptoms of a wholesome alertness which must precede any general inquiry into Christianity, as a preparation for its acceptance. It is a general observation that almost all mission schools of lower and middle grade are filled to the bursting point. The Women's Union College in Peking has an attendance of 22, a few less than last year as it was desirable to condense classes so as to avoid useless increase of teaching work. It is expected that the next class will be larger than before. The Women's Union Medical College, on the other hand, has an attendance of 29, nearly threefold that of the year before. The Men's Union Medical College has been greatly afflicted in the loss of Dr. Wenham, the third death among its professors within three years. It now enrolls 144 students as against 135 last year. The Summer Schools both for men and for women students held at Wofossu were much better attended this year than the year previous, and the spiritual influence was at a higher and a more sustained pitch. The new Women's Hospital (as yet incomplete) at the American Presbyterian Mission in Peking is to be a great advance on anything previously seen in this part of China. For the first time in several years a Union Women's Bible School has been held in Peking, with an attendance of forty-five pupils, the teachers being drawn from the four Missions co-operating. There is an unceasing stream of visitors from Western lands who come to inspect mission work in China, very many of them with a trained mind and ready perception, forming a wide contrast to the olden days. Some of these are men and women of light and leading who will exert a decisive influence upon the expansion of mission work in China.

Perhaps the altered conditions in China are nowhere more clearly shown than in the readiness with which audiences can be attracted in street-chapels, upon the open streets, in temples, or even by invitation in private houses not hitherto available for such use. These phenomena are manifested even among country people who are profoundly ignorant of public affairs, or of the trend of Chinese thought. One of the most striking innovations of the past 15 years is the general naturalization of the lecture (*yen shuo*) which is now everywhere "quite the thing" (*wen ming*). This fact gives an opening hitherto unknown and it is capable of indefinite expansion. Of this, extensive use is made by many mission workers in city, town, and rural village.

No one familiar with the stages of progress of Protestant mission work in the North of China during fifty and more years, can fail to be impressed with its recent rapid evolution. In the vast tract between the Yellow and the Amur Rivers fourteen years ago there were, generally speaking, no mission stations left. Every domestic and street chapel, every boys' school, girls' school, academy and college; every dispensary and hospital, every printing office, all mission plants of every kind were destroyed down to the ground, and below the ground, scarcely a whole brick remaining to mark the site. One hundred and thirty-five missionaries had been killed, many hundreds were forced into exile, thousands of their flocks had been massacred. To-day where is the external evidence that these events ever occurred? But since they did occur, and since we now see what we do see, who will be bold enough to predict what progress will be made in the next fifteen years—or let us say the next fifty years?

A View of Mission Work in Shantung

HUNTER CORBETT.

AT a meeting of the Presbyterian Synod of North China held at Tsingtau, July 4th-11th, for the years 1911-1914, the following report for the Shantung Province was presented:—

Ordained ministers	25
Elders	186
Deacons	180
New members received	2,607
Total communicants	12,240
Total contributions (Mex.)	34,728

Not included in the above, one elder, in addition to his regular yearly contributions, gave for institutional work wholly under Chinese control $10,000; another gave $3,000. The church members, both men and women, have shown increased zeal and progress in self-support, providing new buildings for church and schools, in witnessing for the truth, in the study of the Bible and the teaching of it to others, and the feeling of responsibility for the propagation of the Gospel. Many who have limited means contributed labor during the winter, giving a month more or less in going in groups from village to village at their own expense to witness for Jesus, and sell scriptures and Christian books and distribute tracts.

In almost every place non-Christians have listened attentively to the preaching of the Gospel, and not a few have been found reading the Bible and interested in the truth. Priests complain that their temples are yearly losing their power to attract as in former years.

The American Southern Baptist Mission the past year received 1,790 new members, making a total membership of 7,243. One of their Christian families has just completed the building of a church inland. There are in the mission schools 3,353 pupils. Rev. S. E. Stephens writes concerning his industrial school at Pingtse: "We are already beginning to see most encouraging results from this 'common-sense' method of training the Chinese. A quickened conscience, a higher standard of honesty, sincerity, and truthfulness, and new ideals as to the value and dignity of labor,—these are some of the more noticeable results. The literary work now being done is a vast improvement over the past, there is more reality, more flavor of real learning than in former days."

Two years ago carefully prepared statistics showed a Church membership of upwards of 30,000 connected with the various Missions working in the province; also upwards of 10,000 pupils in Christian schools.

I. THE NEEDS OF THE WORK.

All will agree that the supreme need is the coming of the Holy Spirit to "reprove the world of sin, and of righteousness and of judgment."

Then a deeper consecration on the part of missionaries, Chinese pastors, evangelists, teachers, and all Church members.

New life and power came into permanent possession of the apostles on the day of Pentecost. They soon united in the decision "we will give ourselves continually to prayer and the ministry of the word." They entrusted the distribution of alms to others.

Surely all missionaries and leaders in the church should give earnest heed to this apostolic example.

St. Paul's idea of an effective ministry was living a life of prayer and deep personal communion with the Saviour. What blessing might enrich our lives if we could learn St. Paul's secret of successful work and a contented life. Then surely we would be able to banish all worry, discontent, self-seeking, anxiety, friction, and all the distracting infirmities which weaken and torment life and have no redeeming virtues. Then might we become possessors of the supreme art of taking and enjoying life as God gives it and not as we want it, and of living justly, charitably, and peacefully with all our co-workers, both foreign and Chinese.

II.

The Chinese pastors and all Christian workers have also special needs for the most efficient service. The qualification of a good workman able to divide rightly the word of God is valuable, but love, sympathy, character, knowledge, efficiency, and a winning personality are of prime importance. The world needs men strong, pure, brave, tactful, self-sacrificial, deeply religious, loving the church and country as theirs to defend and keep sacred. "To seek and to save the lost" requires individual effort, faithful witness bearing, ceaseless prayer, and holy living.

A pressing need in every Mission is to secure a large number of well-qualified Christ-loving and faithful pastors. To-day, as in the days of Christ, "The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest that He will send forth laborers into His harvest."

III.

There is great need of lifting the entire church into a fuller spiritual life.

In the pentecostal church, we learn that those who heartily accepted Jesus as their Saviour followed Him fully.

Their time, their influence, and their money were consecrated to His service. They felt themselves to be not their own and no sacrifice was too costly to be made for Christ's glory. Great gladness and singleness of heart, abounding liberality and love for one another were marked characteristics, and they so lived that men took knowledge of them that they "had been with Jesus."

Is it possible to have the spirit of that church reproduced in our day? The church members must live in the world subject to temptation and yet by the power of the indwelling spirit of Christ be able to walk worthy of the vocation wherewith they are called.

One of the most difficult and yet fundamental questions is to know how to bring God into the heart and life and overcome the temptation to forget God and live for self. A great question is how to get the individual and associated study of the Bible increased. If the children in every Christian home were taught like Timothy from early childhood to know and love the scriptures and brought up in the nurture and admonition of the Lord, surely that would be a happy home blessed of God.

Children should be given an integral part in the church services; be remembered in prayer and receive the shepherding which will make glad their hearts; and from early childhood be taught how Jesus loved and showed kindness to them when on earth and called them His lambs.

There is great need of the Sabbath schools being well organized with trained teachers who will, with the utmost care, study in advance every lesson and make the teaching so interesting and helpful that all will love to attend. Children love Bible stories and need sowing and planting rather than weeding and pruning.

IV. SCHOOLS.

Of late years since teachers have received more or less normal training and district superintendents have been appointed, the schools have been better organized and yielded more satisfactory results. There is still need to go on to perfection. The constant temptation is to crowd too much into the time allotted for the most effective work. One result is the pupils are not well grounded in the rudiments of a good education. Inexperienced young teachers often do not realize the supreme importance of preparing themselves more thoroughly for their responsible work. Years spent under inferior teachers might be better spent outside the schoolroom. The character and peculiar needs of each pupil should be carefully studied and every effort should be made to enlist the parents' interest and co-operation in helping to make the school a marked success. Children are spoiled often by faulty home training. All should unite in making the schoolroom attractive, well lighted and the air in the room and, if possible, in the home as pure as the outer air.

Bible teaching and study should have a more prominent place in the school curriculum. God's word rightly studied is surcharged with spiritual energy in such a way that the soul can easily appropriate it. The Bible tells of the world which God has made and what God requires of man. Bible history is the key to all history. It has been the greatest educational force wherever rightly studied.

With regard to the spreading of contagious and infectious diseases, much unnecessary suffering and preventable illness and death might be saved by suitable instruction in hygiene and sanitary regulations as yet known to a comparatively small fraction of the 30,000,000 inhabitants of this province. Hence the great pressing need and importance of concentrating energy upon strategic centres and forming union medical colleges and well equipped hospitals where an adequate number of Christian nurses, both men and women, may be trained for efficient life-saving service.

V. "FAITH COMETH BY HEARING."

If men are to be saved they must hear the message of God. The church's first and most pressing duty is to preach the Gospel to every creature. This is God's appointed means of salvation and it is plainly God's will that it should be

extended to all people. The more who hear the more will be saved. There should so far as possible be a well organized effort to have the Gospel widely and perseveringly preached in every city, town, and village, at the markets, in shops and homes "In season and out of season," preached earnestly, tactfully, with hearts overflowing with love and sympathy. There should be concentrated efforts to have the educated and illiterate, the rich and poor, hear the Gospel again and again and made to feel that their souls are in desperate need of the saving truths of the Gospel which accepted brings not only eternal life but manifold joy, hope, and untold blessings in this life.

Progress in Kiangsu and Chekiang

A. A. BULLOCK.

THE survey of the progress of the year given below makes no claim to completeness for the time and opportunities afforded have been far too limited. The facts stated will be rendered as concrete as is possible without becoming too personal.

Evangelistically, reports come in from every quarter of the better class of society that is coming into touch, sympathy, and actual communion with the churches. The numbers received have been notable. Unwonted doors have been opened and the missionary, as never before, has been made to feel that he is wanted. In the country cities many doors of opportunity have been spontaneously opened by officials and others. Several Missions report a large measure of self-support and all show that the native Christians are acquiring more earnestness and initiative. The results of the Eddy meetings in Shanghai, Soochow, Hangchow, Ningpo, Nanking, etc., have been highly gratifying. The reports, that will doubtless be issued, will give concrete information along these lines.

The hospitals report the same general contact with, and patronage by, the better classes. The schools, on the whole, seem to have had no falling off in numbers or decrease in tuitions. A theological seminary reports that there is greater maturity and steadiness, with willingness to recognize the authority of the school, on the part of the students. This observation may be made of many schools. At the Baptist College there has been instituted a department of Religious

Pedagogy. At Soochow University a new graduate course in science has drawn in most of the last graduating class. At the University of Nanking a Department of Agriculture has been opened with 16 students as the first class. Four of the universities and colleges have agreed to refer all their university and professional work to Nanking. The Southern Methodists have instituted a superintendence of all their elementary schools, and the same seems in a fair way to accomplishment for most of the Missions operating such schools in the Ningpo-Hangchow-Shanghai district. Two Normal Institutes have been held ; one at Soochow, during the summer, and the other at Nanking when 200 teachers gathered for a week's session. At the University of Nanking the new medical class was oversubscribed ; the new operating pavilion, as part of the renovated hospital plant, is about ready for occupancy. In the line of educational advances should be mentioned the surveys that have been made in Shanghai by members of the Y. M. C. A.

The literature produced during the year is probably not beyond the normal ; but two facts of large importance should be mentioned. One comes from the Tung Wen-pao (*Christian Intelligencer*). The editor says that the spontaneous increase of strong articles that are being sent in by Chinese contributors is very marked. The other is that two of the religious Chinese journals are about ready to combine in one magazine ; and along these same lines, there has been developed a strong sentiment for the amalgamation of the various Tract Societies and it may be reasonably expected that this will be accomplished during the next year.

The China Branch of the Continuation Committee has justified its existence and has had several meetings (in whole or in executive) that have been harmonious and forceful. The secretaries have issued a Chinese Year Book of Missions that will fill a great need and make the office of the committee more definite than ever.

Generalizing, the progress of the year seems to be marked along evangelistic lines, by an appeal to, and response from, the higher classes and by indications of a much stronger native leadership in development ; along educational lines, by a drawing in of the boundaries and a concentration on existing work, together with more central agencies for correlation and supervision.

The *needs* are more easily stated. There is dire need of more and better trained elementary teachers; and a decided call for industrial teachers (the writer knows of several places where the work is largely held up by the lack of this help). More co-operation and unification of the elementary schools, and a better articulation of the higher, are imperative. The Continuation Committee should be made more of a bureau of exchange of ideas and practices, and costly duplications and mistakes thus avoided. The distribution of Christian literature seems at present a more serious problem than its production. Some method should be devised to prevent its accumulation in Shanghai.

Encouraging Facts from Chekiang

FRANK W. BIBLE.

IN the absence of any considerable amount of collected data, the writer has made what inquiry he could through correspondence and has examined the few available reports of the societies at work in the province. The most striking fact brought out in the correspondence is that the atmosphere in which Christian work is carried on has changed greatly within the past few years. The merely curious class whose presence indicates nothing of real interest in the gospel message is becoming a smaller part of the attendance at meetings both special and regular. My limited personal observation tends to confirm the testimony along these lines.

The correspondence reveals a marked change in the attitude of the gentry in many districts. It is well to remember, for the sake of perspective, that in Chekiang there has been relatively little of the type of opposition which expresses itself in acts of violence. There has, however, been a type of cold, polite but unyielding opposition which has probably been a more serious detriment to the spread of the Gospel than occasional bursts of violence. This has often expressed itself in country districts in a quiet prohibition against renting or selling property for the work of the church. Judging from the reports, this type of opposition has to a large degree disappeared. During the past year in two new centers opened near Hangchow the buildings rented were secured chiefly

through the active interest of some of the leading people of the town. Nearly all the letters received note evidences of this change in the attitude of the more influential people. One man writes that the gentry and officials seem to have a higher respect for the church and its native ministry. Another pays tribute to the large helpfulness of the school and hospitals in securing this change. There are reports of the baptism of several men of this class. The most notable instance is that of Mr. Wen the able Commissioner of Foreign Affairs of the province. His decision to come out openly was one of the results of Mr. Eddy's visit to Hangchow, but his acceptance of Christ antedates the Eddy meetings and the full story of his conversion reaches back to a much earlier period. Moreover, in at least one public address he stated that his strong approval of the Y. M. C. A. is due to its Christian basis. One among many factors which helped to produce this change was the work and influence of the schools. The facts at present so far as I have been able to learn are that numerous boarding and day schools are full to their utmost capacity.

Day schools are being opened to a much larger extent by all the Missions. An experiment in day school supervision by Mr. Espey of the Northern Presbyterian Mission will include a number of day schools in this province. The successful development of a system of primary schools would be a great advance towards educational efficiency.

One feature of the educational work in recent years has been the development of union institutions. The movement in this direction is still confined for the most part to the city of Hangchow. The college located a short distance outside the city is financed and controlled by the two Presbyterian Missions but to an increasing degree its facilities are being used by other Missions also. The Union Girls' School is a high school for three Missions, the Northern Baptist and the two Presbyterian. In Shaoshing a federation scheme is being developed by which the educational work of the C. M. S. and the Northern Baptist Mission will supplement each other. At Kinwha the school of the Baptists is serving a large constituency of the C. I. M. as well as its own. During the past summer a normal school for teachers was carried on by several C. I. M. missionaries.

Hospitals are found in eight cities of the province and number twelve in all. A new hospital is soon to be opened

in Yuyao, which will be in charge of a Chinese medical man. The expansion of medical work is being limited only by the capacity of the hospital plants and the strength of the workers.

In the last six years one hospital reports the number of out-patients doubled, operations under general anæsthesia tripled, in-patients and maternity cases quadrupled. Another hospital reports an increase of 25 per cent. in major operations and of more than 50 per cent. in minor operations in one year. In all the hospitals grants from the home societies are a decreasing percentage of the total cost of operations. Several have reached the point where little money from abroad is required except for betterments and up-keep of equipment and repairs on buildings. One hospital at least has become self-supporting and it is not impossible that others are practically so. The Hangchow Medical School is to be closely affiliated with the Union School at Nanking.

Last year saw the opening of the first Y. M. C. A. work in the province. Several years of preparatory effort made possible a very rapid development. The gift of land by the Governor was one among the many signs of the approval of the work. A strong staff has been secured and many lines of activity have already been developed. The night school in particular has been warmly welcomed.

Two union enterprises deserve particular attention. For three years there has been an annual gathering of ministers and evanglistic workers at Hangchow for a period of ten days' Bible study. This Summer Bible School was during the past year made to include the adjoining provinces so that next year's session will be held at Shanghai. It has been a valuable element in the evangelistic work and in the life of the church. The attendance has run considerably above a hundred each year and in addition to the large benefit derived from continuous Bible study under competent instructors, there has been a most valuable by-product in that workers representing nearly all the Missions have developed a warm interest in each other's work. A more recent union movement is that of the Christian forces in Hangchow. This is called "The Hangchow Union Evangelistic Committee." The committee is a permanent organization made up of regularly elected representatives of the five churches and the Y. M. C. A. Each church elects two men—a Chinese and a foreigner—and one woman who may be either a Chinese or a foreigner and

provision is made for similar representation by the Y. M. C. A. at a later date. Representatives are elected for a period of three years and provision is made by which not more than one-third of the personnel of the committee is changed each year. In addition to the regularly elected representatives, the committee may co-opt a limited number of members at large for a term of one year. The body thus becomes officially representative of all the Christian forces in the city. It has necessarily proceeded slowly. The chief activity of the year has been the preparation and the follow-up work of the meetings conducted by Mr. Eddy.

It is difficult to get data as to the progress of the church as a whole. A few facts gleaned from Mr. Miller's article in the Year Book for 1913 will be of interest. In 1877 there were 45 missionaries in the province. At the end of 1911 this number had grown to 313. In the same period stations and out-stations had increased from one hundred and one to eight hundred and ninety-six. There were, in 1877, 1,756 communicants, in 1911, 19,708 were reported—"A marvelous increase during the thirty-four years." I have not been able to get figures covering the province for any recent period, but the C. I. M. reports that the net gain from 1910 to 1913 is about 25%. The gain in some fields is quite marked. One correspondent reports a net gain of 20% in his district for the year. Training classes for the country Christians called by various names are more numerous, and the percentage of Christians who can read for themselves is on the increase.

There is considerable advance in recent years in regard to giving by the Chinese Christians. There are three self-supporting churches in the city of Hangchow, while a fourth church has excellent prospects of attaining to self-support in the near future. All reports I have examined contain some reference to generous giving by Chinese toward the cost of chapels or churches. If the progress toward self-support is to be measured only by the additions to the small list of self-supporting churches it will take a long period to show much progress. But if we take into account the large number of small groups where such attainment is clearly impossible as yet and note the rising gifts of the Chinese Christians, we may be much encouraged. The fullest data along this line has come from the Northern Baptist Mission. It shows that in a period

in which the net gain was about 50% in church membership, the increase in gifts was nearly 300%.

In the correspondence there is definite statement of many needs in the way of property and equipment. This in a way may be taken for granted as existent in all departments of work throughout the province. In itself growing need for material equipment is a normal part of the work. Many buildings will be needed and much equipment if we are to do our work in the best way. There are differences of opinion as to how large an increase in foreign workers is needed. The application of arbitrary standards calling for a certain number of foreigners per hundred thousand of Chinese population is of little practical value on the mission field, however valuable it may be in showing the smallness of the force to the church at home. But in the general consideration of the numbers of foreigners required we should remember that the great ravages of the Taiping Rebellion have now, to a large extent, been made good and the present semi-official estimates give the province a population of about nineteen millions. It is likely that for years to come the missions will, with sober judgment, continue to call for reinforcements.

But there cannot be room for disputing the statement that there is a much more urgent need for Chinese workers. The annual loss of workers from death and other causes is large. In some respects at least the work is now entering upon the stage of intensive development and the very essence of intensive work is a large body of workers. There are already more than twenty thousand church members. At the same time the mass of non-Christians is larger than it was a generation ago, and while there has been a widespread proclamation of the Gospel there is even more need because of it for a supply of workers for intensive work. All these facts are common-place but our recognition of them should be shown in more definite plans for securing an adequate supply of workers in evangelistic lines. In educational work the same kind of need exists. This is particularly true with reference to day schools. And an immediate need is a normal training school somewhere within the province.

Out of these facts grows a need which we must all recognize, namely that we can meet our needs for an adequate supply of workers only by union in the effort to train men. Take the matter of the lay evangelists as an example. We shall need

hundreds of them in the next twenty years. And no method will enable us to train them without great waste of money except union training schools.

From the correspondence I am convinced that there is great need of more effective systems for training and instructing inquirers. There is a feeling that valuable as some of the literature for such use is, it is not entirely satisfactory. Closely allied to this in the minds of many is the fundamental need of leading the Chinese Christians to a deeper and more vital Christian experience. This is, of course, the ever present problem of the church. How can we best meet it? It is possible that a deeper knowledge of conditions would show us that our first step must be the humble search for deeper life in our own.

Last week I heard an able young Chinese preacher—before a non-Christian audience—tell the story of his own conversion. He had entered a Christian school thoroughly imbued with Confucian teaching, enough to make his father feel that he was safe from Christianity. He took the regular course of Bible instruction, heard sermons, and was subjected to other forms of Christian influence. He seems to have recognized the truth in an intellectual way but without having the deeper springs of his life affected. Then he came into more intimate contact with a group of missionaries and had opportunity to see their home life. At this point in his narrative he turned to a group of scholarly men and told them that in this more intimate contact of the home life he found that what he read of in books was present with power and that it was this which brought him to faith in Christ. It is an old need but perhaps in the most practical and matter-of-fact discussion we must still remind ourselves that our own growth in spiritual life is always the deepest need of our work, and that the vital progress which Christianity may make on a mission field will always be more closely allied to developing the spiritual life of the missionary than to any other factor which he can contribute to the Christian movement.

Encouraging Words from Fukien

LEWIS HODOUS.

THE most obvious progress consists of the large number of new buildings erected in the last five years. Not only missionary residences and large buildings for our educational institutions such as Trinity College and the Methodist Women's College but substantial church buildings have been erected in different parts of the province. One Mission has put up six church buildings in the last four years and is planning to erect at least three more immediately. One of these will cost seventeen thousand dollars; another will cost eight thousand dollars. Another Mission has built about forty church buildings in the last four years, some of these seating over one thousand people. These church buildings have been put up partly with Chinese money; some of them have been built entirely with Chinese money. The buildings are as a rule well built and show at least some attempt to adopt features of Chinese architecture.

In union efforts we have made considerable advance since the Centenary Conference. Before this Conference we had only the Tract Societies and the Union Presbyterian Church of South Fukien, organized in 1862, and the South Fukien Missionary Conference. Since the Centenary Conference there have been organized at Foochow the Union Theological School, the Union Medical College, the Union Normal School, the Union Kindergarten Training School. The constitution of the Foochow Christian University has been adopted by the six Missions working in the province. In 1913 the three Missions working in Foochow united in an evangelistic campaign. This year the six Missions are uniting in a provincial evangelistic campaign.

In Amoy there has been organized the Union Theological College, Talmage College Orphanage, and Women's Bible Training School.

In education our progress has been marked. We have a number of flourishing kindergartens. Girls' day schools are springing up in many places and the parents pay tuition for their girls: 3,000 girls are studying in government schools and 8,495 in Christian schools. The boys' day schools are steadily being housed in better quarters, have better equipment, and are graded into classes: many schools have two teachers or more

and the boys stay longer and are entering in large numbers in the higher schools. The higher primary schools have increased in number and efficiency. The theological, medical, and normal schools have been linked up with the middle and higher primary schools and we are getting men better prepared to enter these schools. The uniform provincial examinations held in 1913 were successful enough to continue them this year. These examinations have led to the adoption of a uniform curriculum for our schools.

In the evangelistic work the progress has been marked by changes which though less obvious are nevertheless revolutionary. The most significant is the quiet assumption of leadership of the Chinese and the development of initiative. In all churches the Chinese have the deciding vote in all matters of importance including in some cases the employment of funds sent out from home. We have dropped the term 'native helpers' from our reports. The Chinese are represented on the managing boards of our institutions. In self-support we have made steady progress. Each of the church bodies has a flourishing home missionary society.

The Union Provincial Evangelistic Campaign illustrates the progress made in our churches; the training conference which preceded the campaign in Foochow was attended by three hundred workers from Northern Fukien. It shows how far we have advanced in inter-mission and inter-church co-operation throughout the province. It shows that the church has been quietly influencing the community and winning the influential men. When Dr. Mott was in China eighteen years ago he had two thousand hearers at his meetings. Of these one thousand two hundred were in Foochow. Last year at Foochow alone there were fifteen hundred enquirers. This year fourteen thousand enquirers' cards were printed for the provincial campaign and 9,230 were signed.

The question is asked: Has the church made any impression on Chinese society? We can answer by stating the following facts. Sunday is now regarded as a holiday in government schools, government offices, and in the army. The growing of poppy and its importation into Fukien has ceased. Footbinding is going out of fashion. The immolation of widows is no longer popular. Women are enjoying more freedom and have larger opportunities for self-improvement. Formerly girls had to be paid to come to school. Now they pay tuition. Local

customs are rapidly losing their grip even in remote villages and hamlets. The Church through its annual meetings, schools, and Y. M. C. A. conferences is bringing the classes and the masses together and is breaking up the isolation of the patriarchial system and the dialects and is stimulating love of town, province, and country.

One fundamental need of our churches is to be gripped by the Holy Spirit who will bring a vision of Jesus Christ before whom we shall realize our weakness and in whom we shall find our real strength. Such a vision will produce a personal evangelism in our workers and church-members who will not be able to rest until they have proclaimed the joyful message to the unsaved thousands in the villages and hamlets. Such a vision will enable our church members to adapt themselves to the new opportunities for evangelism.

We need Christian school teachers, especially kindergartners and day-school teachers. We have not yet realized the importance of the day-school teacher in the propagation of Christianity. The school teachers have kept China Confucian in its ethics and view of life in spite of the spasmodic popularity of Buddhism and Taoism. The Christian school teachers will help China to become Christian. We need high grade preachers who will win and hold the new constituency which is now attracted to the church.

We need more co-ordination in our work. The hospitals need to be linked up with the churches. The flood of young Christian life in our educational institutions needs to be united with our older and slower stream in our churches. The immense amount of enthusiasm produced by the large number of conferences needs to be conserved and properly directed in the service and the building up of an efficient Christian community.

We need a university or a university college or whatever else it may be called: (1) to co-ordinate our Union Medical School, Union Normal School, and the Union Theological School; (2) to supplement our present education and vitalize it by giving it vision, perspective, and objective; (3) to enable us to accomplish our missionary task, namely, to Christianize the leaders as well as the common people and to permeate the science, philosophy, and social life of our province with the Christian ideal.

Some Outstanding Features of Mission Work in Kwangtung

A. J. FISHER.

I. THE CHINESE CHURCH.

WE note first of all, as an indication of progress, that there is a growing consciousness on the part of the Chinese Church that the Church is really theirs, that is to say the Church is becoming indigenous. There is a readiness to take on and support work as they are impressed with the need of it. This may be attributed to three things: The growth of the Church numerically, the material prosperity of many of the church members (especially children of Christian parents), and a sense of "oughtness." This is especially noticeable since the beginning of the European war. On account of the stringency of funds in some of the Missions they have come bravely to the front and are supporting some of the most important and needy work.

Self-support is growing. In Canton city many of the old, well-established Churches are entirely self-supporting, this too in addition to the many calls made on them for aid in various eleemosynary and union schemes.

Along with self-support, or preceding it, goes self-propagation. There is still much to be desired in the self-propagating activity of our Kwangtung Church but progress is being made. I think it may be said that by far the largest part of those brought into the Church are brought in by personal efforts of the Church members rather than the preachers. During the recent "Eddy Meetings" in Canton it was impossible on account of the disturbed condition of the city to make public announcements of the meetings, outside of the Church, yet on two consecutive days there were over a thousand non-Christians brought in by the personal efforts of Christians.

Perhaps the greatest development of the Chinese Church is that of *co-operation.* In Canton city there is an association of representatives of all the Churches called the Hip Tsun Ui (協進會). All questions that concern the Church as a whole are considered by this association.

The Kwangtung Christian Council with an annual two days' meeting is becoming a large factor in the Christian

church. This is a great help in co-operation, interchange of ideas, policies, and methods.

A daily paper, *The Kok Wan Po* (覺魂日報), is also a co-operative product. This paper is doing splendid work and is a good medium for keeping the church prominently before the eyes of the reading public. Articles on Christianity are daily published. Its columns are always open for articles on Christianity, education, medicine, etc. This paper should and could be made a great agency for good in Kwangtung. The Sunday School Union has engaged a secretary, and the Union is active and progressive. The salary for the secretary is entirely raised in Canton. $323 also has been subscribed for Sunday school work in Canton city.

II. UNION AND CO-OPERATION AMONG MISSIONS.

Canton has the largest number of Missions working in any single center in China. Practically all the large Mission Boards of the world are represented here. Most of them have been working here for a long time and have well established institutions and well defined policies in the conduct of their work, one differing from another. This makes union in institutional work very difficult. However, both co-operation and union are growing.

The Canton Missionary Society has a large representative committee called the "Board of Co-operation." All questions of general mission work receive the careful consideration of this committee which makes recommendations to the Missionary Conference.

The most distinctively union work and, I think, the largest yet attempted in China is the Canton Union Theological College. Notice of this appeared in the September number of the RECORDER.

There is also a Union Normal School on foot. Though thus far only on paper it bids fair to become a fact soon. Three Missions have definitely committed themselves to the scheme.

III. NEEDS.

The greatest need in the Chinese Church is for more and better qualified leaders. Many of the churches are too far advanced in Christian life and experience for the preaching that they get. By "better qualified" I mean not only better

educated but trained in the best and most efficient methods of church work. The Union Theological College is planning to meet this need as soon as possible.

More direct evangelism is needed. We have been scattering the good seed and it has grown but we have not harvested. The Churches in Canton are planning a simultaneous campaign for this very purpose—that is immediate decision to join Bible study classes and then in the study classes press for decision for Christ. The time is more than ripe for this work in South China. A province-wide campaign is planned for next year.

A Normal School is an urgent need especially for preparing teachers for primary schools in connection with the conntry chapels. Many Missions aim to have a school in connection with each chapel but can not carry out this policy on account of lack of efficient teachers.

Various attempts have been and are being made to unite the medical forces in some union scheme for medical education. The need for this is evident and it is hoped that in the near future some scheme will be evolved that shall meet the approval of the different bodies. The question is one of amalgamation and union of existing forces rather than creating new ones.

It is too early to say what effect the war in Europe will have on mission work in South China but it is not hard to see that some change will likely be effected. Already there are suggestions of extension of comity or exchange of work.

Mission Work in Anhwei

D. T. HUNTINGTON.

ANHWEI is a province without natural boundaries and without a geographical centre. It is situated mainly in the valleys of the Hwai and the Yangtse, but the southern section, Hweichou, drains mostly into Chekiang and Kiangsi. The language of most of the province is Mandarin, but in many places south of the river local dialects are spoken which are exceedingly hard to understand. The northern and eastern parts of the province are for the most part level and the northern part, especially that north of the Hwai River, is a wheat country. The southern and western

parts are mountainous, the mountains in some cases reaching a height of seven or eight thousand feet. Rice is the staple crop though a variety of other things are also grown, tea being a very large export from the section south of the Yangtse.

Protestant mission work in the province is carried on by seven different societies (all but one of which have a station in Wuhu), with a total of about one hundred and ten missionaries. The forces are very unequally distributed in the different parts of the province, that in the neighborhood of Wuhu naturally being the most thoroughly worked, though the whole section near the Yangtse is largely evangelized and probably a majority of the Christian community would be found within twenty miles of the river. The southern portion is much less fully worked, and there are but three stations in the Hwai valley though each of them has a system of out-stations covering a large extent of territory.

Most of the Missions cover a more or less vaguely defined territory. No serious attempt, so far as I know, has been made to divide up the whole province. The Provincial Federation Council has never been very active and is at present entirely dormant. The Christian Mission covers the territory from Wuhu north to Luchowfu and Chuchow, the Methodists south and east from Wuhu with some work across the border from Kiangsi, the Christian and Missionary Alliance west and south from Wuhu, the Presbyterian Mission in the north-east at Hwaiyuan and Suchow, the American Episcopal Mission in the Yangtse Valley with central stations at Wuhu and Anking. The China Inland Mission has work in all parts of the province.

The methods of work of the various Missions of course differ very considerably. The work of the C. I. M., the most largely represented of any Mission, is almost exclusively evangelistic, although they have a few primary schools for both boys and girls. Most of the other Missions do considerable in the way of education. There are certainly over sixteen hundred boys and five hundred girls in mission schools. There are schools of high school grade for boys in Wuhu (2), in Anking, and in Hwaiyuan, and boarding schools for girls in Nanling, Anking, and Hwaiyuan.

In the matter of hospital work, there are two or three dispensaries and five hospitals in the province, none being

situated south of the Yangtse except at Wuhu, and none in the Hwai Valley except at Hwaiyuan.

Perhaps an article of this sort is hardly the place to discuss matters of mission policy, but I cannot refrain from noting that the two Missions which have pursued the policy of concentration, and training of Chinese workers, although they were by no means first in the field and do not have the largest staff, so far as my reports go show something over half the Christians in the province, considerably more than half the children in schools, and about three-quarters of reported contributions for missionary support.

As to the needs of the province I think they are sufficiently obvious. A few more well manned and well worked central stations would suffice geographically to cover the entire province, but in almost all matters a very considerable increase of staff is needed in order to push our present work to anything like its full capacity. Anhwei is a backward province. I was conversing with some Chinese gentlemen a little while ago who were interested in such matters and they told me that in education Anhwei stood next to the last, Kansu alone having a smaller number of children in schools. I have been unable to verify this statement but certainly the educational system is distinctly inferior to that of the surrounding provinces. This is probably partly due to poverty, the northern part of the province having suffered terribly from floods in recent years, and the Yangtse Valley never having really recovered from the Taiping Rebellion. What is said of educational work will almost apply to all mission work. The very incomplete reports which I have give a little over two thousand Christians for the whole province, and I should think it exceeding doubtful if the total would pass three thousand. What is needed here, as everywhere, is more work and more prayer. May the Kingdom of God come in Anhwei as throughout the Empire!

Signs of Progress in Hunan

W. W. WARREN.

IN Changsha two evangelistic missions were conducted in 1914. In April, the Rev. Shen Wen-ch'ing, B.A., of the Wesleyan Methodist Church, Hankow (who had recently returned from England where he had acted as the representative of China at the Methodist Mission Centenary), conducted a week's mission in the Educational Assembly Hall. Each day from 1,500 to 1,700 attended. Each evening special services were held in the seven preaching chapels and were conducted by preachers connected with the seven churches, who changed round by schedule.

At the beginning of October, Mr. Eddy conducted a special mission for the scholar and official classes. A special building, which accommodated 3,200, was erected for the three days' mission—owing to heavy rain it was only used two days. On the second day, after filling every available seat in the special building some 400 or so overflowed into the Assembly Hall. (The special building was erected on spare ground close by the Hall.)

One effect of the spring mission was a special mission conducted at the city of Pingkiang (about 70 miles northeast of Changsha—it must be distinguished from Pingsiang of colliery fame which lies to the southeast and is over the Kiangsi border). The Rev. E. C. Cooper preached to some hundreds every day. A further effect through the Pingkiang mission, was a three days' mission at Ch'anglokai, an outstation connected ecclesiastically with Pingkiang though situated in the adjoining county of Siangyin. Both the Pingkiang and Ch'anglokai missions were undertaken entirely at the request of the Chinese Christians, and the preparations were almost entirely made by them.

In Changsha itself one of the most noteworthy features has been the baptism of Mr. C. L. Nieh on Christmas Day, 1913. Mr. Nieh is the son of a former governor, who held that office in no less than four provinces. His mother is a daughter of Tseng Wen-tseng (*i.e.*, Kuo-fan). Mr. Nieh's conversion was finally due to an escapade in connection with the abortive rebellion of 1913. Mr. Nieh was giving help in connection with the Hunan Red Cross Association, and with some companions he paid a visit to his friends, the enemy!

Their ideas of Red Cross regulations were more up-to-date than those of the inexperienced Hunanese, and the four visitors were arrested as spies, and sent by torpedo boat to Wuchang, where they were imprisoned after being roughly bound by soldiers who assured them they would soon be executed. The prison room in which they were confined for three days had six other prisoners; the four from Hunan took the place of four who had been that hour executed. Mr. Nieh, who had for some time had intercourse with the Christians at one of the churches, the Y. M. C. A., and the Red Cross, vowed vows in the hour of distress which he has lived up to ever since.

None who heard his translations for Mr. Eddy are likely to forget them—or his ascription of all the praise and glory for the work he had done to God.

Medically, the Siangye scheme has made good progress. A fine building has been given by the Government for its temporary accommodation and at the beginning of December work will be commenced in this house.

The Wesleyan Methodist Church has gained the services of Dr. W. C. Grosvenor, F. R. C. S., who has come to China at a much more advanced age—and much more advanced stage of medical experience and skill—than is common. One result of Dr. Grosvenor's offer of service was a gift of £2,500 to erect a hospital.

Evangelistic Work in Szechwan: Progress and Needs

O. L. KILBORN.

SZECHWAN has seven church organizations doing work in sixty-three central stations and 325 out-stations, for a population of 70,000,000. There are 454 foreign missionaries, and 8,000 church members. To prepare Chinese workers there are three training schools for evangelists, one a union school in Chengtu for four churches, a second in Chengtu for one church, and a third in Paoning for a sixth church.

We are manifestly young in the work, for there are only eight ordained Chinese ministers in the province, although the unordained number 277. Summer conferences and conventions

are held each year by different Missions or churches, at various centres, for the deepening of spiritual life. In the summer of 1914 a conference was held at Mount Omei on Sunday school work, attended by a considerable number of foreign and Chinese workers. Conferences were also held on evangelism at Kwanhsien and other points, in accordance with the recommendation of the Continuation Committee.

The Advisory Council of the Szechwan Churches held its first regular annual meeting in June 1914. This body is made up of foreign missionaries and Chinese representatives of the churches, in about equal numbers. A gratifying feature of this Advisory Council is the mobility in action secured through the organization of an Executive Committee consisting of five foreigners and five Chinese, all resident in one place, Chengtu. Therefore it is possible to hold meetings once a month or once in two months, with good attendance and without excessive loss of time. Moreover, a special meeting may be called on a day's notice.

Organic union has not yet been attained among the Szechwan churches. Yet efforts towards this end have not ceased, and a certain amount of progress is registered year by year. The tendency would seem to be now directed more towards co-operation in practical effort.

This is seen in the well-organized West China Christian Educational Union, the West China Union University, and in the Co-operation or Advisory Committees now being formed in stations occupied by more than one Mission. These committees are intended to view the work of the station as a whole, rather than from the view-point of any one Mission. This tendency is shown further in the contribution of two men, one from each of two Missions, to the Y. M. C. A. in Chengtu, who work alongside the two men sent here by the National Committee of the Y. M. C. A.

The tour of the province made during the first half of 1914 by Messrs. Ting Li-mei and H. J. Openshaw gave an impetus to the spiritual life of the Christians which is not merely stimulant but tonic. They visited together eighteen different cities, and delivered over 300 addresses to very various classes and congregations of people, men and women, boys and girls. "Hundreds signed cards agreeing to read the Bible or New Testament through once a year or oftener; to lead their friends and relatives to Christ; to form prayer circles,

and to become enquirers. Without doubt the life of the church has been permanently enriched."

Evangelistic campaigns have been conducted in certain centres, by the missionaries and Chinese workers joining together and systematically working the different sections or wards of the city. Companies of Chinese led by missionaries, and perhaps carrying a flag, attract crowds of listeners in the streets. Invitations are given to evening meetings in the church, where the duty of taking a stand for Christ is pressed home. Similar evangelistic campaigns are being planned in other centres in the province.

Among the urgent *needs* for Szechwan is that for better trained Chinese evangelists and ministers, and more of them. Men of character are always in demand, but now more than heretofore, in order to lead their own people to the high standards of the Gospel. I believe that we are learning that we must look more and more for our future leaders in our primary and middle schools, and patiently develop and train them through the years from childhood to youth, and then from youth to manhood. For leadership character comes first, absolutely before and above scholarship or any other qualification. To this end the utmost care and patience must be exercised in selection and in training, not only in school and college, but in all that makes for strong virile Christian manhood.

This is the age of specialists, and evangelistic work in Szechwan is in need of a band of workers, specially set apart to visit the churches, regardless of Mission or denomination, in order to hold special meetings. This band should consist of one or two of our very best foreign preachers, together with two or three of our best and most successful Chinese. Their salaries and travelling expenses should be borne by all the churches unitedly. The tour this last spring of Messrs. Openshaw and Ting Li-mei has shown us something of what might be accomplished in this way, both in seed-sowing among all classes from officials through students to the common people, and in gathering in the results of the sowing of former years.

A union theological school is needed to give a thorough equipment to our ministers, altogether comparable to that received in theological schools in the home lands. It is very possible that such a school will be organized in the near future in connection with the Union University.

One can only mention our great need of a Christian newspaper, published in this province, to serve as a bond of union among all Szechwan Christians, and as a channel through which to give expression to Christian standards and ideals in the midst of much ignorance and misunderstanding.

There is great need that men might be given time by their Missions for the preparation of literature. We have an active mission press in Chengtu, and an alert West China Tract Society with headquarters at Chungking. But the Szechwan Church is so young, so much time seems to be necessary for organization, and to take advantage of the many attractive opportunities for directly spreading the Gospel message, that very few have yet undertaken the preparation or translation of books.

There is need of an active canvass in all the churches for the principles of self-support. Both foreign missionaries and the Chinese need to realize more vividly the value to character of self-dependence in carrying on the work of the Kingdom.

Progress and Needs of Educational Work in West China

EDWARD WILSON WALLACE,
Secretary of the West China Christian Educational Union.

THE past year has been one of unparalleled progress in every department of Christian education in West China, or rather in the province of Szechwan: the writer is unfortunately not familiar with what is being done in Kweichow and Yunnan.

Most outstanding is the firm establishment of the various schools and colleges of the West China Union University in Chengtu. The College of Arts and Sciences, following the regulations of the Board of Education at Peking, is divided into a Junior and a Senior College of three years each. In the former, entrance to which demands graduation from a middle school of the West China Christian Educational Union, or from a government middle school, there are at present twenty-three students. In the Senior College there is a class of seven, five of whom have completed the work of the Junior College, and two who have graduated from the Szechwan Provincial

University. The Union Normal School has a first class of seven men. The medical faculty opened its doors in September with eleven men. A Union Language School for Missionaries was opened in February and has had an enrollment of fifteen. Connected with the University are also a Union Bible School, and a Union Middle School with one hundred and sixty students.

The first permanent buildings on the University campus have been completed. A Superintendent of Construction is on the ground and is proceeding with the erection of the Administration Building. The Board of Governors of the University has secured additional funds for the purchase of land, and the University is assured of one hundred and twenty English acres, most of which has already been purchased. Last, but of prime importance, is the appointment of the Rev. Joseph Beech, D.D., to be President of the University. Dr. Beech is now on his way to America to raise funds for the development of the plans of the Board of Governors.

Higher education for women has been inaugurated by the purchase of property in Chengtu for the Union Normal School for Women. The first class of ten, all graduates at least of the senior primary school, commenced work this autumn. The first woman student to complete the middle school course in a Christian school in West China received the diploma of the West China Educational Union in June.

Christian education in West China has been noted for the fact that higher education was not attempted until broad foundations had been laid in a Christian system of primary and secondary schools. The West China Christian Educational Union, which has completed eight years of its history, has been increasingly useful in raising standards of efficiency. The extent of its influence is indicated by the following figures:

Statistics of the West China Christian Educational Union, 1914.

	Schools Registered.	Students.
Kindergarten	1	38
Junior Primary	174	6,135
Senior Primary	36	724
Middle School	7	354
Total	218	7,251

Trustworthy figures for the total number of Christian schools in West China, including those not registened, are not available, but it is safe to say that the larger number are now enrolled in the Educational Union, following its course of study

and taking its uniform examinations. All schools doing work of middle school grade are enrolled. Union in middle school work has been consummated at Chungking between the Methodist Episcopal and the Canadian Methodist Missions; at Suifu a union is being tried between the American Baptist and the China Inland Missions.

Not only has the number of schools in the union been the greatest ever recorded, but the standard is being rapidly raised. This is being done in a variety of ways. A new course of study has been prepared during the past year, based upon that required by the Chinese Board of Education but incorporating the best methods of Western lands. The details of this course, which represents many months of work by scores of local educationalists, is well worth the study of those interested in education in China. The secretary of the Union has spent much time in the inspection of schools, and it is hoped that the reports of these visits may be of assistance in remedying some of the short-comings of these schools. Steps are being taken to secure a Chinese secretary who would devote most of his time to this inspection of schools and to the preparation of helps for teachers.

It is increasingly felt that the crux of the whole problem of Christian education in China lies in the Chinese teacher. The Normal Schools will ultimately provide the men and women required, but in the immediate future something must be done to secure better teaching by the present staff of teachers. So strongly is this felt that at the recent Annual Meeting of the Educational Union plans were laid for the inauguration of a "three years' campaign of teacher training." This involves: a conference of leaders early in 1915; the holding of teachers' institutes (of from three to ten days' duration) all over the province; short term normal schools, preferably in the summer; reading courses and lectures; and the publication of literature for Chinese teachers. It is an ambitious programme, but unless something like it can be carried out Christian education is bound to fail.

To sum up: the immediate needs, as they appear to the writer, are briefly these:

1. An increase in the efficiency of the schools already established.

2. Additional schools, preferably boarding schools, of the senior primary and middle school grades.

3. The proper training of all Chinese teachers.

4. The appointment by each Mission of one or more Superintendents of Education to supervise the schools of the Mission.

5. The strengthening of the Union University in all departments by additions to the staff and a large increase in its available funds, so that it may better fulfil its Christian mission to eighty millions of people.

6. A clearer understanding by missionaries and Chinese church members of the prime importance of Christian education, and of the best methods to be employed in developing Christian character in our students.

The Work in Yunnan

E. AMUNDSEN.

IT is well-known, of course, that Yunnan has been one of the hardest mission fields in China—thirty-eight years of strenuous work scarcely yielding any fruit. After that time, however, or since 1900, when the China Inland Mission almost decided to give up Yunnan as a mission field, there has been slow but steady progress.

The China Inland Mission, which is the oldest Mission here, and for several years the only Mission, has now about 1,343 members in Yunnan.

The next Mission to enter Yunnan was the Bible Christian Mission, or as it is now called the United Methodist Mission. This Mission has its present field in the northeastern part of Yunnan and the adjoining borderland of Kweichow. The work carried on in four main stations and a large number of out-stations has been surprisingly fruitful of late years. This is due mainly to the large work carried on among aborigines. They must have thousands of adherents.

The Pentecostal Missionary Union is comparatively new in this province. They have been here nearly three years now and done a good work in that short space of time with but few workers. The Mission has two stations—Yunnanfu and Likiangfu. They have one out-station—mainly supported by the native church here. Other out-stations are being opened on similar lines.

I ought to mention that this work is not wholly "Pentecostal," or carried on by the P. M. U. only. The native local church element is somewhat independent and the church is superintended by Mr. and Mrs. McLean, who are independent of the P. M. U., but working in harmony with it. The P. M. U. sent out no less than five new lady workers this year, and further developments are expected.

The Church Missionary Society has bought premises here in Yunnanfu and sent a native pastor up to begin the work—pending the arrival of foreign workers. It is an extension of the Pakhoi work and we have every reason to expect much from this new work in our midst. Already the evangelist or pastor reports over a hundred inquirers here. At this rate they will soon have to enlarge their borders and build a large chapel to hold the congregations. Medical and school work, I am told, will also be a feature of the work—and sorely needed this is.

The Y. M. C. A., commenced at the time of the revolution in an independent way, is doing well here considering the uphill work it has to do. It has a membership of 113 or more, and 15 active members. There are now two foreign secretaries here. The work carried on is mainly educational. There is a middle school, attended by some forty students, and an evening class in English with about 35 students. A Bible class has 45 members enrolled. A Sunday evening evangelistic service is also held. But, if I may say so, the spiritual work of the association has not been given the attention that it ought for lack of workers. This we hope will soon be remedied as we hear of a very suitable and experienced Chinese secretary being appointed to this work from Canton, in addition to the new foreign secretary just arrived. Various lectures, usually illustrated, have been given throughout the year.

Mr. Lerrigo of Canton is a keen friend of this association. A visit from him and his wife lately gave a new impetus to the work.

In answer to an appeal for help to support the new Chinese secretary no less than 30 came forward and put down their names on the "Sustaining Membership List," pledging $50 per annum, each.

Among these five were foreigners, the rest Chinese, the Governor signing for three. This was most unexpected as the

work of the association is new and on the whole little understood yet.

Last, but not least, mention must be made of the work of the British and Foreign Bible Society. This Society has had for years work all over the province and southwest China generally. Its colporteurs travel far and wide scattering the seed of the Kingdom. This has been a most difficult year on account of the lawlessness prevailing everywhere. Armed robbers come to within a few miles of the city of Yunnanfu in bands of 60 to 200 or more.

But in spite of all the obstacles in the way of this work this year promises to become a record year—exceeding all previous records by several tens of thousands.

NEEDS.

The C. I. M. needs new workers—both Chinese and foreign—badly in order to cope with existing work. The stations are badly manned, and there are none free for out-station work. In one case one man has to look after two stations. In view of the opportunities everywhere apparent this is a great pity, and it is hoped that this will be remedied as soon as possible. This is true of both the Missions working in Central Yunnan. Lately Rev. Allen of the C. I. M. has had a Bible school here for Christian men likely to be used as evangelists.

There is a great need for a good school in this central city of the province for educating evangelists.

The United Methodist Mission in Chaotong has such an institution, consequently they are better off for helpers than the rest.

Colporteurs are also hard to get and to *keep*.

Only a few cities of the province are occupied by Missions; the greater part of the province is lying untouched except as visited by colporteurs now and again. At least fifty new workers are needed to occupy the field.

Now that there is a railway connecting this capital city with the coast there is no longer any excuse for not sending workers.

Yunnanfu is as accessible from Hongkong as is Hankow.

I am constrained, however, to close these rambling remarks with a pessimistic note in spite of all the progress made.

A decided change has come over the people—more especially the ruling and influential classes. This change is due to

the energetic work of Buddhists and Confucianists and, lately, to the fact that so-called Christian nations in the West (and East) are at war. Idolatry is again encouraged. The city god was again reinstated here the other day with unusual pomp. Temples are being built anew. Large "united" meetings of the "three religions" are a new feature. Colporteurs and evangelists have less freedom on the streets than formerly. Foreigners generally are "falling in value."

Christian work among the aborigines is being opposed by the government. And this, unless a more independent and experienced man is placed at the head of affairs here, is likely to have very grave results for foreigners and Christians alike.

It is to be hoped, though, that with the speedy restoration of peace in Europe and North China this spirit of high-handedness will die down again.

Our Book Table

THE REGENERATION OF NEW CHINA. *By* NELSON BITTON. *With an Introduction by the* Rev. LORD WILLIAM GASCOYNE-CECIL, *and 24 Illustrations. United Council for Missionary Education, London. Price 2/- net.*

Excepting most recent contributors, all our readers are, without in many cases knowing it, under deep obligations to the author of the book before us for the thought and effort he expended on the RECORDER during his last years of work in China. His home-going was felt to be a real loss to workers on the field and was rendered more poignant by the fact that sickness was the cause. We are thankful to hear of the return to health which enables Mr. Nelson Bitton to act as Organizing Secretary of the L. M. S. at home and to write such a book as "The Regeneration of New China."

In eight chapters packed full of up-to-date material, Mr. Bitton presents the outstanding problems which face the Christian Church in China. Although this survey with its information and inferences presupposes a prior study of "The Uplift of China," it can stand by itself as epitomising the essential features of Chinese ancient conservatism, recent change, and possibilities.

Mr. Bitton speaks of the reform as a reality and traces it back through the revolution to the prior awakening which inevitably resulted from the impact of Western civilization on old China. In spite of reaction and disappointments, the reform must go on because the ideals are essentially moral in aim. It is pointed out that the outstanding problem is a religious one and the solution lies in the fact that in Christianity is the genius which can lay hold of the innate conservatism which is the essential heritage of the Chinese mind and which can guide and restrain the reckless forces

which have caused so much trouble to the Central Government, infusing all the various elements into a power which makes for righteousness. Two of Mr. Bitton's pithy sentences are :—"So many rooms of the temple of the Chinese mind are becoming empty, swept and garnished, and they lack a Lord." "The purity and moral quality of the Christian Church in China are of more moment than either its popularity or its numerical success."

It is impossible to mention all the features in this compact volume or the earnestness of the appeal in the last chapter which speaks about the Christian Church in China and its claim upon the West, and the other material. It is only right, however, to draw attention to some statements which seem out of perspective to workers on the field, such as "a strongly marked religious life" which is described on page 33 as having been "one of the outstanding characteristics of the Chinese throughout their racial history." Also on page 96 China is spoken of as "a country which has always been practically democratic," whilst the references to footbinding on page 101, the incidental mention "of the forces of reaction" on page 158, and other phrases we might quote, require an adjustment of proportion. The book is a strong book and it is of the utmost importance that its influence should not be nullified in any way. Attention might also be drawn to the fact that whilst the index is good it might be made still fuller. For instance, whilst "Missions and Literature" has references to five pages, reference ought to have been made to page 155, to the need of Chinese help in the production of convincing Christian literature. Then whilst there are three references to "Corruption of Officials" no note is taken in the index of the reforms referred to in the first chapter as still needed in the public and official life of China. The illustrations are good, but surely a mistake has been made in the title of the one opposite page 83. The picture looks more like the Gordon Hall and Gardens belonging to the Tientsin Municipality than the Anglo-Chinese College, Tientsin.

We congratulate the publishers, the United Council for Missionary Education. Possibly the missionary body is not sufficiently cognizant of the unique services rendered by the United Council in presenting the missionary needs of the day to the young people of the home churches. As we have seen, the work is planned scientifically, and the various denominational bodies must reap definite and far reaching results from the excellent manner in which the plans are carried out.

G. M.

ILLUSTRATIONS FOR TEACHING THE CATECHISM. *By the* Revs. G. H. DIN and H. A. LESTER. *London : Longmans, Green and Co. 1/- net.*

"In far-off lands and ages to come, no teacher will enter his class-room without being prepared to make his hands help his head, and by rapid sketches to put before his class in a vivid way all things capable of being illustrated by sight and pictured to the eye."—THRING.

The book before us consists of a series of simple diagrams to illustrate lessons on faith and action from the Church Catechism. It is issued under the direction of the Sunday School Council of the Bishop of London. The Preface well sets forth the advantages

of putting truth into the mind through the blackboard and other drawings. Say the authors, "Seeing is not only believing but it is understanding and interesting and remembering and effective."

No expensive equipment is needed, no intricate designs need be drawn. There would seem to be no excuse for much of the "much speaking" of the average teacher, when simple and effective diagrams and picture work can be so simply and cheaply done by the teacher and scholar, or by both.

The Foreword and Preface of three or four pages are of value. Then follow fifty pages of actual diagram work, helpful to some teachers of the Church Catechism. In general, however, we believe that the teacher who would do effective blackboard work will probably prefer to invent his own diagrams—perhaps getting his hints from such books as the one before us.

E. G. T.

新大陸 *by* 陳星村. A SPLENDID LAND. *By* Rev. ANDREW K. T. CHEN, *Foochow. Methodist Publishing House, Shanghai. Price 26 cents.*

The Chinese title calls it a "New Land," and we can assure the readers that the "New" land is indeed "Splendid." The book is made up of 14 chapters, in the form of stories, intended for Sunday school workers in particular. It aims at stirring up a spirit of devotion and courage along the highest Christian plane. It will amply repay careful study, and deserves a wide circulation. It cannot fail to do good to students in schools and scholars in Sunday schools. The style might have been improved in several places, for, though the style is generally easy Wênli, there are occasional lapses into colloquialisms. We heartily welcome Mr. Chen into the rank of writers, and are glad to note that he promises to add another volume. May his tribe increase, especially if the others follow his example of aiming at the best and doing it in such a worthy manner.

SEER.

新詩譜 A BOOK OF NEW HYMNS. *Presbyterian Mission Press. Translated by* Miss NIELSEN. *Price 25 cents.*

With the Catechism comes a book of 30 new tunes, most of which are set to one stanza of Chinese words. These are hardly what would be called 詩 in exact Chinese usage; they are rather 歌, songs. Only the melody of the tunes is given without harmony or accompaniment; and a majority are Danish with a unique and pleasant flavor of their own. Among the others is the Marseillaise without words. No. 21, "*Antifootbinding*" is the chorus of "Tramp, tramp, tramp;" and is a good, ringing setting for the words. The tunes are simple and easy to sing without the support of harmony or accompaniment. But there is one defect all too common of late years, poor proof-reading.

They are "Songs of Land and Home and Liberty," and especially of patriotism. They will help to meet the present need of songs that will give fit expression to the domestic, social, and patriotic affections. There is a sad lack of Chinese songs of this description which are free from all questionable allusions; and I

earnestly commend this book to all who are working for the broadening and purifying of Chinese social life. It is a good handmaid to godliness, and will help toward removing the present paucity of innocent amusements.

There are Chinese writers who tell us that the music of China has become very degenerate. We read of a prince in by gone days of China who, when he was about to join battle with another prince who had been reinforced by the soldiers of a third prince, enticed these away by having his own soldiers make the night melodious with folk songs of the land of the third prince. This could hardly happen now.

May the Chinese soon have many songs, both indigenous and imported, worthy of the land of Confucius and Mencius.

J. E. WALKER.

樂法體要 A CATECHISM OF THE ELEMENTS OF MUSIC. *Presbyterian Mission Press.* Miss NIELSEN. *Price 10 cents.*

In examining this little book we come at once to the question of Musical Nomenclature. The Chinese have their own system of musical notation; but it differs very much from ours. They have also a musical nomenclature suited to and sufficient for their system, but insufficient for ours. Hence we in teaching music to the Chinese have invented new nomenclatures, finding or coining technical terms to which we have attached the meanings we wish to impart. I knew one converted Chinese song-singer, but he said there was not one decent song among the hundred that he knew; and from his conversion on, he never had anything to do with the old music. It is perhaps well that we have introduced a musical nomenclature free from all associations with a kind of music which the Chinese themselves have classed with gambling and boxing, etc., as one of the vices. But we do need to get together and settle on one set of terms.

The large English-Chinese Standard Dictionary issued by the Commercial Press gives four terms for "scale," and the catechism adds a fifth; and other like cases not a few might be adduced.

The catechism is divided into five sections, (段, misprint for 段). The first in two parts, 3½ leaves, treats (1) of the scale, its staff, its intervals, and the alphabetical and the do re mi (to le mi) names for these. (2) Pitch, and the locating of the seven letters on the staff. The nomenclature differs in part from the various terms in the Dictionary.

Section two treats of Time. (1) Long and short notes, and the signs for these. (2) Kinds of time, and how they are indicated. (3) Rests. The oblique dash used to distinguish eighths and sixteenths is alluded to under the name of "slant-foot" (斜腳), a graphic term which will catch the eye and ear.

Section 3, 10½ leaves, treats (1) of bars, slurs, holds, etc.; and of the harmonic and other intervals larger than the step and half-step. (2) Harmony and related matters under the title of 相協 (instead of 和諧). The treble and alto are called 正品 and 副品, while tenor and bass are 上品 and 下品. The Dictionary has all these except the first; but it uses 調 as the transla-

tion of "melody" whether meaning tune or treble. Yet the use of 副品 for alto points to the use of 正品 for treble. For sharps and flats 剛 and 柔 are used. These two characters occur in the Dictionary, but not specifically as definitions; and here we can score one for the Catechism. They have long been in use at Foochow.

Section 4, three leaves, treats (1) of volume, loud, 强; medium, 中; soft 弱, tones. The Dictionary gives no musical definition of these three words; another score for the Catechism. (2) Modifications of volume; uniform, 均; crescendo, 放聲; diminuendo, 收聲; staccato, 頓聲; and gliding 貫聲. These are all found in the Dictionary. Yet 放 and 收 do not indicate the *gradual* increase and decrease of volume, while in Williams' Dictionary one definition of 頓 is "a rest in music." Still it is hard to find better terms.

Section five is entitled 清濁 and treats of quality of tone and of defects of tone to be avoided; of suiting the music to the words; also of expression and of correct breathing. It covers about three pages.

This little book has many excellencies; otherwise I would not take time to notice its defects. Its choice of terms to render our Western Musical Nomenclature is worth considering. The Dictionary is a grand production, but defective in its rendering of musical terms.

THE SEPTEMBER CONSTRUCTIVE QUARTERLY.

This number well maintains the reputation it has already won, and proves that even among the bewildering multiplicity of religious papers there is room for this new venture of faith. It is true to its name in laying stress on the positive contents of the Christian faith—as interpreted by each communion—rather than in indulging in destructive criticism of the points on which Christians differ. The paper, print, and general style are admirable and the menu is so varied that he who cannot find something to his taste must indeed have a jaded palate.

This number contains no less than 15 articles, but space will allow me to refer to but four which more directly concern the foreign missionary. These four all bear on the question of union and, whilst the points of view are very different, yet, taken together, they prove conclusively how earnestly the leaders are working towards unity. The thoughtful reader of these representative essays will feel that, though we may have a long way to travel before reaching the goal, yet real progress is being made and the Spirit of God is teaching the members of the one Body to realise their corporate oneness and mutual interdependence as never before. What this Review specially stands for is to clear the ground by inviting representative men to frankly state what their respective communions have to contribute of vital truth, in the conviction that this will remove prejudices and misunderstandings, that are due largely to our mutual ignorance and unhappy isolation, as well as to our traditional habit of studying the doctrines of those from whom we differ in the expositions of their opponents,

instead of letting each be his own interpreter. Frankness and sympathy are the birth-marks of this new Review, and so far it signally illustrates the golden rule, "Suaviter in modo, fortiter in re."

The first article is a weighty one called "*Spiritual Factors of Unity*," and is a needed reminder of the necessity of sound foundations of positive faith in any unity worth aiming at. The writer starts his discussion from a suggestive article in a former number by Mr. T. R. Glover, who pleaded for unity in the spiritual fact and especially in the realm of spiritual experience. If these two articles are studied together, it will be found that one is largely the complement of the other. Each emphasises an important aspect—Mr. Glover, the subjective, human side of unity—Mr. Bull, rather the objective, Godward side, and the impression left is that, if both men met round a quiet fireside, they would discover there was little in their respective positions that each could not accept. It must be admitted that Mr. Bull has the more difficult task, for he is going against the stream. In these days it is not popular to be asked to re-examine foundations and make sure of first principles. And yet surely the note struck in the following words is a true one, though we may not be prepared to follow the writer in all his subsequent inferences.

"It is God that maketh men to be of one mind in a house. Unity is a vital growth. It is not merely that God by the working of His Spirit makes men peaceable, overrules their dispositions, brings good out of evil in us. There is much more than this in the Divine origin and growth of unity. Is it not in the revelation of Himself which God has given in His Son Jesus Christ . . . . that the foundations are laid?" And he proceeds to bid us contemplate more deeply "the great things" that God hath done, such as the Incarnation and the Perfection of our Lord's Humanity. In developing this theme, the writer, living in U. S. A., has some severe things to say about American modern methods. "The American nation is ever out for results. . . . We are impatient of delay, of debate, of dependence upon anyone. . . . . There is little wonder that reunion at any price for practical purposes is the temptation of the hour. And the method is co-operation that you may find unity. In practice this means that convictions of faith are kept for private edification."

Faith in our Lord's Godhead, faith in the Resurrection of the Body of Christ, are essential in Mr. Bull's idea of unity. Thus—"Faith in the Divinity of our Lord has verily a most uniting influence on those who believe it and a most divisive power towards those who reject it. . . . . We cannot have the unity which comes from such a faith without the division which at once springs into being also. . . . So bright a light has so deep a shadow." Again, "It is not all one to us whether the Sacred Body rose from the dead, or went the way of all flesh." "The prayer was that 'those who believe in Me' may be one. It is the unity of a full faith and a perfect knowledge—a knowledge gained in the experience of an accepted revelation."

Of the four articles now under review this is distinctly the most theological; it will repay careful reading and re-reading; it

certainly points out the evils of a cheap and premature union and brings into strong relief great primary facts we are in danger of forgetting.

As in some sense an antidote and corrective to what may seem the rather extreme position of Mr. Bull, the reader should next turn to an interesting article by W. F. Lofthouse, called "*An Experiment in Co-operation*," which tells the story of a recent successful effort to bring together the Christian Social Unions of different religious bodies. On three several occasions representatives of all the religious bodies in Great Britain met at Swanwick to discuss subjects of pressing social importance. The basis was frankly inter-denominational—not undenominational—and therefore there were no common religious celebrations, but provision was made for four separate religious services daily—the Catholic Mass, the Anglican Eucharist, a Friends' Meeting and a Free Church service. The result was that, differences being thus taken for granted, attention and emphasis naturally fell on what was common to all. Some members, indeed, of the Conference took opportunities for attending all four services; and were surprised to find how much appealed to them in each. "There was no one who did not feel that these services . . . . bound the whole Conference together. The object of the Conference was not to discuss how best to adjust points of difference, but how to unite in a common obedience. No question of belief or ceremonial was raised." And if the Church is indeed to be the Body of Christ, neither belief nor ceremonial can be a matter of final importance. She must be the vehicle for those great and redemptive activities which fill up the record of "all that Jesus began to do and to teach." And for this reason—to all who are interested in the question of future reunion—the experiment described by Mr. Lofthouse cannot fail to prove of interest. Speaking of our wide divergencies on questions of orders and sacraments and the like, "Here are divergencies enough," urges the critic, "true, but the unity comes first. The differences, deep as they cut, rest on our interpretations of Christ's words, of the Church's history, and of our own experiences. The agreement rests on Christ's command; and were it not for the point on which we all agree, the differences would never have arisen." This is well said and worth our pondering.

"The religious life has many functions—intellectual, institutional, mystical, but our Saviour placed the chief stress on action. Obedience to the commands of Christ is the heart of our religion. The flag that we reverence is one thing, the position we have to capture is another. We are not sent to preserve our denominational system intact, but to destroy the works of the devil. We are therefore to work for a day when our distinctive denominational messages will take their true place in our counsels and schemes, as so many regimental orders and loyalties, created for a greater purpose than their own existence, and limited by it alone—the redemption of the world by love. "We must go further. If we are to save our life we must lose it. The price of life, that is, is self-denial or rather self-effacement. We agree, in theory, that this is true of individuals. How do we know that it is not also

true of denominations and separate churches? To insist on our special portion of the truth of the Gospel; to push it into the foreground; to command others to recognise it and bow down before it; is to cultivate the spirit of self-assertion which is fatal to the Christian character. No loyalty to the faith of our fathers can compensate for the sacrifice of humility. Let any religious body put its own traditional standards and war-cries before the salvation of the world and it is lost."

Inclusiveness must be the rule, if we are to approximate to a common point. Inclusiveness, however, is only possible if there is a bond of union, a single enthusiasm or aim. Such was found for this movement in the common passion for social service, but it is equally needed for the Church as a whole. Without it, opposing doctrines make any real alliance hopeless; with it, they become complementary principles. "I cannot give up the rite of absolution" says one. "I cannot cease insisting on the witness of the Spirit" says another. But let both fix their thoughts on the great mission of the Church, and both will find, when allowed to keep their precious and holy things, that they can use all that is thus given for that splendid task and feel that everyone else is the richer for it.

Could not such a Divine bond of union be found at this very time in a united campaign of the Church Universal against *war* as essentially contrary to the Spirit of Christianity? Why is it too often left to Socialists and the Labour Party to denounce war? Once let the Whole Church unite in a fervent crusade against war and it will become for ever impossible, at least within the pale of Christendom.

Incidentally, it might be claimed that the International Continuation Committee, with its branches in China and other lands, is an experiment on a large scale, conceived along the very lines Mr. Lofthouse advocates. And all inter-denominational union in educational work carried on in hostels falls into the same group.

A third deeply interesting paper is by S. M. Zwemer on "*A United Christendom and Islam.*" It mentions the alarm created already in Islam by the signs of growing Christian unity, and reminds us that the present situation thoughout the entire Moslem world is an unprecedented one and is a challenge, not only to a dauntless faith but is a distinct call to unite all our forces in the coming struggle. "Face to face with Islam there must be no rivalry or overlapping of territory or of energies. The issues at stake are too vital, the urgency is too great for anything save united effort. We need the help of all." We must, urges Dr. Zwemer, draw closer together and sink some of our differences face to face with the present peril and opportunity, and he indicates certain ways in which this consummation can be hastened, such as (1) by recognising unity in scholarship in studying the problem; (2) by realising that our common faith is assailed by Islam and that it needs our united defence. Most of the great creeds of Christendom were in existence before Islam arose. The opposition of the Moslem mind is directed chiefly against that which all the churches, East and West, agree on. The character of the conflict

therefore calls for unity (3) by showing a united front in the occupation of the field. There should be a recognition of territory occupied by Roman Catholic Missions among pagan races on the border-marches of Islam. Dr. Zwemer believes such co-operation is possible. It will come as a shock to many to learn that the greater part of the Mohammedan world is practically unoccupied. It was the divisions of early Christianity that lost whole regions to Mahomet, and it seems quite certain the Cross will not win back these peoples from the Crescent till Christendom learns to heal its divisions and present a united front.

Lastly, in his article on "*The Scriptures as a Bond of Co-operation*," the secretary of the B. & F. Bible Society gives in brief outline the thrilling story of Bible translation and shows how every section of the One Church has shared in this great work. Speaking of the Union Mandarin Version, which is current among 300 millions of Chinese, he tells how Episcopalians, Independents, Presbyterians, Methodists, Baptists, and Paedobaptists; Americans and Europeans, have all loyally combined to give China a Standard Bible and how this is perhaps the greatest contribution so far towards what the Chinese Christians yearn after—an undivided Church of Christ in China.

The reviewer has quoted largely from these four articles, because quotation is the sincerest praise and most calculated to send the reader to the original essays. He hopes that the taste of these crumbs will send many to the table where so rich and varied a feast is provided. Along with its companion, the *International Review of Missions*, the *Constructive Quarterly* is worthy of a place in every station library, if not on every missionary's shelf.

E. W. B.

ACKNOWLEDGMENTS.

The Ideal Vest Pocket Diary and Daily Reminder for 1915. Methodist Publishing House. Leather 40 cents, cloth 30 cents.

The English Hymnal. Services for Young and Old. OXFORD UNIVERSITY PRESS, London, E.C. A little Psalter of short services for Missions, Schools, and Catechisms, etc. Price 3d net.

A Bibliography for Missionary Students. Edited by H. U. WEITBRECHT, PH.D., D.D. Oliphant, Anderson & Ferrier, London. Price 1/- net.

Biennial Report of the Charles Rogers Mills Memorial Schools for Chinese Deaf Children. For the years 1912 and 1913. The Commercial Press, Ltd.

The School for Chinese Deaf. The Story of our Deaf Girls. By ANITA E. CARTER. Reprinted at the Commercial Press, Ltd.

Agricultural Reciprocity between America and China. By GEORGE WEIDMAN GROFF. A Contribution toward Economic Development and Permanent Famine Relief. Canton Christian College, New York.

Pakhoi Mission Hospital. Dispensatory. Compiled by NEVILLE BRADLEY, M.B., B.Ch. and C. G. S. BARONSFEATHER, M.A., M.B., L.L.B. C. M. S. Press Pakhoi, South China. Price 25 cents.

Institution for the Chinese Blind, Shanghai. Second Annual Report.

Co-operation at the Home Base. Kikuyu Tracts. By Rev. H. U. WEITBRECHT, PH.D., D.D. Longmans, Green & Co., London.

Correspondence

IS FOREIGN MISSION WORK OUT OF BALANCE?

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: Will you permit me to draw the attention of your readers to an excellent article under the above heading in the October issue of the *International Review of Missions*? Would that all Mission Board secretaries and deputations might find time to carefully ponder the author's weighty words. Happy is the society for whom Mr. Clark acted as deputation. He has indeed hit the nail on the head, and has rendered a most valuable service to the whole missionary body by so clearly stating the case for a more balanced policy.

I am
Yours faithfully,
J. S. HARRIS.

E. B. M., CHOUTSUN, Shantung.

SUMMER COTTAGES.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: Will you be so good as to insert the following in the next issue of the RECORDER? In order to be of service to those who have houses to rent and those wishing to rent houses at Mokanshan Summer Resort next season the Association decided to receive any applications and try to make suitable arrangements. Will friends who wish to make use of the Association for this purpose, kindly send all necessary particulars as early as convenient to Rev. H. Castle, Tunglu, via Hangchow?

Thanking you in anticipation,
Believe me,
Yours sincerely,
H. CASTLE.

TUNG-LU.

CHINESE CHURCH HISTORY.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: It is known to some of your readers that *The Theological Quarterly* is issued in Chinese from the Nanking School of Theology and edited by a member of its faculty. In a recent number of this quarterly an urgent request was made to the older pastors and preachers of the church in China to write out the early history of the various stations and churches. History has been making very rapidly in the last few years; also the older Chinese workers are passing away very rapidly, and I wish to enlist the co-operation of missionaries in all the churches and in all parts of China, in urging these older pastors, who have seen the founding of the church in their districts, to write out while their memory is fresh, such details as will be of interest to the coming generation. If this is not done, the history of the growth of the church in China from the Chinese point of view will be practically impossible after a few decades.

Meanwhile it will be of vast benefit to those who are in training for the ministry to have such historical sketches as may

be obtainable for study and comparison, and we may hope that the beginnings of a history of the Christian church by some Chinese writer of ability can be made.

Thanking you for the insertion of this letter, and hoping that any who will write as suggested above will forward their notes to *The Theological Quarterly*, Nanking School of Theology,

I am,
Sincerely yours,
J. C. GARRITT.

OLD TESTAMENT CONCORDANCE.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: In the English Preface to the Concordance of the Mandarin New Testament, it was stated that other hands than mine would prepare a Concordance of the Old Testament. Later on, for reasons which need not be explained in detail, those other hands abandoned the work undertaken; and it was, probably, just as well, since the work would have been based on one of the old versions. Now that the revised version is appearing, a few books at a time, the time seems to have come to make a beginning on the Old Testament Concordance; and the task, an altogether uncoveted one, seems to devolve upon me as the compiler of the former volume, which has already secured so wide a sale and use. It cannot, of course, be completed until the entire revision is complete; and for that the compiler is grateful, as it will relieve the drudgery of the work to take it in sections.

If there is any literary work which should not, on any account, be duplicated, it is a work of this kind. Therefore I give early notice of the fact that I have begun work. At the same time, I would beg all who have made use of the New Testament Concordance to send me specific criticisms of any sort, especially I desire to know whether the inclusion of the Standard Romanization is worth while. If not, then much labor will be saved by its omission.

Yours sincerely,
C. H. FENN.

PEKING.

NO FEAR OF DISINTEGRATION.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: The seaport of Tsingtao loomed large among the colonies of Germany.

It was the power house for a province sending new life into all its arteries. Now that Japan supersedes Germany in the possession of that seat of power, will she do as much as her predecessor for the good of the province? Will she try to secure the permanence of her conquest and make it a base for further encroachments?

These are questions which intelligent Chinese are asking with deep concern. Not only do they despair of the restoration of the leased territory, they suspect their neighbours of a latent design on the integrity of China.

Let me remind them of the maxim that when the provinces have been long divided they are sure to be reunited, and when long united, sure to be divided.

This will be cold comfort, but I can add with confidence that no disintegration is to be apprehended. The bonds of a com-

mon written language and literature, are now reënforced by the requirements of a world-wide political system which forbids appropriation by any of the parties.

Under the Republic the people become the arbiters of their own destiny. Gradually they are beginning to awake to the significance of this principle. It must be long before they can have a change in the form of government submitted to them by way of plebiscite.

The historic mode for deciding that question has always been a struggle between the provinces. Claimants for the throne have risen in remote regions and had time to grow strong.

The advent of steam and electricity has rendered that slow destructive process forever impossible.

If a revolutionary banner were unfurled anywhere east of the gorges of the Yangtse the fact would be reported to Peking within an hour, and within a week the insurgents would find themselves under the guns of the navy, or confronted by land forces carried by rail to the scene of danger.

So effectually do the new forces contribute to the cause of law and order that the people would be spared the burden of such vast armaments as were needed in ancient times to uphold the throne of majesty—a tithe of the troops being amply sufficient for the police of the provinces.

Every addition to the rails or wires adds to the protection of the commonwealth and favors the maintenance of peace.

Future revolutions to be successful must begin in the palace or the barracks of the pretorian guard. Of such cabals or outbreaks there is not much danger while the reins are held by the strong hand of Yuan Shih K'ai.

W. A. P. M.

PEKING.

Missionary News

Kiangsu Federation Council.

The meeting of the Kiangsu Federation Council was held at the Baptist Church, Soochow, November 18th to 20th. The delegates numbering fifty-two represented nine Churches or Missions, Northern and Southern Presbyterian, Northern and Southern Methodist, Southern Baptist, American Episcopal, Christian Disciples Church, China Inland Mission and London Mission. It was a most representative body and the finest spirit of fellowship prevailed from the first meeting until the end of the session.

Besides the routine business of organization and reports there was a movement started for a closer federation between the Kiangsu and Chekiang Provincial Federation Councils. The hope being that a delegate each year, regularly elected, shall represent each council in the other provincial council. It is hoped that after 1915 and beginning with that year, every third year the two provincial councils shall meet together.

Rev. Dr. Bryan of the Shanghai Baptist Mission and Rev. Hugh W. White of the Southern Presbyterian Mission at Seudzen (salt city) addressed the

Council on "How to Prepare Men for the Ministry." The whole purport being, God chosen and Holy Spirit prepared men, rather than educationally prepared only, the great demand being for Spirit-filled men, whereas too many men were being prepared educationally without regard to the Spirit-filled life.

Rev. Li Chen-van addressed the Council on the subject "How to Carry the Gospel to Every Man in Kiangsu." Stress was laid on the necessity for personal work in contrast to the too much preaching method.

Rev. E. C. Lobenstine spoke of the Fukien Provincial Evangelistic Campaign, which caused great interest among all the delegates. The work of the China Continuation Committee has not created much enthusiasm as yet, the fear being prevalent that the work of the Continuation Committee hinders the progress of the much beloved National Federation Council movement. Rev. Chu Sing-sen and Rev. Li-dzong Dön of Soochow spoke on "Federation in Evangelistic Work." Rev. Choh of the Soochow Baptist church attracted much attention by his diagram speech on "Self-support."

Every general discussion was participated in by every man allowed to speak in the time limit. The finest spirit of good will was evident throughout.

The Council adjourned to meet in 1915, November 17th, 7.30 p.m., at Yangchow or Nanking.

F. H. THROOP,
Eng. Sec.

News Items.

Rev. Joseph Beach, D.D., President of the West China Union University, was recently granted an interview by President Yuan, who expressed great interest in the work of the University, and showed his appreciation of what the institution is doing by making a contribution of four thousand dollars toward its work.

Rev. Ch'eng Ching-yi, the Chinese secretary of the China Continuation Committee, has returned to China after a period of rest in England. Pastor Ch'eng is greatly improved in health. He has removed to Shanghai and begun his regular work with the Committee. He is now visiting the Churches in Swatow, Amoy, and Foochow.

We are informed that missionary work in Korea is now much the better for the experiences of "the conspiracy case" and that the Church is going forward satisfactorily and doing much missionary work. One of the Presbyteries in North Korea is supporting thirteen (Korean) missionaries, four of whom are working amongst the Koreans in Manchuria.

The Union Theological College has been successfully launched in Canton. The College is to carry on work of two grades, and the provisional curriculum outlines a three years' course for students of the higher grade, namely those who have passed through a middle school, and a four years' course, including a preparatory year, for those who have not had the advantages of a middle school course. The different Congregational, Wesleyan Methodist, and Presbyterian Missions in Canton unite in the work of this institution.

The Shanghai Branch of the International Correspondence School of Scranton, Pa., U. S. A.,

has enrolled in China some four thousand pupils, three-fourths of of whom are Chinese. These students pay an average of one hundred dollars gold for their courses, the average length of which is one year and a half. The commercial and engineering courses are the most popular. All papers, excepting those of the courses in mathematics, are sent to the head office in America for correction.

It will be a surprise to many missionaries to know of the magnitude of the plans for equipment which are being sent to the home Boards by some of the missionary societies at work in China. One society alone has this fall approved of appeals being sent home for new property amounting to Mexican $1,394,296. In addition the society is asking for Mexican $3,971,825 for the society's share in the equipment and endowment of union institutions in which the Mission has a part.

Missionary Journal

BIRTHS.

AT Tsoyun, October 22nd, to Mr. and Mrs. ANDERZEN, C. I. M., a daughter (Gota Maja-lisa).

AT Kioshanhsien, October 23rd, to Mr. and Mrs. N. ASTRUP LARSEN, L. S. M., twin daughters (Ingeborg Astrup and Kathrine Weltzin).

AT Shekichen, October 27th, to Mr. and Mrs. E. WELLER, C. I. M., twin sons (Ernest Hudson and John Gooch).

AT Yangchow, October 28th, to Mr. and Mrs. J. S. ORR, C. I. M., a daughter (Jean Miller).

AT Sianfu, October 28th, to Mr. and Mrs. N. G. JAKOBSEN, C. I. M., a son (Oistein Nicolai Aaroe).

AT Wukangchow, October 29th, to Mr. and Mrs. L. L. K. JENSEN, C. I. M., a son (Waldemar).

AT Wenchow, November 3rd, to Rev. and Mrs. G. H. SEVILLE, C. I. M., a daughter (Edith Rachael Merritt).

AT Hsiuyen, November 5th, to Mr. and Mrs. P. NORGAARD, Y. M. C. A., a daughter (Kirstine).

AT Hunyuan, November 8th, to Mr. and Mrs. J. D. HOGLANDER, C. I. M., a daughter (Lilly Virginia).

AT Peterhead, Scotland, November 8th, to Mr. and Mrs. A. K. MACPHERSON, C. I. M., a daughter (Mary).

AT Sungyang, November 13th, to Mr. and Mrs. H. L. GEORG, C. I. M., a son (Paul Ferdinand).

AT Choutsun, November 14th, to Mr. and Mrs. J. S. HARRIS, E. B. M., a son.

AT Chaoyang, South China, November 21st, to Dr. and Mrs. BYRON LESHER, a daughter (still-born).

AT Yunnanfu, November 23rd, to Mr. and Mrs. S. B. COLLINS, Y. M. C. A., a son (Ralph Edgar).

AT Kaifeng, November 27th, to Mr. and Mrs. M. H. WHEELER, Y. M. C. A., a son (Rodney Stilwell).

AT Shanghai, November 30th, to Mr. and Mrs A. H. SWAN, Y. M. C. A., a son (Alfred Hjalmar).

AT Honanfu, December 12th, to Mr. and Mrs. E. O. BEINHOFF, C. I. M., a daughter.

AT Hwaiyuan, December 13th, to Mr. and Mrs. R. G. WALKER, C. I. M., a son (Bernard Cohen).

AT Shanghai, December 17th, to Mr. and Mrs. C. H. ROBERTSON, Y. M. C. A., a son.

MARRIAGES.

AT Ningpo, November 18th, Mr. A. MILLER to Miss E. L. BENNETT, both of the C. I. M.

AT Changsha, November 19th, Dr. E. E. WITT to Miss F. JEHLE, both of the Liebenzell Mission.

AT Chefoo, December 1st, LEROY F. HEIMBERGER, M.D., to Miss LOUISE CORBETT, both of the A. P. M.

AT Ningpo, December 16th, Mr. J. THOMPSON to Miss S. HARDISTY, both of the C. I. M.

DEATHS.

AT Laohokow, October 27th, Miss E. BLACK, C. I. M., from dysentery.

AT Siangsiang, December 2nd, HANNAH M. C. GROHMANN, aged five years and six months, from croup.

AT Hsiuyen, December 4th, Mrs. P. NORGAARD.

AT Shanghai, December 7th, ESTHER LYELL, daughter of Mr. and Mrs. S. E. Hening, Y. M. C. A., aged 4½ months.

AT Kaifeng, December 13th, WILLIAM POWEL HARRIS, aged one year, from measles and pneumonia.

ARRIVALS.

October 28th, Rev. and Mrs. H. A. H. LEA and two children, Mr. and Mrs. A. PREEDY and child, Mr. and Mrs. E. J. MANN and two children and Mr. J. L. ROWE (ret.), and Mr. R. C. PARRY, M. R. C. S., L. R. C. P., from England; all C. I. M.

November 14th, Mr. and Mrs. H. J. MUNGEAM and two children, Mr. and Mrs. W. F. H. BRISCOE, Mrs. DANSEY SMITH and child, Misses R. E. OAKESHOTT and F. L. COLLINS (ret.); all C. I. M. Miss DOROTHY MILLS, A. C. M.

November 17th, Mr. and Mrs. J. R. MUIR and two children, C. I. M., (ret.) and Sisters EDITH CONSTANCE and HELEN VERONICA, A. C. M.

November 22nd, Miss M. A. CARTWRIGHT, A. C. M.

November 29th, Miss MINNIE E. ERB, Miss JANE M. RUTAN, Miss MARY E. WALTHER, and Rev. HORACE W. HOULDING (ret.), all S. C. M.

December 1st, Miss ROBINSON, South Chihli Mission, Miss BROWN, South Chihli Mission, Rev. G. EADIE and wife, Can. Pres. Mission, Miss S. J. LETHBRIDGE, Can. Pres. Mission.

December 2nd, Miss A. E. BROWN, (ret.), Miss KATE ROBINSON, both for South Chihli Mission.

December 5th, Messrs. C. A. FLEISCHMAN and R. H. MATHEWS, Misses I. M. COLEMAN and E. L. GILES (ret.), and Miss E. E. STOWE, from Australia.

December 6th, Rev. H. MATHEWS and wife S. P. G. (ret.), Mr. HENRY COSTERUS, for South Chihli Mission, Tientsin.

December 7th, Miss G. CHANEY, Miss HALFPENNY, M. E. M., Tientsin, Miss CUSHMAN, M. E. M. (ret.) Tientsin, Miss F. R. WILSON, M. E. M., Pekin, Mr. WARNER, Rev. L. HOMPLAND, Lutheran Free Church, Ki Kong Shan, Mr. and Mrs. R. T. SCHAEFER, M. E. M., Kiukiang, Mr. and Mrs. A. HUMMEL, American Board, Fengchowfu, Rev. and Mrs. A. W. HAUGAN, Miss ANNA ROMING, Miss AGNES KITTELSBY, Sister MARIE FREDRICKSON (ret.), Sister CHRISTINE JOHNSON (ret.), Sister INGA DVERGSNES, Rev. EDWARD SÖVIK, (ret.), all Am. Luth. Mission. Miss RASMUSSEN, Luth. Brethren Mission, Miss SODERBERG, Hauge Synod Mission, Sister ELVERA PEARSON, Augustana Synod Mission.

December 12th, Miss K. FULTON, Miss E. M. PRITCHARD, Wesleyan Mission, Mr. and Mrs. G. HOWELL (ret.), from England.

December 14th, Mr. A. A. TALBOT, and family, So. Pres. Miss., Tsingkiangpu (ret.), Dr. S. COCHRAN and family, Am. Pres. Miss., Hweiyuan (ret.), Miss PEARL SYDENSTRICKER, So. Pres. M., Chinkiang, Miss WARNER, Nursing Home, Nanking, Mr. P. R. RUSHING and family, Independent.

December 15th, Miss L. I. WEBER (ret.), Misses E. L. LARSEN and R. M. LINDESTROM.

DEPARTURES.

December 15th, Mr. and Mrs. J. GARDINER and two children, and Mrs. T. G. WILLETT and two children, to Australia.

December 26th, Mr. P. T. WATSON and family, Am. Board for U. S. A., J. J. SCHMIDT, wife, and child, Mennonite Mission, Shantung, ALLEN N. CAMERON, Tract Press, Changsha, Hu.

THE CHINESE RECORDER

教 務 雜 誌

VOL. XLVI. FEBRUARY, 1915. No. 2

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Notes on Contributors.

Rev. H. U. WEITBRECHT, D.D., is the Secretary of the British Board of Study for the Preparation of Missionaries. His article, therefore, is written from the view point of one on the inside of the problems and possibilities in co-operative efforts.

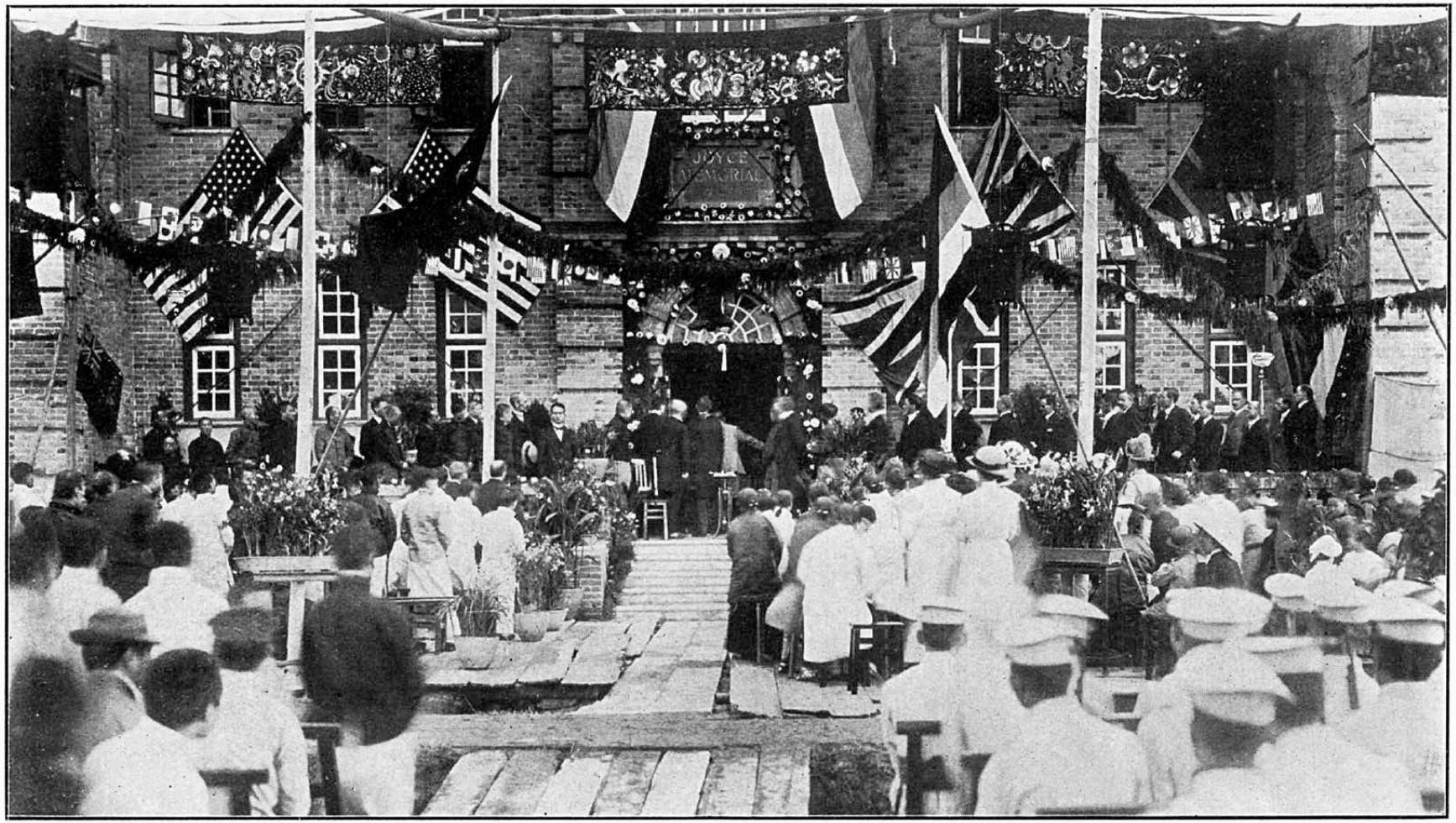
Rev. ANDREW WEIR, B.A., is a member of the Irish Presbyterian Church, who for fifteen years has been engaged in evangelistic work in China. Most of his time of active service has been spent in Central Manchuria.

Mr. ROSCOE M. HERSEY, B.S., is the general Secretary of the Tientsin Y. M. C. A. He has been in China nine years and is at present a member of the sub-committee of the China Continuation Committee on the social application of Christianity. The subject on which he writes, therefore, is one with which he is intimately acquainted.

Rev. WILLIAM BERNARD PATON, M.A., (Cantab.) is a member of the English Presbyterian Mission, working in the Hakka section of Canton Province. He has been in China nine years, and has given most of his attention to educational work. He has in addition, however, done pastoral evangelistic work and supervised a printing press. His experience, therefore, is varied.

Mr. ARTHUR WILLIAM MARCH, Ph.B., M.A., (Columbia), is a member of the American Presbyterian Mission (North), who has lived in Hangchow for the nine years of his missionary life, engaged in teaching in the Hangchow College.

Mr. E. H. MUNSON, Ph.B., is the student Secretary of the Foochow Y. M. C. A. He has been in China five years. He has acted as Executive Secretary of several Student Summer Conferences and is a member of the Executive Committee of the Chinese Student Volunteer Movement for the Ministry. He was the foreign Executive Secretary of the Fukien province-wide Evangelistic Campaign, of which a much more detailed report will later be published than that which we have been able to secure.



Opening of the Joyce Memorial Building, one of the first two permanent buildings of the West China Union University, Chengtu, Szechwan, October 3, 1914, by Military Governor 胡. (The Governor's back and his right arm are visible, as he is just in the act of throwing the doors open.)

THE CHINESE RECORDER

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VOL. XLVI FEBRUARY, 1915 NO. 2

Editorial

Co-operation and Efficiency.

THE article by Dr. H. U. Weitbrecht on "Co-operation and Efficiency" is welcomed as an expression of opinion on some mission problems as viewed from the home base. At first the movement for co-operation centred on the mission fields. At present it is as active at the home base as here. In some cases pressure is being brought to bear, by those at the home base, to bring about closer co-operation between similar agencies on the mission field. The following, quoted from a resolution adopted in the 1914 Conference of Missionary Societies in Great Britain and Ireland, will indicate how the subject of co-operation is viewed in one section of the home base.

"Mission boards at home are drawing nearer together in many ways. This Conference is itself a standing proof of the growing spirit of unity in Great Britain and Ireland. The Boards here represented have given, and are giving, their support to many union enterprises on the field, and many are now engaged in considering further plans for effective co-operation both in China and elsewhere. The Conference believes this to be in accordance with the Spirit of our Lord Jesus Christ. It assures the China Continuation Committee that all well-considered schemes for co-operation will receive very careful and sympathetic consideration. In most cases, from the nature of the case, these must be originated in China itself. Often conditions at home necessitate delay in their adoption which may seem irritating and tedious to those on the field, but

this does not imply disapproval of the principle of co-operation, or unwillingness to apply it wherever wise and possible. On the contrary, the Conference looks to the steady enlargement of area within which co-operation can be applied, and asks the brethren on the field to remember that in the achievement of the greatest ends, the progress is bound to be slower than many would desire."

* * *

Chinese Church and Co-operation.

THE article by Rev. W. G. Paton on "Church Extension" gives some practical information on the working out of mission problems in one section of the mission field. We desire to point out one or two things connected with the relation of the Chinese Church to the movement for Christian unity, which is, in the last analysis, the problem of "Church Extension" as it embraces the whole country of China. The problem of Christian unity is for Chinese Christians a different one from that which confronts their Western colleagues. The reasons which have brought the various missionary societies to consider the problem of unity will operate many times more intensively upon the Chinese Christians. They will both feel more the necessity for united effort and be freer to act in accordance therewith. Christianity must prove its unifying power in the face of the multitude of divisive tendencies in China which are always threatening to pull things apart. If Christianity cannot teach the Chinese how to work together, it has failed at a most critical point. It is sometimes said that the Chinese lack the organizing instinct. Like all generalizations this is only partly true, but, in so far as it is true, Christianity must furnish a motive which will supplement such organizing tendencies as already exist. All the benefits that can possibly be derived from co-operation are needed by the Chinese Church in their tremendous conflict with the anti-Christian forces—a conflict which is only just beginning! Consciousness of the solidarity of the Christian forces is needed in order that both Christians and non-Christians may realize the strength of the Christian cause. Churches united in evangelistic work have little time for the discussion of points of denominational difference. The Church in China, in its supreme hour of conflict, cannot afford to present a divided front, or to have its attention diverted from the main purpose by a clashing of interests.

The Study of English. The article by A. W. March on "The Place of English in Education in China" does not introduce a new subject. It is, however, based on a questionnaire and presents modern thought on the problem. The regulations of the Ministry of Education require pupils to begin English in the last year of the higher primary school, and to continue throughout the four years of the middle school. Schools in commercial centres, where English is needed, may begin this study one year earlier. One Chinese correspondent, who should be well acquainted with the Government's ideas on this subject, says that there is a feeling that the students are giving too much attention to English, thereby interfering with the study of the Chinese language. Furthermore, it is felt that the present method of teaching English needs radical reform, the results attained being far from satisfactory. We understand that the Y.M.C.A. is planning to study the work done in the teaching of English in their schools throughout China, preparatory to making a report thereon, and bringing about such changes as are needed to meet modern conditions. Mission schools in common with government schools must aim to prepare men for life in China. That means a life work in their mother tongue. Looked at from this point of view, it appears that the position of English in education in China will occupy an increasingly subordinate position.

* * *

Fukien Evangelistic Campaign. THE brief report of the province-wide campaign in Fukien that we publish in this issue is full of interest. It focusses attention on a new phase of missionary work in China—wide-spread, comprehensive, evangelistic movements. We are fortunate in having in the same issue a careful discussion of the "Effects of the 1908 Revival in Manchuria." The methods used in the Fukien campaign tend to produce better results than those in campaigns characterized principally by emotional fervour.

Both the visible results and the new problems evolved out of the Fukien campaign are greater than were anticipated. Larger than ever is the opportunity, and heavier than ever the responsibility, which now face the Christian forces in Fukien. In view of the fact that other places are planning for just such campaigns, attention may well be

called to certain difficulties that were met with, in order that preparation may be made in advance for them elsewhere. It was found that there was a tremendous scarcity of Church members who were able to help conserve the results of such movements. The mass of the Christian forces, apparently, did not look beyond the special meetings. To increase the number of those who have experience in teaching the Bible to others is an immediate and pressing problem. We should again like to call attention to the possibilities of the Sunday School in this regard. A case in point is found in the January 3, 1914, issue of the *Sunday School Times*. In Scranton, Penn., a district where there was a strong foreign element and anti-religious sentiment, men's Bible classes in the Sunday School were proved a great preparatory factor in producing the revival, and a strong conserving agency of results afterwards. Eight thousand men were organized into classes of approximately one hundred each, and there were added to Scranton's 163 Sunday Schools 12,000 souls, four-fifths of whom were men. The use of the Sunday School would have the additional advantage of developing an existing agency rather than creating a new one, in which inexperience would be a more prominent and, consequently, a more retarding factor. Special attention also needs to be paid to planning for special meetings for women. In the Fukien campaign there was a great demand for such meetings. Those in charge of the campaign are convinced that the results would have been greater among the women, had there been special women speakers for the women's meetings. It was felt that some of the messages given were not adapted to audiences of women. It was found, furthermore, that the non-student class of men present the most difficult problem in follow-up work. Unlike students they do not have the congregating habit or spirit.

* * *

The Language Study Commission.

THE Language Study Commission appointed by the China Continuation Committee, at its last meeting, made in November last a tour of seven centres, where special work is being carried on in the preparation of missionaries. These seven centres are Peking; Weihwei, Honan; Chikungshan, Honan; Hankow; Anking; Nanking; and Yangchow. In addition, at two other centres this special work is going on, namely, Canton and Chengtu.

The work in these places is in various stages of development. In the seven schools visited there were found 126 students. Some of the schools were expecting additional students in the near future. The two oldest institutions, those of the C. I. M., at Anking and Yangchow, were at low ebb in the number of students, owing to the difficulty of getting new missionaries to the field. It would appear that with the proper development of the work in the sections concerned, there would, in normal times, be about 250 students. Add to this number the students in Canton and West China, and we see that the Missions have before them, in this special work of the preparation of new missionaries, a problem of great significance.

In all but one of the centres visited, Hankow, a missionary is giving time to conducting this work, and at Hankow also one has been elected for this purpose by the committee in charge. But in only three centres, namely, Nanking, Yangchow, and Anking, have missionaries been set apart permanently for the work of conducting language schools.

The methods in use in these schools vary with the schools: they are a development of local conditions and limitations, rather than attempts to work out any definite ideals. One result of the visit of the Commission will be to unify the ideals towards which all such schools should work. All the schools visited are doing their work in the local dialect alone. The tendency seems to be for students to remain a year in the language school, finishing their language study in the stations to which they are assigned.

The Commission not only gathered up all the practical information available, but also put what was obtained at the disposal of all directly interested. As a result of the conferences held, quite a number of changes have already been made in the various schools.

* * *

An Unfortunate Move.

In referring to recent attempts to agitate the question of the term for God, we do it first to correct an impression made by a recent editorial note, appended to a letter on this subject, and in order that the movement started in Shanghai might not be seen out of its proper perspective. The fact that the literature thereof has been scattered widely need not be taken to mean that the movement is widespread. As far as the RECORDER is concerned, we have no desire to, or intention of,

assisting in any way the efforts to stir up this old controversy. While thus briefly stating our position, we will add also the thoughts which prompted the editorial note mentioned. Up to the end of 1913 about 61,287,723 copies of the Scriptures had been issued by the three Bible Societies working in China. Of these about 55,000,000 had the term Shangti. For the great majority of Chinese Christians this term now has the Christian meaning for God, and indeed any term selected would require the Christian content of the idea of God before it would be of use. For these Christians usage has settled the matter. The question naturally arises: Why attempt to make this great body of Christians retrace the road they have travelled? If they could be persuaded (which happily is extremely unlikely) that all these years they have been worshipping a false God, would not the resulting undermining of faith constitute an unprecedented problem? The Shangti, whom these multitudes of Chinese Christians worship, is not mistaken for one of the gods of China's pantheon. Faith in God does not depend upon a term, but upon a conception which no term or phrase can convey the first time of hearing. There is no proof, furthermore, that the progress of Christianity has been specially retarded by any terms used in the attempts to propagate it. Indeed, some of the prominent Chinese workers, as for instance Rev. Ding Li Mei, who have been most blessed of God in winning their countrymen, habitually use the term Shangti. The same is true of many of the missionaries. While there is a minority who conscientiously prefer the term Shen, yet many of these, apparently, use indiscriminately literature having either term. And the fact remains that Christianity in China has largely been built up in connection with the use of this particular term. Surely the fact that God's blessing has been given in connection with the use of any term, should make us slow to use such term for the purpose of causing further disunion.

* * *

A Question of Demand.

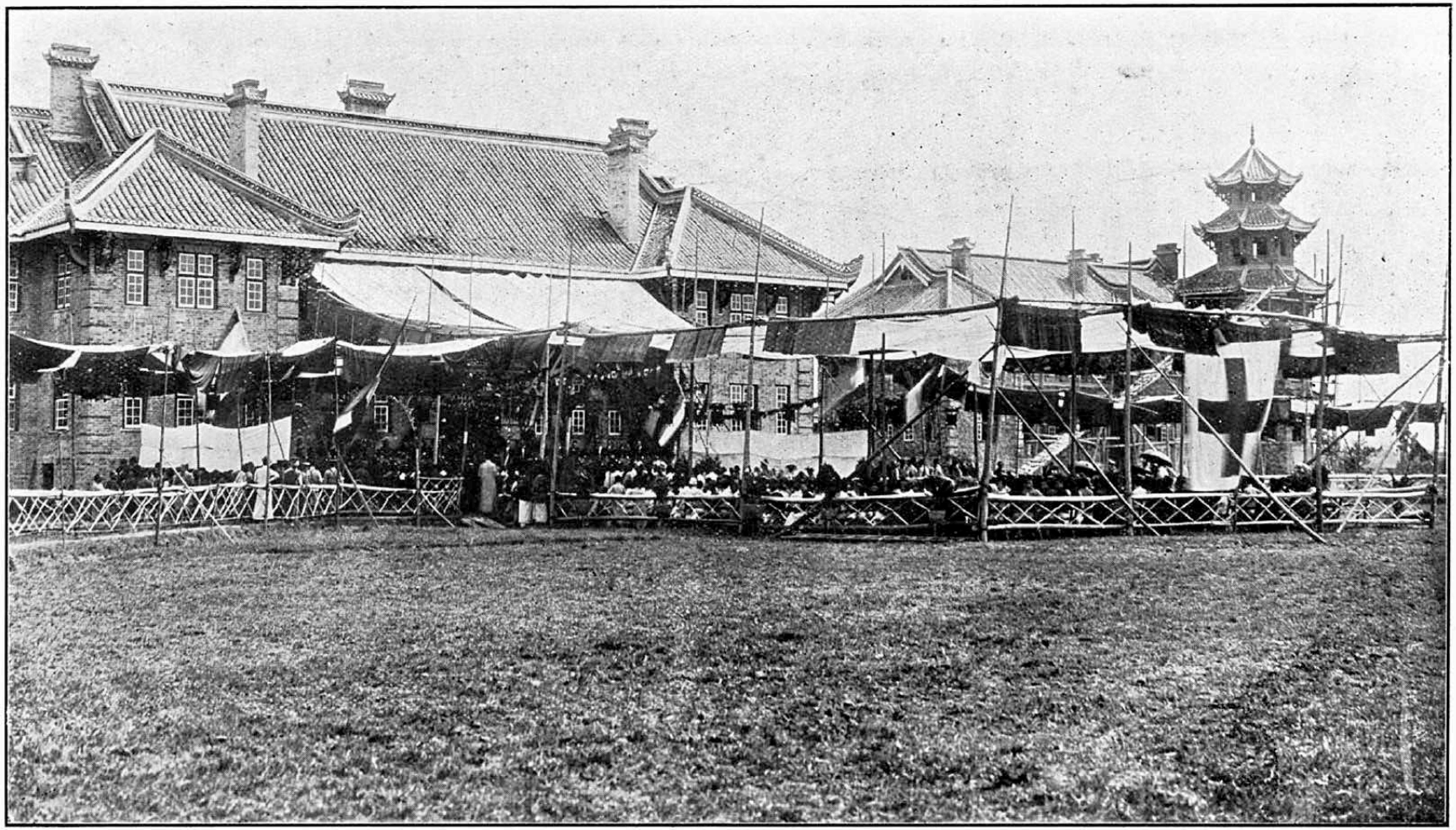
In some cases the impression apparently exists that the minority—at least, those who cannot conscientiously use the term Shangti under any conditions—are in danger of having their consciences forced by the majority. For this impression we find no justification. It is primarily a question of demand and not of arbitrary decision by any body of missionaries or society. The demand for literature with the term Shen is not great and, in the case of the

Bible societies, has steadily declined of recent years. In the three years ending December 1913, of the 15,000,000 copies of the Scriptures issued by the three Bible societies, only 58,000 had the term Shen and many of these had to be sold at specially reduced prices, to get rid of them. Yet the conscientious desire of the minority should not be ignored and, under the existing conditions of things, their needs can be met. With regard to general literature, such as is published by tract societies, the nine tract societies in China are neutral on the term question. They are willing to issue books in any term preferred by the author, provided that the books can be sold. In the case of several societies, however, there is no demand for literature with the term Shen, and the provision in the constitution is a dead letter. The Chinese Tract Society, located in Shanghai, the centre from which the present agitation originates, stocks and sells constantly literature with all the terms. Of the three publishing houses in China, two habitually stock various kinds of literature with the term Shen: the other simply acts according to the demand made upon it. In Canton there is considerable demand for literature with the term Shen and, in the case of Bibles and general literature, the supply is met. The three Bible societies have no arbitrary rule in the matter. The practice of the B. & F. B. S. and the National Bible Society of Scotland is to issue Scriptures in the term Shangti. This is, of course, to meet the demands as seen by them. The American Bible Society, however, constantly publishes Scriptures with the term Shen. In the twenty years, 1894-1913, of the 11,037,933 volumes published by this society only 2,013,500—less than one-fifth—had the term Shen. In 1913, 1,701,045 copies were published in the term Shangti, while 5,000 met the need for the term Shen. In 1914, however, 50,000 copies were published with the term Shen. It is a question of demand. This society stands ready to print an edition in any term, provided, of course, that there is proof it will not become dead stock, which has been the fate of quite a little of the publications with the term Shen. There is, therefore, no need to start another society to secure literature with the term Shen, nor does there seem to be need for anyone to feel that they are being forced to go against their consciences. There is need, however, for some of the minority, to guard against steps that will look like an attempt to force the consciences of the majority.

The Sanctuary.

" . . We make our church-going a solemn function, for which we put on our most expensive clothes—an odious practice which at once makes it difficult for our poorer fellow-citizens to join in our public worship and suggests to ourselves that in the House of God we are not sons and daughters in their home, but visitors paying a call. . . . Here we come day by day as a matter of course. . . . Our fellowship with one another and our affection for our friends finds its expression here, and in finding expression becomes more real. If that were all, it would be a great deal; but also if that were all, any pagan shrine would do as well. All the religions of the world have been powerful to cement friendships already existing. If our worship is Christian in spirit as well as form it must do more than that. 'If ye love them that love you, what reward have ye? Do not even the publicans the same?' . . . It is not enough that we should honor God and fear Him; the average Mohammedan does that. It is not enough that we should feel the mystery of His Presence and the reality of the eternal world; the Brahmin does that, and the Greek who was initiated at Eleusis did that. It is required of us that we should love Him with all our souls; and the test of our love for God is to be found in the width and the depth of our love for men. . . . The work of Christ leaves no one neglected; His love passes none over. And if we are being touched with His Spirit, the same will be true of us. If any man thinks that the dumb need of the heathen world for what Christ alone can give is no concern of his, that man has not the spirit of Christ. If any thinks that the destitution of our own poor is no concern of his, . . . If any thinks that he has done all his duty by a tramp or beggar when he has refused to give him money, . . . If any thinks that the smarting sense of injustice in our manual workers—growing steadily stronger and more sincere and expressing itself in continued labor unrest and repeated strikes—is no concern of his, that man has not the spirit of Christ. 'Now if any man have not the spirit of Christ, he is none of His.' "

WM. TEMPLE: *Repton School Sermons.*



Opening of the first two permanent buildings of the West China Union University, Chengtu, Szechwan, October 3, 1914, by Military Governor 胡.

Contributed Articles

Co-operation and Efficiency

H. U. WEITBRECHT.

THAT co-operation is now recognised as a factor of first-rate importance in missionary policy in shown by the place which it occupies in the FINDINGS OF THE CONTINUATION COMMITTEE CONFERENCES IN ASIA published by Dr. Mott in 1913. With this volume before one, it might almost seem sufficient for the present purpose to advise our readers to study it, and that indeed we earnestly do. But in considering how to bring the principle of co-operation to bear with the greatest possible effect on our work, and perhaps also how to avoid pitfalls which beset the earnest following up of any line of policy, there is room for the interchange of experience and view. During thirty-five years' work in India I have often learned much from China and since then as Secretary of the British Board of Study for the Preparation of Missionaries, one has seen the practical working of a co-operative body at the home base. Perhaps, it may interest brothers and sisters in China to see how things look from the Indian point of view. As regards the Home Base I have written a little in one of the "Kikuyu Tracts" published by Longmans.

I.

Notwithstanding, or perhaps because of, the wide current acceptance of co-operation as a ruling principle in missionary work, it is well to keep before us clearly exactly what we mean by the term. It is distinct from comity on the one hand and union on the other, and it stands midway between the two. The three bear much the same relation to each other as neighbourliness, partnership, and kinship. Comity aims primarily at the avoidance of loss by friction and overlapping; co-operation aims at increase of effectiveness by division of labour and union of effort; union implies vital organic relationship based on unity of common life, and expressed in organised activity. At the second of these stages we are

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

neither to be content with the lesser blessings of the first nor to act as if we had already attained the higher level of the third. Hence union, though it is our ultimate aim, is not our special subject in this paper.

The blessings of comity (and the losses entailed by its neglect) are manifold. A tract of some five thousand square miles in the Punjab was in recent years irrigated and colonised by the British government. Many Indian Christians migrated there and opportunities for evangelisation were promising. Two missions obtained sites for houses and churches in the central township, and there was some risk of overlapping and rivalry. As a result of fraternal conference the territory was delimited and work has proceeded in perfect amity as far as these two missions are concerned. Unfortunately all missions have not followed the same course. Roman Catholics, Salvationists, and others take their own way; discipline is impaired; covetousness is excited; and factions are encouraged. A good example of co-operation is found in the language schools which are happily growing up both in India and China. Funds, household accommodation, native teachers, and missionary linguists are contributed to the common stock from various quarters, and the result is already evident in more efficient language training at a cost which probably works out less than that of the separate maintenance of teacher and taught. Such new schemes are at present in a state of unstable equilibrium, owing to shortness of funds and staff, but as a recognised need is supplied they tend to become stable organisations.

II.

What are the main advantages that we should labour to gain from co-operative schemes? I have already indicated two of them: efficiency in results and saving of labour and expense. But the cause of co-operation will be badly served if we do not put the first of these in the foreground. It may well be that at the beginning of a co-operative scheme expense will have to be incurred, the reimbursement of which will not come at once. Meanwhile efficiency, and that reckoned on a far-sighted basis, will be its justification. So, in the case of the language schools already referred to, a permanent addition to the evangelistic capacity of the missionary may well outweigh initial sacrifice of money or time.

But, in addition to the uses mentioned, there are others which we have to set before us if co-operation is to be something more than missionary trades-unionism. Principal among these is the growth of mutual understanding and brotherly love. The only sincere and sufficient motive for all our work is love to the King and Saviour of us all and a desire to make others sharers in the blessings that He has brought us. And there is nothing that fosters this more than working side by side, in some measure under a common rule. We learn to "consider one another to provoke unto love and to good works:" zeal is stimulated and courage grows. Furthermore, such carefully prepared and jointly executed work helps towards the solution of that greatest problem of all missionary activity—the removal of the racial barrier. The spirit of exclusiveness is essentially one in all its aspects; overcome on the religious side it is weakened on the racial side; and a dominant motive in co-operation is the desire to create such conditions in our work as may further the eventual unity of the church which knows no barrier of nationality.

III.

In considering the pitfalls to be avoided in setting forward organised co-operation I revert to the point just mentioned—its relation to the indigenous church. Our native brethren have their own ideas as to the way in which they would co-operate if there were no barriers of denomination. These ideas are sometimes vague, sometimes we should call them crude, and it is not improbable that they may be lacking in historical perspective. But they are informed by an instinct which we lack of what is adapted to national atmosphere, life, and manners, and there is often more shrewdness in such ideas than we perceive. We want to get their point of view, natural and unforced, and to give it due weight in determining our conclusions and plans.

When we have become convinced of the need of co-operation and get into our stride in debating the creation of the necesssary organisation for giving effect to it, we are apt to imagine that the access of such machinery of itself increases power. It may, however, just as well prove to be only an extra burden on weary shoulders, unless we remember that the power for working it must also be provided. It is of

no use to set up machinery unless at the same time the requisite driving force is furnished, and therefore in all our plans for co-operation we do well to keep down the machinery to the absolutely essential, for we well know that each of the sections of work which we desire to unify is usually understaffed, and it is idle to suppose that by ingenious rearrangement the whole can be made to contain more energy than the sum of the parts without addition from elsewhere. Hence it is of importance so to organise the new co-operation that its committees or councils may relieve existing bodies by taking over their work or part of it, and thus set power free for fresh tasks. If, *e.g.*, the Missions of a province have each a Committee on Education, and if the provincial co-operative Council on Education takes over the duties of these single bodies or most of them, and detaches for the purpose only a part of the members, there may be a positive saving of labour.

Another snare in dealing with co-operative organisations is undue hurry for results which leads to depreciation of what have been attained. An organisation of this kind is doubly handicapped in that it has no control of finance without which all consultative bodies easily become unpractical, and besides this it has to make demands for the support of its operations on the co-operating bodies. It must be allowed time to show its effectiveness, remembering that it is not a terminus but a railhead whose first stages may and even should be advanced slowly if progress is to be sound; yet each marks a step forward to a goal beyond.

IV.

We have become fairly accustomed since the Edinburgh Conference to emphasise that the true basis of co-operation is not undenominational but interdenominational. But it may not be amiss to remind ourselves of the nature and consequences of this distinction. The former would mean that we desire to propagate the irreducible residuum which is left after eliminating the points on which the denominations differ; the latter means that we aim at the eventual inclusion in the life of the new churches of the special truths which the denominations at present vindicate in a more or less isolated form. But to get this eventual unity of comprehension we must base our common work on the matters in which we actually do agree, so as to advance from these in the course of

fraternal co-operation to those matters in which as yet we do not see eye to eye. To extend the common work beyond the real limits of present unity, acting as if we were one on things in which we really differ, is likely to result, not in progress, but in misunderstanding, and so in hindrance to further advance towards the unity which is our longed-for aim. More particularly, let us, in dealing with our native brethren, not encourage the shallow view that the differences which divide us may be regarded in the lump as local controversies of European origin with which Asia has no concern. Rather let us show them with sincerity and charity the basal principles involved, and explain that we aim to give effect to them in such a way that we, as well as others, may each be able to bring the best contribution from our special heritage into the possession which in God's good time will be common to all.

Church Extension

W. B. PATON.

"THERE is that scattereth and yet increaseth; there is that which withholdeth that which is meet, and it tendeth to poverty." We have here a principle far-reaching in its application, but in no sphere of life is it more apt than in that which relates to the life of the Church. Church extension is a *sine qua non* of the Church's existence.

But there are more ways than one of making an extension. There is, for example, what I would call the sectional method, the method which prevails for instance in the building of a wall. One stone is laid upon another, and all is held together by lime and mortar, but there is no organic connection whatever between the separate parts that make up the whole. This method is satisfactory enough when it is merely a matter of extending a wall. But it will be readily admitted that this is not the ideal method. The strongest wall is not to be compared for strength with the gnarled oak. The oak, year in year out, successfully resists the disintegrating forces of time and nature; indeed in spite of these, or even because of them, increases rather from strength to strength, sending out her mighty branches, which again break forth each in its myriad shoots, extending on all sides in bewildering profusion. The secret of the difference of course lies in the fact that here we

have an organism; root, stem, branch all knit together in living unity. The method by which the tree extends may be called the evolutional method (as contrasted with the sectional), the method of growth. Here development follows a perfectly natural process, all being held together and vitalised by a common energy. The health of the whole is affected by the health of each part. If the root be rotten, the whole tree will be full of rottenness. But if the root be sound there is sufficient guarantee that the whole organism will grow healthy and strong, will develop along lines that will assure some degree of permanency, being filled with a vitality that can from within resist external disintegrating forces, while at the same time adapting itself to environment and change.

Any Church extension that is to be of lasting value must be along such lines as this.

What I desiderate then to be a question of the first importance is to see that the root from which the Church is to grow and expand has struck deep and true.

In other words, we must look to our bases, each of which belongs to, and is an integral part of, that widely extended root from which the Church of Christ must grow. We must see to it that these are properly organised and adequately manned, before any extension worthy of the name can reasonably be looked for.

It is now an axiom of missionary service that our greatest task is to "train up the Chinese men and women who are to be the Christian leaders of China." These words are to be read among the "Findings" of the China Continuation Committee of March 1913; and to them there is appended the statement "Mission stations and Mission institutions which are habitually undermanned, cannot meet the emergency in China to-day." And yet this is the chronic condition of our Mission stations and Mission institutions. While this is so how can we speak of Church extension, vitally important though we believe it to be? "A self-propagating Church" we admit "is the goal of all Mission work." But if the Church is to be self-propagating, the supreme importance of the spiritual and intellectual condition of the leaders of that Church must be at once recognised. That being so, the time given to, and the method adopted for, the training of these men must claim very earnest and careful attention. Church extension is vitally compromised by failure here.

It will, I think, be readily admitted that a very potent reason why the Church is not extending as it ought, is due to the unsatisfactory behaviour or open misconduct of many of those actually employed in the very work of Church extension. And this in turn is at least in part due to the fact that these men have left our theological halls immature; that in many instances the invaluable time set apart for their training has been curtailed through limitation of staff, or those responsible for the training of these men have been so overwrought with other duties, that they have had no leisure for any but didactic work of the class room. That personal intimate contact with the student, of such incalculable value for the moral and spiritual uplift of a young man, and for the inspiration of ideas that shall bear fruit throughout all his subsequent career, is perforce to a very large extent neglected. Here is a great weakness in our Church extension work. The men whom we employ for this end are in too many instances deplorably weak. There is a lamentable lack of virility of character and Christian enthusiasm. So much of the missionary's energy is dissipated in trying to buttress up their weak characters. The good name of the Church is too often compromised by their inconsistencies. Lazy careless habits tend to become the rule. The ordinary Church member too readily catches the infection. And instead of having a self-propagating Church, we have a weakling not worthy of the name of a Church, indeed a positive cumbrance to the ground, the Church herself standing in the way of her own extension. Much of this evil might be avoided if better attention could be given to the training of the men we send forth. But such training can not be given till our Mission stations and Mission institutions cease to be so pitifully undermanned.

While then admitting fully the importance of Church extension, what I claim to be of primary and immediate importance is CONCENTRATION, a thorough and adequate equipment of our different Mission centres, which are the bases from which extension must be made.

Let me not be misunderstood. I place no value on the school, college, or hospital as ends in themselves, I thoroughly agree with the sentiment that "schools, colleges, hospitals, all the valued means of bringing Christ to the individual life, are useful in the measure that they plant a self-propagating Church; in so far as they fail to do this, they come short of their goal."

It has been well said that "a concentrated mission may be a great prison or a great market. It may be a safe in which all the best intellect of the day is shut up, or it may be a mint from which the coin of new thought is put into circulation." When I ask for concentration it is that it may lead to circulation. I am aware of the danger of the claim I make. Dr. Price of Nanking has recently remarked: "Central stations are becoming bigger and more expensive and the larger and more expensive they become, the less radiating power they seem to have." This certainly is not as it should be. There is something radically wrong when there comes to be a diminution of radiating power; indeed it may be submitted that such a station fails to fulfil its *raison d'être*. CENTRALISATION AND EXTENSION SHOULD BE INTER-DEPENDENT. Advance should be made in proportion to the power generated from the base, and as advance is made, reaction will set in, appearing in an access of enthusiasm upon the workers at the base and a consequent increase of generating power. This is the other side of the principle enunciated at the beginning, "There is that scattereth and yet increaseth." It is an illustration in the spiritual sphere of Newton's famous postulate, "Action and reaction are equal and opposite," and has found exemplification again and again in the history of the Church all down the centuries. This need not be enlarged upon here. It readily admits of verification by any who care to make the necessary investigation.

From the discussion of general principles, I now pass to some practical considerations having regard more especially to the subject of Church extension in unoccupied areas.

1. Primarily, something must be said about DELIMITATION OF THE FIELD in which each Mission has to work.

There is a danger sometimes lest our energies be dissipated and we fail to accomplish any solid advance because we are obsessed by the temptation to fling our lines too wide. Our passion for the evangelization of the world in this generation, while entirely praiseworthy, is apt to lead us to indulge in a feverish activity singularly ineffective, because necessarily so superficial. On account of this, the limitation of one's sphere of operations is a principle of great importance and a principle too which can be urged with confidence, as having the sanction of the Master Himself. He who came to be the Saviour of the world, yet limited his sphere of preaching to the lost sheep of the House of Israel.

It would seem then to be a very sound policy which impels a Mission at the outset of its work to take a survey of the field at its disposal, and deliberately set a boundary round the sphere of its proposed operations; this boundary to be determined by various considerations, strategic importance, natural expansion and so forth, but not least in view of the actual resources of the Mission in question, so far as they allow of being estimated, being careful of course to leave ample room for the exercise of a noble energizing faith, indispensable to the success of any Christian enterprise. In marking out the boundary of a Mission's operations, I do not mean that the lines are to be drawn so narrow as to make it possible to at once occupy the whole field. In the sphere allotted to each, there must be adequate space for reasonable expansion, in which the increasing energies of the Church can be absorbed. The point in making any limitation at all, is to conserve these energies, that they may be productive of the highest results; to guard against the discouragement that arises from attempting to do more than one is reasonably able to perform; and to avert the loss of power which sometimes threatens to arise through the overlapping of different agencies all engaged in the same work, with the same end in view, though using different methods in its attainment.

How this delimitation of territory can be effected is perhaps a question of some delicacy. It must in some measure be determined by questions of material considerations, the resources in money and men, of each Mission engaged in a province. It should further be a matter for mutual arrangement between Mission and Mission, the result of a statesman-like survey of a whole province, so that no part of a province be neglected, each Mission available having each its allotted sphere, all working in unison, not at cross-purposes one with the other. This calls for a large-heartedness and brotherly-mindedness truly Christ-like, which in itself would be of incalculable potency in the extending of Christ's Kingdom. In its practical working, though, it is admittedly a problem of considerable difficulty, but one which in these latter years has been in a measure simplified by the establishment of Provincial Councils and Federations whereby the members of different Mission bodies are drawn together for the discussion of questions of this sort with wider knowledge and better understanding of each other's aims, much to the advantage of the Kingdom of God in this land.

2. When this prior question of delimitation of the field has been settled, there emerges a secondary one, scarcely of less importance, *viz.*, the DIVISION OF ONE'S ALLOTTED FIELD into suitable centres from which to forward the work.

By way of illustration of the problem that is here specially contemplated, let me revert to the situation that prevails in the district where the writer is at work. Roughly speaking this field stretches over an extent of something like 250 miles, and that not in one continuous line. There is so wide a gap between the districts worked respectively in the north and the south as almost to amount to separation into two distinct fields. To work efficiently so extended an area as this from one centre is obviously out of the question, so we have been forced to consider its division into convenient centres, in each of which missionaries shall be resident.

Given the desirability of such division of the field, by what principle should it be determined? Setting aside the question of geographical position, strategic importance, local conditions, the securing of a site and so forth, each and all of which must obviously enter into and modify the final decision, there is, as it seems to me, one underlying principle that we should be careful not to overlook. The unity of the field must be preserved. If the centres into which the field is divided are so far apart, as to take say a fortnight for any communication to come and go between them, such unity would be exceedingly difficult to maintain, and instead of the work done from the centres merging each into the other, as ideally should be the case, there would inevitably be set up a tendency to separation, which must in the long run militate against the efficiency of the work done. The important aim then to be kept in view is unity in extension. We must send forward, as it were, advance lines, to operate at strategic points in the field we desire to occupy. But if any permanent occupation is to be accomplished, every fighting force must work in harmony each with the other, along the line of a consistent and carefully organized plan. It does not follow from this that at each position the fighting force must be numerically equal. The strength and formation of each will depend on the strategic value of the position to be occupied. But it does follow, and is of the first importance, that easy communication can be maintained between the main bodies engaged in the campaign.

Only so can the campaign be brought to a successful issue, and decisive results be secured.

3. Assuming now that our centres have been determined upon, and that by means of evangelists, colporteurs, and other suitable agencies, the light of Christianity has been kindled in many of the towns and villages in the district for which the missionaries at the centre are responsible, the question will arise, sooner or later, of the building of churches and the OPENING UP OF OUT-STATIONS. In reference to these out-stations I would like to be allowed to make one or two remarks.

And, first, I think that care should be exercised that these out-stations should not be too near together. On general principles one would desiderate that ten miles should be a minimum distance between the stations. Of course exceptional circumstances might lead one to modify such a statement as this, but what little experience I have had has led me to the surmise that the undue multiplication of out-stations is a mistake. With our present resources it is impossible to keep them properly manned, and moreover on *a priori* grounds, it would seem a wiser policy for isolated communities of Christians to unite in one common cause, than for each to seek to maintain its own little congregation at the expense of the Mission. Ideally, of course, each should grow and become a larger congregation, but actually in many instances this has not proved to be the case. On the contrary, the smallness of the numbers has led the Christians to lose heart, the cause has consequently dwindled, and the missionary is distressed by the spectacle of two struggling congregations at no great distance one from the other, which, united and with the inspiration of a common fellowship, might prove a source of strength to the Christians and to the Church at large.

Further, the mention of out-stations raises the question of the preacher located at these out-lying places. Very much indeed of the success or failure of this extension work depends upon the kind of preacher employed. Again and again have I noticed in my country itineration that where the preacher is a man of spiritual fervour, charged with a message, there the Church flourishes, and the reverse is also true. This has led me to the conclusion that we cannot be too careful as to the men we admit into our theological colleges for training. I have noticed that emphasis is being laid on this in many

quarters just now. I was particularly interested in Dr. Bashford's article in the August RECORDER on Methodist Mission policy. Dr. Bashford attributes the success of Methodism in China to her method of creating ministers and Christian workers. No doubt this is a most important matter. Indeed it may be said that the crux of the situation lies here. With the provision of an earnest, courageous, painstaking, persevering, God-inspired body of preachers, men with a purpose and a conscience, we would be far on our way to the solution of this problem of Church extension. To this end we need to exercise the greatest care in the choice of men we admit into the training hall. The pressure of the demand for preachers is apt to make us too ready to accept those who apply. But what I fear more (for the danger is more subtle and less easily guarded against) is the tendency on the part of the Chinese to assume that any lad who has passed through the high school, and done a few years' elementary school teaching, will necessarily, if he so desires, be admitted into the theological college, provided he be a baptised member of the Church. There is many a baptized member of the Church quite unsuitable for the preacher's office. I feel persuaded that we must review our methods in the choice of our preachers, if a greater success is to be secured in our Church extension work. Far better have six men in the college, Spirit-filled, caught by Christ's passion for the souls of men, than sixteen who may be well-versed in Christian truth, but who are possessed with a formal conception of their office, and like the members of the Laodicean Church are neither cold nor hot.

4. But assuming that we have men among our preachers of the type which I desiderate, I appreciate full well the conditions under which they labour, the discouragements they have to face, the loneliness, the depressing influence of their environment. I have a large sympathy with them in their "worries." They are doing a noble work under the most difficult and trying circumstances. It must be terribly hard to keep their spiritual life aglow, and their enthusiasm keen. They need backing. It is with this end in view that our last Presbytery appointed a body of PRESBYTERY EVANGELISTS.

The whole field has been divided into four districts. Four bands of evangelists have been appointed, one for each district. Among these men we have ordained pastors, licentiates, preachers

and elders, all appointed by Presbytery. The idea is that where a cause is weak, or a preacher feels discouraged, he may summon to his help members of the band allocated to his district. Where members of the band deem it desirable, they may, on their own initiative, institute an evangelistic campaign in any part of their district, in conjunction with the preacher stationed there, and in co-operation with the local Christians of the place. In this way it is hoped that where zeal has begun to flag, there may come an access of enthusiasm by the inspiration of fellowship; furthermore, a body of men is always available for direct evangelistic work.

With this remark I must close. I hope that nothing I have written will convey the impression that I disparage the work that has already been done, or take a pessimistic view of the future. Much that might have been written full of hope and cheer, has been left unwritten. The purpose of this paper is to consider problems, and these are some of the problems which seem to the writer most pressing. Far from yielding to pessimism, the tendency of the writer is in the opposite direction. I heartily appreciate and endorse the sentiments of Dr. Lavington Hart, as expressed in a recent contribution to the Missionary Press Bureau :—"There is much to make us believe in the wave theory of the propagation of truth. There are movements to and fro, there is ebb and flow, and he who only sees the waves with their mutually antagonistic and self-neutralising motion forgets the propagation and disbelieves in the invisible but very real advance. There are of course backward sets of the tide. But in spite of them all there is the advance of that irresistible Kingdom, which comes unobserved, for it is already within the people of the land. No longer a foreign importation, Christianity is now indigenous to China."

The Place of Social Service in an Evangelistic Campaign

R. M. HERSEY.

IN approaching the question of the relation of social service to evangelism we do well to start with a clear perspective. We should remember our aim in the establishment of the Kingdom of God on earth. Our passion is to relate individual souls to Jesus Christ and to make His life the living force in the hearts of men. We long to have society learn the spirit and reality of the "good tidings." We go to our work with the conviction that social progress depends upon social efficiency and we believe that there can be no social efficiency apart from the principle of service. We are learning that progress depends upon the second great commandment. The conception of "Who is my neighbor" is ever enlarging. We see that the same love which the mother has for her babe and the father has for his son must be applied not only in the home but in the community and the ever-widening circles of the nation and humanity.

The adventures which are being made in service to society are most encouraging and promise much for the future. We refer not to the inspiring social movements of the West but rather to the humble endeavors which are being made to lead Chinese students into some definite form of service. Attempts at social service, although somewhat sporadic, are now becoming general throughout China. Schools for the poor are being organized, students are returning to their homes endeavoring to serve there as well as in the village communities. In many centers students have delivered lectures along social lines, debated social questions, and in some cases have undertaken investigations which have revealed social needs. Play-grounds are being started in a few centers and interest in children is being greatly stimulated. We here mention briefly some of the activities of students in connection with promoting Bible classes in the city of Tientsin.

As a means of introducing social service, several city-wide campaigns among students have been successfully organized. On one occasion 175 students, who were members of the Bible classes, wrote essays expressing their needs regarding the best methods for accomplishing certain forms of social service.

Prizes of twelve, eight, five, three, and two dollars were offered for the best compositions, and the best essays were published in the newspapers. It is significant to note the emphasis which the students chose to make: Twenty-four essays were on "Personal Hygiene," twenty-three on "Starting Half-day and Night Schools," twenty-one on "Establishing Public Lecture Halls," sixteen on "Promoting Play," fifteen on "Service in Home Villages during Vacation," eleven on "Suppression of Opium."

At the end of last year the Social Committee of the Young Men's Christian Association prepared fifty thousand welfare calendars in simple colloquial for distribution among the homes of the city. On the calendar were printed twelve short paragraphs relating to themes of vital importance to the home and to the young. At the top of the calendar appeared "Social Welfare New and Old Calendar" in large characters. Underneath was a picture of a boy accompanied by statements asserting that the young are the hope of the nation and the home. The paragraphs were on the following topics: Personal Hygiene, Public Hygiene, Prevention of Dissipation, Recreation, Plural Wives, Education, Moral Instruction, Cruelty to Children, Opium Reform, Prevention of Disease, Foot Binding, and Family Instruction. The calendars were distributed by students. A student committee, composed of representatives from twenty-one schools and colleges, eighteen of which were government institutions, met and made plans for the campaign. A map of the city was cut into sections and the representative from each institution took a division, which was carried to his school as a guide in making plans for distribution. A committee in each school made plans for the distribution in their respective localities. In some cases the maps were enlarged so that the exact location of every street and alley could be seen. On the day appointed the calendars were sent to the schools. The distributors were divided into bands of four, each band taking a definite street or neighborhood. In nearly every case the number of calendars proved insufficient. In one instance forty students started out with 4,500 calendars which were all distributed in about two hours. So eager were they to continue the work that they telephoned asking for thirty thousand more, which number, of course, could not be supplied. Three hundred and eighty-five students took part in the campaign and over one hundred others took limited

numbers back to their home villages for their friends and neighbors.

Some months later, when the hot weather was coming on, the same student bodies united in distributing 100,000 leaflets setting forth the dangers of flies, mosquitoes, and rats. The tract was headed with the picture of a fly. Practically the same methods were employed as in the case of the calendar campaign except that the leaflets were given out in tea houses, shops, and on the streets, as well as among the homes. The experience gained in the former campaign made the second undertaking much simpler. Eighteen different institutions co-operated in the undertaking, about three hundred students taking part. Twenty students from a Catholic school joined with the other schools and did their part faithfully.

As a result of our limited experience in service we venture to draw the following conclusions:

1. *Social service has been found to be a helpful method in interesting students in Bible study and Christianity.* After the second of the campaigns mentioned the enrollment in Bible classes in Tientsin was greatly increased. In one institution where a Bible class failed during the first term after the Eddy meetings, a group of some ten or twelve students was enlisted in the distribution of literature. Immediately following the campaign the students made application for the re-establishment of their Bible class. The result was a successful class for the following term, three of the leaders being received in the Church.

2. *Social service helps in leading students into the Christian life.* Many of the 212 students who were related to the churches as a result of the Bible study campaign in Tientsin have given their testimony that they were led to their decision because of attempting to render service to others. One student who attended the student conference this year gave a strong testimony of the influence of social service upon him. He said that when he entered the college he had no idea of becoming a Christian, but when he consented to help in some social service for the villages near the college he experienced the spirit of Christianity and soon decided to become a Christian.

3. *Social service is contributing much in the gaining of a Christian experience.* Through service students are learning the essence of Christianity. It is the laboratory method in Christian experience. Only a short time ago a student in telling

of his experience in teaching a group of children near his home how to play, confessed that for the first time he understood the compassion and love which Christ had for others. He had learned through doing.

4. *Social service develops leadership.* After graduating from a government school in Tientsin one student returned to his home village to find a group of his old playmates, all belonging to good families, who were still in ignorance and aimlessly wasting their time. His heart was profoundly moved when he considered his own advantages and was brought face to face with their need. From the Board of Education in Tientsin he secured an outline of the course of study pursued by the primary schools and opened a school in his own home. For a period extending over several months, for six days each week, he faithfully devoted himself to the instruction of ten of his old friends. It was my privilege to make a visit to this home and see the splendid work being done. Every morning at eight o'clock the class was called to order and for four hours recitations were heard with short intervals for physical drills which were considered an essential part of the program.

The same student interested his father in opening a lecture hall on one of the main village streets. The routine of regular lectures was varied on one occasion by an amateur play given by the boys of the village. The author of the play was the same student who not only composed the lines but also trained the village lads to take the various parts. The climax was reached when one of the leading players was led to accept Christianity. The difficulties and objections so common to all were so cleverly met that many, including the student's father, were deeply moved. As a direct result of such work the student's home became the educational center for the whole village. Over one hundred students were gathered in primary schools. Later a religious inquirers' class was opened, bringing together the best minds of the village. Speakers were secured from Tientsin to address the inquirers and confer with them. It should be noted that one result of such faithful service has been that the student has decided to enter Christian work and is now preparing for his life work.

If the conclusions made are warranted it is clearly our duty to give more attention to promoting social service not only among students but among all classes who are touched by the church and its auxiliary organizations. The spiritual results of

service are sure to be greater with the server than with the ones served. Yet while this fact is prominent in our minds as we seek to promote service we must not lose sight of the hope and relief which the helping hand may bring to the needy and of the possibility of creating a social consciousness of the need of change.

Effects of the 1908 Revival in Manchuria

A. WEIR.

SIX years have come and gone since the Manchurian church was stirred to its depths by an unprecedented experience. We have had other partially similar movements before and since 1908, but none so striking or widespread. Visitations of this kind may come again in the near or more distant future, and the present seems a suitable time for trying to form some estimate of the effects of the Revival and their permanent worth. The matter so closely concerns what is most vital in our whole work that surely its lessons should have a very practical bearing and value.

Needless to say, the subject bristles with difficulties. Can we say what features in the present complex life of the Church are due to the experiences of 1908, and isolate these from the effects of normal development and of other experiences? Or must not a "generation pass before a fair and true appreciation of the results of the Revival can be formed"? There is force in both these objections, but they tend to neutralise each other. Thirty years hence it would be impossible to get many of the data that are now available.

But even now it is far from easy to obtain reliable, exact, and full information. Indeed, so few were the replies to the questions I issued, and so scanty the information, that I doubted the advisability of trying to form an estimate without fuller data. But as the replies were from different points of view, came from widely-separated centres, and were often based on careful inquiry, I decided to go on with the attempt.

First, then, let us recall a few of the main characteristics of the Revival. They are fresh in most of our memories, and live in the vivid pages of the letters written and collected by Mr. Webster.* Coming from Korea into prepared and expect-

* "Times of Blessing in Manchuria," Methodist Publishing House, 1908.

ant hearts at Liaoyang the movement spread rapidly over the greater part of our Church, both city and country stations. The most common mode of propagation was the telling of what had occurred in Korea and in other centres by men who had seen and felt the power of the movement. Usually about the third day of the meetings came an overpowering sense of sin, agonized cries, and an anguish that could be relieved only by public confession of the definite sins that weighed on the newly-awakened conscience. The heart-broken prayers of the penitent were aided by the simultaneous, audible prayers of all present. Hymn-singing sometimes quieted waves of excitement.

As tokens of repentance, memorials of deliverance, and pledges of a new life, generous gifts were offered, and promises made for the future. It was a time when the secrets of many hearts were revealed, and the sinfulness of sin realized; when prayer had a new note of directness and power, and men freely consecrated themselves to God's service. Many who seemed hopelessly cold, and some who knew little or nothing of Christianity, were also drawn into the movement and were seemingly affected just as deeply as others.

But some elements of weakness and danger were more or less apparent. Suggestion, imitation, and infection had a powerful influence, especially on those of unstable nervous and mental build. Sometimes school children would confess sins of which they did not even know the meaning, or grown men confess murders that seem to have been purely imaginary.

Mass movements of this kind have immense possibilities of both good and evil. This we can see by the history of revivals in all ages of the Church, as well as by analogous movements in other religions or in politics. There were extravagances and crudities in this revival as in others; but if we compare it with the Welsh Revival of 1904; the Ulster Revival of 1859; or with those under Wesley or Jonathan Edwards in the eighteenth century, we shall find there was a great measure of sanity and restraint in the Manchurian movement.

Our main object at present, however, is not to recall the special characteristics of the Revival movement, or enter into the fascinating questions of individual and crowd psychology which it suggests or to compare it with similar movements; but rather to ask what has been the outcome. "By their fruits ye shall know them" is the test of movements as of men.

Before trying to summarise data and opinions on this point, let us see what is suggested by some figures covering the whole church. I have had too long experience of the difficulty of getting correct or even consistent statistics to set too much store by figures. And of course at the best they give only an external and very imperfect view. But after all they are the most objective standard we have, and give a broad basis that eliminates local peculiarities. Here are some comparative statistics of Synod for the years since 1905, before which there was a break owing to the Russo-Japanese war.

	1905	1906	1907	1908	1909	1910	1911	1912	1913
Total baptisms during year	1,327	1,712	1,474	3,496	2,713	2,923	2,159	1,867	1,748
Percentage of baptisms on previous year's membership ...	10.4	12.5	9.7	21.	14.	13.6	9.3	7.6	6.8
Average contribution per baptized member	*$2.88	*2.14	1.87	1.88	1.68	1.51	1.45	1.26	1.63*

*[Owing to special circumstances the contributions for 1905 and 1906 are abnormally high. Some still uncorrected error probably makes that for 1913 higher than it should be.]

Notice how high are figures both for baptisms and contributions in the years 1908-1910. Those for 1908 are highest after which there is a steady decline. The rapid decrease in average contribution, only temporarily checked in 1908, gives food for serious thought. These figures seem to indicate that, taking the church as a whole, about 1911 the Revival became a spent force.

A similar conclusion is suggested by the statements of several correspondents. The public confession of sins, which was so marked a feature of the Revival, stopped very soon. Simultaneous prayer continued longer, and is still kept up in some places, but is now unusual. Of the promises made in 1908 of contributions in money or work, some are carried out faithfully to the present, but these are probably a very small proportion of the whole. Most one-payment donations, or promises extending over a limited period, say two years, seem to have been carried out. But faithful continuance in well-doing is specially rare in China, and the Revival forms no exception to the weakness so aptly described as "tiger's head and serpent's tail."

One of the most hopeful features of the Revival was the quickened sense of responsibility for bringing in others, especially members of one's own family. For several months this evangelistic fervour continued, and in some places the effects are felt still, particularly with reference to the family. Scarcely any data are obtainable as to the proportion of those

then registering as inquirers who remained faithful; but there are definite instances of men, now strong Christians, whose interest dates from the Revival time. Nearly all outsiders suddenly swept into the stream of confession seem to have disappeared.

While the new prominence of Chinese leaders in the movement is said to have removed some of the prejudice against Christianity as a foreign religion, the great impression made on non-Christians by the unusual phenomena of the Revival does not seem to have left them any more open to Christian influences; perhaps, indeed, the reverse. Even among those in the church there has been, at least in some places, a strong revulsion of feeling regarding the Fêu Hsing Hui—its name and its methods. On this ground are based excuses for not accepting Christianity or for absence from worship.

The best and most lasting results of the movement are to be found not in any large addition to the membership of the church, or to the numbers coming to worship, nor in increase of contributions, extension of voluntary work, or any very noticeable change in life among the mass of our Christians; but rather in the creation of a new ideal of holiness and service, and an enrichment of the spiritual life of leading Christians. There is a strong consensus of opinion that those who were already well grounded in the Gospel, including school-children, got the most permanent uplift. There are many cases of evangelists and other workers who have, since 1908, shown deeper earnestness, freer initiative, stronger conviction, and a fuller sense of responsibility before God. These certainly are great gains.

But while such gains are thankfully recognized, the prevailing, though not universal, tone of the replies indicates disappointment. A unique experience had lifted us out of the ruts of ordinary work, and our hopes were high. If the result has not come up to our hopes, let us frankly face the fact, try to understand the reasons, and gather some guidance for the future.

For so far I have been summarising the special features of the Revival and its effects, chiefly as they are described by correspondents. I shall now try to trace some reasons for these, and offer some practical suggestions.

1. It is well to remember how widely applicable is the law of reaction, whether in individual or collective life. Other

revivals, *e.g.*, that under Jonathan Edwards, illustrate this rule. A more recent example is the Welsh Revival of 1904. Owing to that movement the four largest non-conformist churches added almost 88,000 to their membership, *i.e.*, nearly 20%. For the last seven years there has been a constant decrease, totalling 31,000 at the end of 1913. This leaves a net increase of 57,000. Probably our reaction is no greater than that in Wales.

2. There was a strong tendency, especially among the Chinese, to ascribe everything striking and unusual to the immediate and unconditioned action of the Holy Spirit. The violent emotion, following no recognized laws, was referred to direct divine action. Expectations based on such a foundation were often rudely disappointed. We may not be fully warranted in saying that "spiritual results were in inverse proportion to the violence of the excitement"; but there are many instances of those violently moved who have gone back to their old ways, or even worse; while others apparently less moved have shown better staying power. The emotion may have been there, deep and strong, like the flow of a deep, well-banked river.

One of the chief dangers of revival movements is to regard high-strung emotion as the main channel of the Holy Spirit's action and to develop a craving for excitement, an insistence on one type of experience, a marked censoriousness, and an impatience of normal religious experience and growth. Vows taken under the stress of such tense feeling, when thought and will are submerged, very easily lose their grip on life, with the result that those who fail to fulfil their pledges are colder than before, and injured in conscience and efficiency for service.

3. While it would be going too far to say that modern medical and sociological science has explained all the special phenomena of revivals, enough has been done to convince us that they follow recognizable laws. I need hardly say that this does not exclude the action of the Holy Spirit, but points to His mode of working. Writing to the Corinthians about the gifts of the Spirit, Paul put in the forefront, not those that seemed most strange and striking, but wisdom, knowledge, and unfailing love. We need to emphasize the fact that emotion, thought, and action are equally channels of the Spirit's power, and should be kept in due balance. To maintain that balance is one of the hardest things in a time of Revival.

4. One correspondent writes:—"I have yet to find evidence that Revivals as a whole do more good than harm. People get an exaggerated faith in the power of an exalted fervour, and of contagious excitement, to help them in stress and monotony of daily life. They are told that the Holy Spirit then 'visibly manifest' will be with them always and do not realize sufficiently that His presence may not always manifest itself in the same manner, and that His power depends largely on their own persistence in well-doing. With Henry James I believe that any strong emotion that does not expend itself in action leaves the person who has thus wasted potential energy weaker and worse than before." These words express forcibly a danger that has to be recognized, though we believe that the Manchurian Revival has done more good than harm. Perhaps at the time of the movement we were too much under the idea of standing still to see the salvation of the Lord and not interfering with His work. But it is now clearly recognized that the movement needed guidance and control. Some are disposed to blame themselves for disappointing results, and probably we can all recognize failures and mistakes in what we did or left undone during our Revival. But even if results have not come up to expectations, I think most of us would agree that gain outweighs loss.

5. Let us next turn our thoughts more definitely to the future. Are revival movements desirable? Are they fortuitous, or can they be planned for and confidently expected? Can they be prepared for, guided during progress, and their good results conserved? Few opinions are expressed on these points in the communications I received, and I purpose therefore saying only a little under each head.

(*a*) Are revival movements desirable? Widely different ideas prevail on this question. To some people the revival type of experience is the highest expression of God's power and presence; others regard it as a crude and frothy substitute for normal and solid religious growth. One thing at any rate seems fairly clear in the progress of Western Christianity. The advance of education and self-control and the elimination of fear as a ruling force in life make impossible the old-style, terrorising type of revival. In China the soil is somewhat different. With fear as such a pervasive element in Chinese life, and the imagination so obsessed by evil spirits, the conditions in China may be more favourable for mass movements than in

the West. But be that as it may, in any case there are "tides of the spirit" in the collective as in the individual life when men may be lifted to heights not to be gained by painful plodding; and revival movements based on this deep-seated fact, while embodying themselves in new forms, are likely to continue and bring fresh blessings.

(*b*) Are such movements spontaneous and incalculable? Or can we know and fulfil all the conditions necessary for their coming? On one point we may be confident. We cannot believe there is caprice and fortuitousness in God's working, and we may be sure that revival movements—religious comets may we call them?—are under definite laws. Some of the conditions we may know, *e.g.*, a sense of need, prayer, and expectancy. But besides these I think there are external conditions beyond our control or calculation.

(*c*) Can such movements be prepared for, guided, and their good results conserved? The answer here is easier. On the question of preparation we have the very suggestive fact that in 1908 those who already knew most of the Gospel received greatest benefit. The best preparation for special blessing is hopeful continuance in the ordinary work of teaching and training.

In some parts of China, now stripped of forests, the summer rains run rapidly off the bare hills, sweeping away the light soil, and making them still more barren; then forming a muddy, rushing river they carry ruin in their course. Forests would moderate the rush, retain moisture, and be a source of wealth. To plant and water the trees of the Lord is the best preparation for the rain He will send in its season.

Can a revival be guided and controlled? We were so taken with the spontaneousness of the movement that I think we were too ready to suppose it could not or should not be guided. Some of the special features—*e.g.*, the violent emotion and public confessions—were so different from anything we had witnessed and indicated a type of religious experience so different from our own that we were at a loss what to do. Some Chinese leaders also seem to have thought, as one correspondent remarks, that "the foreign missionary had hardly been faithful, else the Revival would have been experienced earlier. As the missionaries were not moved to the confession of deep sin, it was doubted whether they had been so effectively blessed by the Revival as had the Chinese brethren."

They and we have now seen more clearly the danger of uncontrolled and uninstructed emotion. We know, too, that many physical manifestations rarely occur if they are discouraged; and that to a considerable extent such movements can and should be guided.

Equally important is the question of conserving results. The awakened need instruction, if spiritual pride is to be avoided; and the freed spiritual forces need to be directed into healthy lines of service. Otherwise they run to waste and soon disappear in desert sands.

Addressing the students who were to lead Bible classes in Moukden after Dr. Mott's meetings, Pastor Ch'eng told them their work was even greater and more important than the powerful addresses that moved so many hundreds. And so it is well to be reminded of the divineness of ordinary, commonplace work—the only kind that so many of us can do. Feeling the coldness and deadness that now prevail in so many parts of our Church, we long for fresh power from God. How and when it may come we know not,—whether silently as the dew, or with the thunder and rush of summer rain. Meanwhile we should lay to heart the apostle's word, "Let us not be weary in well-doing: for in due season we shall reap, if we faint not."

The above paper was read before the annual Conference of Presbyterian missionaries at Moukden, July 1914. Discussion followed. While not assuming responsibility for the paper, Conference expressed its general approval and asked that it be published. It was also agreed to draw up a series of Findings, expressing the mind of Conference on the results of the 1908 Revival.

FINDINGS OF COMMITTEE OF CONFERENCE APPOINTED TO STUDY THE RESULTS OF THE 1908 REVIVAL IN MANCHURIA.

I. The committee records with thanksgiving that there is much sound evidence of permanent uplift wherever the Revival spread. Such uplift is most noticeable in the following directions:—

1. The personal note has become more emphatic in the preaching of pastors and evangelists. Life in Christ is more the subject, not mere moral reform.

2. A new and truer conception of Christian terms has been established. Such words as "tsui (罪)," "te chiu (得救)," "ch'ung sheng (重生)," "chiu en (救恩)," and the like, have received a fresh significance for Christians generally.

3. There is a deeper earnestness of purpose, more readiness to initiate, a note of assurance and conviction of reality. Especially is this noticeable in concern for the welfare of the family.

4. Christian workers are more worthy of trust than before both in the use of their time and in their care of Church funds.

There is every reason therefore to conclude that such a Revival movement is always earnestly to be desired and prayed for.

II. While such movements are more or less spontaneous and incalculable both in time and in special characteristics, they can and ought to be deliberately planned for. Arrangements therefore should be made throughout the Church for series of special gatherings from time to time which may be expected to be the vehicle of special blessing. They should be made in a spirit of hopefulness and expectancy and never without careful preparation and much prayer on the part of the leaders.

III. Experience has shown that generally speaking those who were already best instructed are those who have been most benefited. Therefore care must be taken that the ordinary spade-work of the Church be not lightly esteemed or neglected though revival phenomena may not be manifest. It should the rather be persevered in with all the more diligence and care. It has been noteworthy that the most permanent results of the Manchurian Revival have not generally been seen in those who were outwardly most violently moved when the Revival was in progress. Yet there are exceptions.

IV. Inasmuch as special dangers are apt to accompany such movements from extravagances due to physical causes, ignorance, and wrong motives, these ought to be carefully, yet sympathetically, watched for and guarded against. Constant excitement is sure to act harmfully, and undue emphasis should therefore not be laid on appeals to fear; moreover, rash, impulsive, ill-considered promises made on the spur of the moment should not be allowed.

V. Provision should be made beforehand for guiding the movement while it is in progress into channels where permanent results are likely to be attained. This is not inconsistent with determination to leave all to the supreme and absolute leadership of the Spirit of God.

VI. An emotional reaction after the high tide of the movement is past is only to be expected; it is inevitable, and any harm likely to arise therefrom can and ought to be provided for.

VII. Special instruction and follow-up work must be carefully planned for before the campaign begins in the full expectation that certain definite results are to be achieved. In the Manchurian Revival many who were much moved were not won because sufficient provision was not made to have the way of salvation made clear to them by a staff of personal workers when they were susceptible to spiritual guidance.

VIII. During the progress of a revival defects in Church life and work are unexpectedly brought to light. These ought to be carefully and judiciously noted at the time for future remedial action.

The Place of English in Education in China

A. W. MARCH.

DURING the four years that have elapsed since the report of Commission III of the World Missionary Conference in Edinburgh was published there seems to have developed a little more unanimity among the educators of China on the question of the place of English in mission schools. It has been interesting to compare the answers to a questionnaire recently sent out by the writer to many of the leading educators in China, both foreign and Chinese, with the report of this Commission. (See pp, 91-96.) The few who were opposed to the use of English in any way in 1910, seem to-day to be reduced to zero. None of those answering the questionnaire

held that English should be made "a subject of study only in exceptional cases." All of the twenty-five from whom answers were received hold one of two positions: either that English should displace the mother tongue and be made the medium of instruction in secondary schools, or, that it should be only one of the subjects of the curriculum and be given the time usually devoted to the study of ancient and modern languages, but that Chinese be made the language of instruction.

It is further interesting to note that the schools in the North seem generally to prefer Chinese as the medium of instruction while those in the Yangtse Valley, without exception as far as I can learn, use English. The question immediately suggests itself whether St. John's University with its large number of students and wide reputation has not affected the younger, smaller institutions in its neighborhood. The same might be said of Shantung University in the North. Another possible explanation for the peculiar geographical distribution of the advocates of these two policies is the fact that Shanghai is the largest center for foreign commerce in China and this creates a great demand for English. Dr. Hawks Pott gives this as one of his reasons for the teaching of English: "If we are wise we shall meet the demand. The school which does this will exert the greatest influence."

The purpose of this paper is to summarize the arguments for and against the use of English as a medium of instruction as given in the answers to the questionnaire and to suggest again to the missionary educators of China the question whether we are, in our various institutions, giving the most we can to China and the Church. The problem will be taken up from four standpoints: (1) of the administration of the school; (2) of educational efficiency; (3) of our influence on the government schools; (4) of our influence on the Church in China. Most of what is of value in this paper has come from the thoughtful answers to the questionnaire given by many of our busy educators to whom the writer is deeply indebted.

I. From the standpoint of administration, what is the difference between having the teaching all done in English and all done in Chinese? In the first place, when teaching in English we are meeting the popular demand. There is little doubt but that the Chinese themselves want all the English they can get. To them it means positions at good salaries in the government, in business houses, in schools as teachers of

English, and always the glowing possibility of that mysterious trip abroad and the enhaloed returned student. All the Chinese answering the questionnaire think that most, if not all, the Western subjects of the curriculum should be taught in English. The report to the World's Missionary Conference says: "In considering the place of English in the schools to-day, it is to be remembered that there has been a strong demand for this subject on the part of Chinese students, and it has been believed by many that, unless the missionary schools supplied this demand, there would be a serious risk of losing many of those who would otherwise come to them..... Some of the strong men among China's rulers have been prepared for their position by such a course of study, and when a high official does not know English he finds it necessary to surround himself by those who have obtained it. There is no doubt that schools represented by the Anglo-Chinese colleges have been enabled to draw much larger numbers of students than they would otherwise have gained." This is probably as true to-day as it was in 1910. In the end, however, efficiency must win patronage and popularity. Shantung University has to-day the largest enrollment in the college department of any mission school in China, and Chinese is the medium of instruction.

In the second place it is far easier for Americans and Englishmen to use their own mother tongue as the medium for their work. We can follow the curricula worked out by Western educators. We can pattern our schools much after those in which we received our degrees. We can follow their systems of classification, recording, discipline, and even the methods of teaching by which we were taught. We can easily compare the standards of our schools with those and estimate the comparative values of our degrees. The problem of text-books becomes a relatively simple one: we have a large variety to choose from and we select the ones which most nearly meet our needs. With a faculty, most of whom are of his own race, language, customs, training, and habits of thought, the president can get along relatively easily. We are simply conducting in China the same kind of a school that we have been accustomed to all our lives, and the only difficulty is in making the Chinese see that our way is the correct way. Those who simply will not see it need not come.

On the other hand, if we use Chinese as the medium of instruction we at once meet great difficulties. In the first place,

we are stemming the tide of popular favor and can only win out by proving our efficiency in producing men of power, of intellectual ability, of character. Shantung University and Tungchow College are sending their men throughout Mandarin-speaking China and they are proving themselves leaders in Christian life and thought. It has taken many years, however, for these institutions to win the confidence of the Chinese.

In the second place, it is very difficult to secure an executive to stand at the head of such an institution who has the qualifications necessary. First, he must have a thorough grasp of the Chinese language. In dealing with the Chinese faculty he must, when necessary, be able to treat with them directly, thus avoiding the feeling that is sure to arise when the Chinese proctor must always stand between the administrator and the faculty. He must be able, when occasion demands it, to deal personally with the complaints and misunderstandings of the students. In his relationships also with parents, gentry, and officials, he will meet endless embarrassments if he cannot approach them on their own ground, in their own language. Without this mastery of the language it is impossible to understand the customs, traditions, and habits of thought of the Chinese; impossible to sympathize with their difficulties, to see things from their standpoint—in other words to be tactful with them. This is absolutely essential if the school is to run successfully with a large Chinese faculty under foreign adminstration. Second, the president of such an institution must be a specially trained educator. He will have to blaze a trail in the education of China. He must be able to apply the latest results of educational philosophy to the present needs of China. He must invent a new system to meet new needs. He must develop new methods of teaching, prepare new text-books, train new teachers, foreign and Chinese. As a pioneer, he must develop by his own experience the policy of the educational system of China. Such requirements surely call for a rare man.

II. This brings us to our second division, the place of English from the standpoint of educational efficiency. The using of English as the medium of instruction is undoubtedly the best preparation for study abroad. The student's ear has been trained and he can understand practically all that is said to him by the time he has completed his college course. He has a good grasp of technical terms and can read ordinary

text-books and most reference books fairly readily. The field of knowledge covered, the facts organized and ready for use, are probably rather limited. The tools are at hand, of high grade, and well sharpened, but the young graduate has not yet learned their use. He now needs the help of the master workman. The latter part, if not the whole of a college course abroad, will now prepare him for high efficiency in his home land.

But for the vast majority the dream of going abroad remains only a dream. What does his education mean to him? He can converse, for a little while, easily with foreigners; there are a number of subordinate positions open to him; but there is something gone somewhere. He seems weak, lacking in ideas, does not command the confidence of those about him; he does not care about the common people and they do not care for him; he is out of sympathy with them. He has spent his time studying foreign books, learning foreign terms, thinking foreign thoughts in the foreign way. He has been trained away from his own people. He is an intellectual Eurasian, neither a foreigner nor a Chinese. If he is to serve China he must get back to his own people and this takes years of study of his own language and the people who have made it. Few are able or willing to add these years of study to those already spent. Could not better results have been gained by different methods in less time with less waste of physical and mental energy?

In schools where Chinese is used as the medium, as it has been in the North, what is the result? In the first place, more subject matter has been covered. Where English is the medium in college at least two hours a day must be devoted to English grammar, composition, and reading in the middle school. Probably some supplementary work will also have to be done. Where English is not used in college only one hour a day need be given to English language and literature in the middle school and continued throughout the college course, in order to gain the proficiency necessary to read newspapers, magazines, ordinary books, and carry on an ordinary conversation. This leaves an hour a day or more for other subjects of the curriculum, and at the same time at the end of the college course the student has learned enough English to be able to use English texts in advanced work. A little time spent with a dictionary will give him the technical terms necessary and he has already a good foundation in subject

matter and, above all, he has learned to think as he could not had he received all his education through the medium of a foreign language.

On this subject Mr. J. Leighton Stuart of the Nanking School of Theology says: "My conviction that theological study should, in the main, be given in Chinese, even where students have had some work in English, has been strengthened by experience. Reasoning from this experience I would say, that the subjects mentioned in Question I (Western History, Science, Philosophy, Mathematics, Sociology) would, if taught in Chinese, enable the average student to learn a great deal more of the subject. I have noticed that even with students who have taken quite a good deal of their college work in English, when they become really anxious to master the subject itself, they are entirely willing that this should be done through the medium of Chinese." Dr. W. M. Hayes of Shantung University who has written a number of text-books in Chinese on Mathematics and Astronomy, says, in reply to Question I, that all the subjects enumerated should be taught in Chinese for "even men with a fair knowledge of English acquire a better knowledge of the subject if taught in their own language."

In this connection the question arises, "Does the Chinese language lend itself to the proper teaching of these subjects?" A number of foreigners, but none of Chinese from whom answers have been received, think that Chinese cannot be used as the medium of instruction "until there is a radical change in the Chinese written language and the method of writing." Rev. Chas. H. Corbett of Tungchow College says: "The Chinese language, though sometimes very inflexible, is often able to turn out a better term than we can coin in English. Usually as soon as the Chinese get a clear idea of what a word means, they can find a way to express it. In my limited observation the words that are difficult to translate into Chinese are those which in English have no clear meaning or are not apt." High grade work can be done in Chinese because it is being done.

In the second place, facts acquired through Chinese are far more useful to a man in China than those acquired through English. It is hardly necessary to cite instances of the halting, blundering way Chinese educated in some of our Anglo-Chinese schools deliver addresses or even carry on ordinary

conversation in Chinese on scientific or other Western topics. They speak quite readily in English but cannot express themselves in their own tongue. If their knowledge is of any value, it should be of value in China.

Again, studies taken up in Chinese are more thought-stimulating than those in English. One of the members of the faculty of the Hangchow College, the best student of Chinese among the foreigners, born in China, to whom Chinese is nearly as natural as his own mother tongue, incidentally told the writer that when he prepared his lesson in Geology for the class he had to translate the various points of the lesson into English in order to remember them. It is very exceptional for a man to have such a grasp of a foreign language that he is able to "think in it." One of the most valuable products of a good education, really the test of a good education, is a man's ability to *think*. When reciting in English the student's attention is focused on his manner of expression and on the pronunciation of the words he is using, not so much on the subject matter. When he listens to the professor lecture he is mentally trying to imitate him in choice of words, gesture, accent, inflection, and modulation of the voice. Imitation is his only solution to the problem of the acquisition of English, and imitate he does, from morning till night, month after month, and year after year for eight years! Is it a wonder that the man loses initiative? loses the power to think for himself? Should we look to these imitators, these followers, of the foreigner for leadership?

Using Chinese as the medium of instruction does not preclude the possibility of going abroad for further study. After a man has graduated from college and has had a few years' experience in work here; after he knows just what his own needs are and has studied privately, perhaps, along his chosen line in English as well as in Chinese, a year or two in America or England will be worth more than twice that length of time in his undergraduate days. Many young men when they go abroad are distracted by the multitude of attractive courses open to them in Western universities and many a fellow has lost his bearings and drifted, unable to decide what he wanted to do.

Chinese, then, as the medium of instruction, tends to greater efficiency in the amount of subject matter covered in a given time, in the value of the material after it is assimilated, in the

effect of the work on the man's power to think and his preparation for leadership, and finally does not preclude the indisputable advantages of study abroad.

III. Let us now consider the relation of these two methods of instruction to the influence of mission schools on the government system of education. In the first place, by this method of education are mission schools training as large a number as they should for educational positions in the government system? As indicated above, when English is used further study abroad is almost indispensable to one who is to hold a position of responsibility and leadership. The proportion of college graduates who have the opportunity to go abroad from even the best of our institutions is small and of these it is a small proportion who came into positions of power and influence. Are schools efficient which turn out such a small proportion of highly efficient men? Are we doing our best for the educational system of China when we supply them this small company of trained men for work as administrators, or teachers, or translators?

As to the vast majority of the graduates for whom it is impossible to go abroad, what can they contribute to the government schools? A teacher in one of these schools in Hangchow said that they had tried these men and decided they did not want any more. They were neither fish nor fowl, neither foreigners nor Chinese. They knew English but nothing else! This is a sweeping condemnation but is there any truth in it? These men, then, are not qualified for teachers, administrators, nor translators. What can they contribute to the development of the government schools? Our contribution in men, then, consists of the comparatively insignificant number of thoroughly trained returned students and a much larger number of men who can teach little more than the English language.

In the second place, are we helping to solve problems of educational theory which will be of value to the Board of Education? English can never be the medium of education for the masses of China. Foreigners can never be employed to any extent as teachers even in the higher schools. Some schools will need a few but they will be displaced as soon as possible by Chinese, as is being done in Japan. Are we establishing standards of education for the average man? Are we studying the educational needs of the masses? Are we

preparing any text-books which can be used in schools generally? Are we furnishing models of educational institutions for China or simply imparting what Anglo-Saxon tradition has handed down to us in America and England?

Thus the schools which use English as the medium of instruction contribute to the solution of the educational problems of China only a very small proportion of their graduates who become administrators, teachers, or translators, and here and there one or two who are preparing original text-books. Is this efficiency?

What do the schools, on the other hand, which use Chinese as the medium of instruction contribute to the solution of this great problem? They are the laboratories where experiments are tried on a small scale. They are the models for all the schools of the nation. Here the common people as well as the Board of Education are given practical demonstrations of the application of the latest principles of education to the needs of China. Mission schools should help to frame the educational policy of China instead of depending on the Board of Education for direction.

In defense of English as the medium, many say that Chinese terminology is not fixed; it is not current. Terminology cannot be current until it is used. The Board of Education cannot make one system of terminology current by its simple fiat. The terminology which is the simplest, the most accurate, the most scientific is the one which will be generally accepted. Let mission schools work together on this problem and they will do a great deal towards solving it. It is not impossible; it is not hopeless. It is an important and fascinating task. But we cannot approach it unless we use Chinese ourselves in our class-rooms.

Again we say that there are no proper texts in Chinese and so we must use English. Are texts especially prepared for students in New York City adapted to Chinese students in Canton? In America texts used in country schools are different from those used in city schools; those used in the East are different from those used in the West. In America, pupils with different environment and different home training need to be taught differently. Are any of these texts adapted to Chinese students? If we use English texts they should be especially prepared for Chinese students. Since we must prepare books in either case is it not much better to prepare

those which will be of value to the whole nation, books which the Chinese teachers themselves will use?

When we are teaching in Chinese we are giving our students a demonstration of the way they are to teach when they become teachers themselves. In teaching in English we have to speak abnormally slowly and must often repeat to be sure that the students catch the thought. We underscore important words for them in the texts, select sentences and paragraphs to be memorized, dictate definitions, etc., which may be unavoidable when using a foreign medium, but is a weakness otherwise. We cannot thus demonstrate teaching methods to students who later are to use the native language in their work. It is seldom that a person can write or translate a good text-book who has never taught the subject himself. Our best American text-books have been written by teachers who have used the book before publishing it. In China to-day, the best text-books will not be produced by men sitting in their offices in Shanghai, well-trained though they may have been. True, the results of the work of some of these men are remarkably fine. The texts must be produced by the men who are wrestling with the problems in the laboratories and in the classrooms, the expert and successful educators. Our mission schools must produce such men, if we are to contribute our best to China.

Finally, by teaching in Chinese, we create a respect for the national language, while we do the opposite when we use English. Rev. W. D. Noyes, Principal of the Fati Middle School, Canton, says, "Loyalty to China and things Chinese includes their classics. Too often Chinese boys, when they get a little English, are inclined to despise their own country. We must build on the past. Our work, as I see it, is to educate and transform China largely on their own grounds." How are we to make our students love their own language and strive for proficiency in it when we tell them that it is not adapted to the expression of modern thought?

In general, then, from the standpoint of the influence mission schools have on the government system, the use of Chinese as the medium is the more efficient, for, (1) by that method we produce a larger number of trained teachers and administrators; (2) we are helping to solve the educational problems of China by conducting model schools, by helping to fix terminology, by preparing texts especially adapted to meet

China's needs; (3) by cultivating a respect for the national language.

IV. We have seen that our attitude on this question leads to important issues from the standpoint of administration, of educational efficiency, of our influence on the government schools. Let us consider, finally, its bearing on the Church of China. The mission schools to-day are the source to which the Church is looking for its leaders. The same arguments given above under the heading of educational efficiency apply here in even greater force. Our church leaders to-day complain that the schools are not furnishing the leaders they have expected them to. The mission school graduates are unwilling to take up work in lonely country towns where there is no one with whom they can share their Western knowledge and they have too little Chinese scholarship to enjoy association with the gentry. They have been educated away from their own people. Here and there a Dr. Li and Dr. Yang appear whom people claim are a product of this education in English, but the case of Mr. Ding Li Mei proves that the power of the Spirit does not depend upon a knowledge of English at all, though this may be of great value.

The one factor in any school, and in a mission school even more so, which counts most for moral and religious ideals, is the personal influence of the teachers. Whether English or Chinese is used as the medium greatly affects this influence of both foreigners and Chinese. Foreigners find it difficult to come into personal touch with their students when they cannot speak Chinese readily, and this is usually the case where only English is used in their classrooms. Usually they are not allowed time for language study. Many of the replies to the questionnaire are very strong on this subject. Mr. David Z. T. Yui of the National Committee of the Y. M. C. A. says: "It is exceedingly difficult to say just how much time the foreign members of the faculty should be required to devote to the study of Chinese. Many things enter into our consideration. However, I can safely generalize that the more Chinese language they have the better teachers they will be for the Chinese students. For instance, if in a class in philosophy they can quote Confucius and other Chinese philosophers, their lectures will be better appreciated." The report of Commission III quoted above says: "A man's mother tongue is that which reaches his heart and always offers the best approach to

the deepest subjects." Furthermore, the foreigner who does not understand the language cannot understand the people, their traditions, their methods of thought, their view point toward life and its problems.

Aside from this greater sympathy necessary to strong spiritual influence, the aim in life of men who come out to teach in Chinese is different from those who come to teach in English. The former expect to make it a life work. They have come out, with few exceptions, as regularly appointed missionaries, to win China for Christ. They seek out every opportunity to influence the students with whom they come in touch. The latter usually include "short term men" some of whom have no intention of devoting their lives to the Chinese and have come out for the "experience." Others have the true missionary motive but are handicapped by their meagre knowledge of the language. The spiritual influence of these men must be very different.

Finally, the foreigner who speaks the language is on a different footing toward the student from the one who does not. Where English is the *summum bonum*, the foreigner who uses English naturally, freely, correctly, and elegantly becomes the boy's ideal. He idealizes the man because he idealizes the language he speaks. Before long we see on the campus duplicates of different members of the faculty—that peculiar shrug of the shoulders, carriage of the head, swing of the leg, inflection of the voice, etc.,—we have all seen it. The boy is trying to realize his ideal. When, on the other hand, the teacher approaches the boy through Chinese, the boy probably has the advantage as far as the mere externalities of language and manners go. The teacher is appreciated now not for what he happened to be born to, but for what he himself really is. Such discrimination on the part of the student leads to a nobler type of manhood for the Church in China. As noted above, when we use English as the medium, we educate our students away from their own people; they are out of sympathy with them. This may account in a measure for the relatively small number of ministers which come from many of our schools. Few such men would be willing to take up work in a lonely country town where there is no one with whom they can share their Western knowledge, and they have too little Chinese scholarship to enjoy association with the gentry. Furthermore, few of these men will be able to produce literature for the masses with whom

they are not in touch, should their Chinese scholarship be sufficient.

On the other hand some of these men have used their English in the study of the English Bible and devotional literature and have through this work brought great blessing into the lives of many Chinese Christians. Some have done much through translations into Chinese. Here and there we find a Chinese student from one of our schools who goes abroad to a theological seminary and returns to teach here. To such, very thorough training in the English language is essential.

The influence of the Chinese teachers is also different. The different attitude of the foreigners toward the language is reflected in the students. Their respect for the language leads normally to respect for the teachers of that language. The Chinese teachers of Western subjects, too, are valued at their true worth—character, ability, and devotion to their work. Their command of English has little to do with their position among the students. Being of the same race, with the same history, traditions, background, they are naturally nearer to the student and more likely to become his ideal than the foreigner who is so different from them. In this way generation by generation there will be formed a type of Chinese Christian character, a type with its natural traits modified not by being foreignized but by being Christianized and China will contribute her share to the ideals of Christendom.

On the subject of religious instruction the findings of the Commission referred to above agree with the conclusions here arrived at. "There is also a general disposition to use Chinese for religious instruction. The association of religious teaching with Western language suggests an erroneous impression of its character, tends to relate it to the Western point of view and mode of expression, and is not helpful to the development of an indigenous Christianity."

In closing, the report says: "On the whole, it seems clear from the evidence at hand that for a long time to come the leaders of thought in China will need and demand easy access to the literature which a knowledge of English opens to them, and that the English language must always be taught in higher institutions of learning as French and German are taught in England and America. Some who are otherwise opposed to its use conceive that it is necessary for the present in the teaching of the physical sciences. The use of it in education may

even for a time increase. Yet there is no possibility of English becoming the general medium of education in China. Much progress has already been made in the creation of a Chinese vocabulary of the Western sciences. As this progress is carried nearer to completion, and as the already large body of Chinese text-books on Western subjects grows in number and improves in quality, education will be more and more conducted in Chinese. In the meantime, difference of practice will doubtless continue, depending in part on local conditions, the specific aim of the school, and individual judgment."

In summing up the arguments given, our conclusions on the place of English in education in China are: It should be given in China much the same place given to all foreign languages in our Western schools; it should not, however, be used as the medium of instruction because of its inefficiency from four standpoints: (1) from that of administration the arguments for Chinese seem stronger if the rare executive can be found; (2) from that of educational efficiency, English is good for those who can go abroad to complete their education, but for the vast majority who cannot the results from Chinese are much more satisfactory; (3) from that of the influence of mission schools on the educational policy of China and the government schools, by using Chinese we can work hand in hand with the Board of Education and they can profit by the results of our experiments; by using English this would be impossible; (4) from that of the Chinese Church the religious influence of the school is much stronger because the foreign teachers are in close personal touch with the students, and the Chinese have more of the respect of the students and are the ideals the institution holds up before the students.

The millions of this great nation can be educated only through Chinese. They recognize this themselves. Let us join hands with the leaders of China's new educational movement and help them bring light and truth to the masses sitting in darkness.

The Province-wide Evangelistic Meetings in Fukien

E. H. MUNSON.

AFTER Mr. Eddy's profitable evangelistic meetings in Foochow during the spring of 1913, the missionary forces of Fukien Province decided to unite in an effort to extend a similar movement to each one of the prefect cities. A Provincial Evangelistic Committee, representative of all six Missions, was appointed, and two executive secretaries, one Chinese and one foreign, were selected to give their full time for one year to the preparation and follow-up work of this effort. Thirteen cities of the province expressed a desire to have such meetings. Each city selected local committees which, for six months before the fall meetings, were engaged in preparation of Bible study leaders, personal workers, and the task of gaining points of contact and cultivating friendship with the men they hoped to reach. The objective in each city was the non-Christian government school students, gentry, officials, business men, and shop-keepers. The Provincial Committee felt unprepared to plan extensively for women's meetings; this in each case was left to the discretion of local committees.

The plan of the campaign was somewhat as follows:— Mr. Eddy and Professor Robertson conducted meetings in Foochow and Amoy. Previous to these meetings a three-day training conference for workers from each one of the interior cities was held under the leadership of Mr. Eddy and Pastor Ding Li Mei. At these training conferences approximately six hundred workers received instruction in methods of conducting meetings, Bible class leadership, and follow-up work. After the training conference these delegates remained in Foochow and Amoy to witness the meetings in these cities. This gave them an opportunity of seeing how large crowds were handled and the essentials in the organization of Bible classes among the enquirers. Then they returned to their respective cities and, after a week or ten days of preparation, opened similar meetings. The Provincial Committee set a very high standard and were exceedingly careful in the personnel of their evangelists. There were five teams of speakers, each team consisting of one science lecturer and one evangelist, touching two or three cities. All five evangelists were Chinese. Near

the close of the series of meetings in each city, opportunity was given for men to sign cards expressing their desire to join Bible classes, and the organization of these so-called enquirers into Bible classes followed immediately.

Fukien Province presents peculiar difficulties for such an extensive movement, due to the fact that the modes of travel are very slow and inconvenient. Furthermore, there are many different dialects in these thirteen cities.

Statistics do not adequately tell the story of the results of this movement. There has been a wonderful stimulation of the evangelistic spirit of the churches. Many churches have become praying churches because of the problems encountered during these meetings. Other centers have been brought very forcibly to the realization of the unpreparedness of their churches to meet the opportunity facing them to-day. However, a few figures will give an idea of the wide reach and influences of the movement. There was a total attendance of over 134,000 men in the province, the larger number of whom attended the evangelistic meetings. In the thirteen centers 9,230 men and women expressed their desire to investigate Christianity and join Bible classes. Of this number over 7,800 were men. In almost every city this number includes most influential men, such as prefect magistrates, heads of government schools, students, leading business men, and gentry. Two months after the meetings had finished, approximately fifty per cent. of the enquirers were actually enrolled in Bible classes. The experience gained in Foochow the year previous taught us many lessons. During 1913, twenty per cent. of the enquirers in Foochow were actually enrolled in Bible classes. This year, sixty per cent. of the non-Christian men in Foochow are now enrolled in Bible classes, or over a thousand men. In Inghok the head of the government school and one of the leading officials of the city voluntarily urged all enquirers to enter classes for the study of the Bible and publicly expressed his hope that the men of the city would follow the advice given in the messages they had heard. In Shaowu one of the first men to sign a card was the prefect magistrate, a man who previous to the meetings had given his hearty support and had issued two proclamations to the people urging that they attend the meetings.

Previous to the meetings in Foochow, the Governor of Fukien voluntarily offered to send a special notice to each pre-

fect magistrate giving him a list of the speakers, dates of the meetings, and asking him to co-operate in every way possible with the local committees in their plans for securing halls, finances, and attendance.

One of the far-reaching results in Foochow was the opportunity given Mr. Eddy to give a thoroughly evangelistic address before all provincial officials. This resulted in the decision of the Provincial Salt Commissioner to accept Jesus Christ. To-day this man is probably more influential throughout the province than the governor, and already he is preparing for baptism and taking the initiative along various lines of service with the view of winning his fellow officials and gentry to Christ.

In almost every center the lack of preparation on the part of the church was very clearly evident. In one city, Futsing, six Christian leaders had been chosen to lead Bible classes, and on the last day they were overwhelmed with over 400 enquirers. In the city of Kienning, twelve men had been prepared for Bible leadership, but they had 548 enquirers. Had it not been for the extensive rains throughout the province during the time of the meetings, the attendance and number of enquirers would doubtless have been so great that the church could not have coped with the opportunities. In fact, two most fortunate things were the extensive rains and the organized opposition to the Christian propaganda since the meetings, the former limiting the crowds and the latter stimulating the church to more definite effort. To-day in Shaowu there are fifty-six classes among the women alone and over 300 men are in Bible study. In the city of Funing, almost eighty per cent. of the men are now enrolled in Bible classes; in Hinghwa, sixty per cent.

The problems connected with the province-wide movement have been much greater than the committee at first anticipated, and yet these very problems have given an experience which will be of great value to future similar efforts. Notwithstanding the large attendance and the great number of enquirers, there is a feeling that a comparatively small proportion are now in Bible classes, and each local committee is still putting forth its best efforts to increase that percentage. We can say that the campaign has given three great results: first, in showing the unprepared condition of the churches to meet the opportunity facing them among the so-called higher

classes in these cities, there has been a very evident stimulation among individual churches and church workers to in some way meet that opportunity ; second, the church in every center has been brought into much closer contact by these meetings with men who are influential in the communities and many of whom before this time had little or no contact with Christianity ; third, realizing the lack of preparation on the part of the church, there is a growing conviction among Christian leaders in Fukien that now is the time to carry forward more intensive evangelistic work among all classes. The prayer life of individual Christians has been deepened and Christians everywhere are being fired with a zeal to win their fellow men to Him who has given wonderful answers to prayer and faith during these meetings.

Space forbids describing the social service program which is being worked out along the line of health and sanitation in connection with the follow-up work.

Our Book Table

"JESUS THE MISSIONARY." *Studies in the life of Jesus as the Master, the Model, the Proto-type for all missionaries. By* Rev. HUGH W. WHITE. *For sale at Presbyterian Mission Press, Edward Evans & Sons, and Methodist Publishing House, Shanghai. Price $1.00 Mex., postage extra.*

This is a sane, sensible, and useful book and should be in the hands of every worker on the field and every would-be missionary at home. A diligent study of the facts and principles which have been thought out by Mr. White during the years he has laboured in China would save a vast amount of needless trouble and prevent much heartburning. Besides, it would forestall the transfer of mistaken workers, to other spheres of uselessness. There are some who start to the foreign field with the conviction that they are to be generals of the Christian hosts, but they find many generals already and comparatively few troops! Time modifies their ideas, (it is a way time has!), their zeal threatens to abate, their ardour flags, and the nerve of effort becomes paralysed. There is too much of this oft repeated "leadership" idea prevalent to-day which is not only contagious but epidemic.

In this treatise we discover a corrective for these mistaken views of Christian service, which lashes out the "leadership" bumptiousness and renders the patient tractable, docile, and receptive. The mirage of a superheated zeal over the desert of inexperience and ignorance is dissipated under the application of the true underlying principles which impel to effective service and lead to permanent results. Jesus himself "learned obedience by the things which He suffered," and the disciple is not above his Lord.

Humble vineyard workers, obedient followers of the Model Missionary are what we now need. Thank God there are many such in China to-day! What Mr. White says about the beginning of a missionary's career is of great importance and is well worth the serious consideration of Mission Boards as well as of the missionaries themselves.

"A missionary's fruitfulness under present conditions, depends largely on chance, humanly speaking. His habits of life, his methods of work, his mission principles, his attitude towards the native peoples are affected largely by first impressions; . . . the influence of the colleagues with whom he "happens" to be first associated; these things to a large extent make or mar a man. Back of these are the preconceived views—views formed in Western lands under conditions as unlike those prevailing in mission lands as a Fifth Avenue residence is unlike Abraham's tent. As a consequence much of the missionary's work is ineffective, and multitudes are lost who might have been saved."

The book is neatly printed by the Prebyterian Mission Press and consists of 140 pages divided into 15 chapters whose captions are "Motives and Objects," "Executive Work," "Instructive Work," "Vicarious Work," "Intercessory Work," "Difficulties," and "Retrospect." In the wide range of these subjects the theme is shot with illustrations peculiar to the East which are *apropos* and *ad rem*.

"Men also," says he, "may know the will of God more or less. It comes by study of the revealed will, by obedience to that will, by providential guidance, by the influence of the Holy Spirit, by getting into close touch with the heart of God. To illustrate, subscribers come to think along the same lines with the paper they constantly read. One can tell as soon as he enters the Valley of Virginia what position the *Baltimore Sun* takes or will take on any subject. Everybody reads the *Sun* and has read it until he instinctively knows the mind of the editors. So a valet knows the mind of his master because he is in close touch with him. When a Chinese wishes to obtain a gentleman's consent to some proposition, he first gets the gentleman's servant to prepare his master's mind by hints. Thus one who lives close to God comes to know His mind."

The author was an invalid for some years and writes from personal experience; he has felt what he writes and the reader will be tempted to conjure up concrete examples which are abstractly put. After a bitter experience of ten years and after he was cured by preventative means, he says:

"To keep oneself in good condition physically the missionary must moderate his hours for work. He should work well while at it, and then forget it, leave business in the office. Let him learn to throw off responsibility. He needs to play, even if it does shock the consciences of the strenuous. Cultivate a happy disposition. Forget the question of health. . . . Economy of nerve force is more important than the saving of a few dollars. If in addition to the above suggestions, one can learn to trust God in big things and in little, if one can refrain from taking God's burden on his own shoulders, if he can learn to work, not in a spasmodic, overstraining manner, but steadily, leisurely, like the great silent river, he will find that his spiritual life is deeper, his power over the people greater, and when temptation comes he will breast it with a hearty constitution and a strong spiritual tone."

This is a good book to hand to an English-speaking Chinese friend; better still it might be translated into his language. For springing up in various parts of China are groups of young men some of whom have been abroad. Many of them are the sons or relatives of Christians, and sorely need the tutelage of such books

as "Jesus the Missionary" to guard them against the pernicious idea that the Church is "slow" and the service humdrum. It will stir them to remember the pit from which they themselves were digged and urge them to bear a hand for the salvation of the others who are still in the mire.

S. ISETT WOODBRIDGE.

BAMBOO: TALES OF THE ORIENT-BORN. *By* LYON SHARMAN, *Paul Elder and Company, San Francisco, Publishers. 1914, pp. 81, $1.00 net (gold).*

"A collection of delicate pastels, touched by the art of the Orient," this little volume at first attracts one by its artistic dress, but as the reader dips into one after another of the seven sketches of life in the Orient—five touching the experiences of Orient-born children, and two purely Chinese tales—sympathies are stirred and there is left no doubt in the mind as to the author's claim to a childhood's home in China where a Chinese nurse sang her to sleep with Chinese lullabies. "Orient Born" and "The Home-made Flag" give memories of those years—dating back to 1876, Centennial year—when the Fourth of July was appropriately celebrated in the home in China where the only American flag available was one made by the busy mother out of Chinese cloth. Two especially touching chapters, "A Daughter of the Gospel" and "White Pants," touch upon the experiences when China was left behind and they started for another country "where the yards had no walls which we could not see over, and the cities had no gates to be shut at night"—a land she had always heard spoken of with affectionate yearning, but now that she was there she almost wished she were not—everyone asked her questions and looked at her as if she were a curiosity. A very real description of the heart of many of our children as they are transplanted from this land of their birth!

A Chinese tale describes an ambitious scholar from a country village who, after years spent in an effort to secure a degree under the old system of examinations, finds himself wholly unprepared for life or any position of importance such as he had hoped for, under the new system of education.

One lays the book aside with the feeling that while the sketches are true to life, we could wish there were less of the sober grey hues in their coloring.

J. S. D.

ELDER BROTHER. *By* LILY SANDFORD, *Church Missionary Society, London. Price 3d.*

This is a short story of a Chinese child told in a fascinating manner for children. The writer's knowledge of China is evidently drawn from the South, as in the story the bamboo is used for building purposes. The book appeals to three senses in the child, —the mysterious, the artistic, and the spiritual. The reader almost hears the rustling of the bamboos giving forth their messages to the longing "Elder Brother." There is not only the story for the child "*to read*," there is also something "*to do*,"—Pictures to be painted, texts to be selected, etc.

The cover, too, is worthy of attention. The writer has followed the plan often used for popular toy books. The book is cut out in the shape of the little "elder brother" carrying his small brother on his back. The author is to be congratulated on producing a missionary booklet for children in so attractive a form.

L. M.

THOUGHT FOR TEACHERS OF THE BIBLE. *By* DEAN ARMITAGE ROBINSON. *Longmans, Green & Co.*

Three lectures by this masterly hand, whose other books have wielded so great an influence. The subjects are: The Bible as a Whole, The Central Teachings of the New Testament, and The Christ of History. Each address bears the hallmark of the devout and cultured thinker, and has milk for children as well as meat for men. Will amply repay a careful study.

MEN WHO PRAYED. *By* HENRY W. FROST, *China Inland Mission.*

A series of heart-to-heart talks concerning the praying ones of the Old Testament. It is not only a study of prayer, but also of men who have prayed, differing in type and aims, but the whole series is lit up with fresh thought, in chaste and vivid words, and the lessons are excellently adapted for the needs of this age. All who will read these carefully prepared studies will find succour and guidance and nourishment for the soul. It is written by the well known director of the C. I. M. interests in North America.

WHITE HEROINES IN AFRICA. *By* CONSTANCE E. PARWICK. *London Missionary Society.*

ISLES AFAR OFF. *By* Rev. GEORGE COUSINS. *London Missionary Society. 6d net.*

The former is a brief account of the lives of three missionaries' wives, Mrs. Moffat, Mrs. Hinderer, and Mrs. Coillard, written specially for "working girls." Appropriate selections well put together, with a good flavour about them.

The other is by one of the retired secretaries of the L. M. S., himself at one time a missionary, then editor and secretary of the L. M. S. The fascination of the wonderful work of God in Polynesia remains to this day, and this booklet will add interest to the information given, is not burdened with too many trivial details, and is crisp and occasionally thrilling. Even folks in a hurry can read these booklets at one brief sitting, but they will carry the memory with them for years.

SEER.

IN PREPARATION.

"Deeper Truths Series of Tracts" 27 in number, being constructive Christian messages. C. L. S.
"Christianity is Christ" by Rev. W. H. Griffith Thomas, D.D. Dr. J. Darroch.
"Hand-book on the Atonement" by G. E. Morgan. Dr. J. Darroch.
"Illustrations for Chinese Preachers" collected by H. N. MacGregor.
Etymology of the Chinese Character for Sin. Dr. J. Darroch.
Broadus' "Commentary on Matthew" by Dr. C. W. Pruitt.
"Life of R. M. McCheyne" (*not* W. C. Burns) by Rev. Joshua Vale.
Mandarin Concordance of the Old Testament. Dr. C. H. Fenn.

Y. M. C. A. LIST.

Life of Lincoln (in Chinese novel style) by Y. K. Woo.
Spiritual Hindrances, by Pastor Marsh.
How to deal with Temptation, by Dr. R. E. Speer.
Supplemental Bible Studies, by H. T. Sell.
The Teaching of Bible Classes, by E. F. See.
Moral Muscle, by F. A. Atkins.
The Mirage of Life, by W. H. Miller.
The Culture of the Intellect, by J. S. Blackie.
Morality and Religion, by F. Paulsen, Ph.D.
What Shall a Young Man Read, by H. L. Zia.
Prayer and Praise for a Student Gathering, by H. L. Zia.
Studies on Moral Character
Social Service by the Student Association, by H. L. Zia.

GLEANINGS FROM THEOLOGICAL MAGAZINES AND LITERATURE. *By* G. G. WARREN.

When I was last in England, one of many talks that I had with one of my closest college chums was on commentaries on the Hebrews. We had both of us read more or less carefully Westcott and Edwards, Davidson and Moulton, Bruce, and sundry magazine articles; but we both agreed that neither any, nor all of these writers had given us a clear view of the epistle as a whole. We contrasted the work that Edwards had done on the First Corinthians and that Westcott had done on John's Gospel and Epistles with that which they had done on Hebrews, and the contrast was much to the disadvantage of the later works. We agreed that neither A. B. Davidson nor W. F. Moulton had done anything worthy of their great names on Hebrews. Over Bruce we differed. Dr. Bruce had become personally known to my friend and I was bidden to re-read as a book what I had read piecemeal as article after article had come out in the *Expositor*. Still, even the glamour of a friendship which could be extolled as was that with Dr. Bruce, could not disguise the fact that my friend had gained no better a standpoint from which to view the epistle from Dr. Bruce than from his compeers. We both of us knew that something was wrong—neither could say what the something was. Two days ago I came across a book by the Rev. Alexander Nairne, B.D., on "The Epistle of Priesthood" (T. and T. Clark, 8/6 net). Before I had finished the first chapter I had discovered the crux of the situation. "Hebrews" is a word that is not used in the epistle itself to designate the readers; it is used in Acts vi. 1 to designate one class of Jewish believers from another. Under the influence of Acts vi. 1, I had unconsciously classed recipients of the epistle as "Hebrews" and contrasted them with "Hellenists." That is a case of fitting a round thing into a square hole. Mr. Nairne shows one the round hole into which the round thing fits exactly.

It did not take me long to finish the book, nor to begin it a second time, and I am enjoying the second reading much more than the first. Sundry shibboleths that appear in its pages had received a wrong pronunciation by my Ephraimite mouth: The incessant use of "sacrament," "true sacramentalist," "thoroughly sacramental"—three out of the eight chapters of the introduction deal with "the Sacramental Principle" and "the Sacrament of the

Incarnation;" references to the writer and readers of the epistle in some such terms as "a catholic thinker" or "good churchmen," etc., rubbed me the wrong way. One has been so accustomed to a *sectarian* usage or abuse, rather, of this phraseology which is quite all right in itself. The re-reading of Mr. Nairne's work shows that it is quite un-sectarian as he applies it to the Epistle to the Hebrews. The work is in this particular respect a worthy successor to Dr. Bigg's Commentary on the Epistles of Peter and Jude (International Critical Commentary), a work which Mr. Nairne thinks "everyone knows."

Dr. Bigg's putting of the difference of standpoint between Peter and Paul is excellent. He makes one feel that it was rather a pity he was not standing by on the memorable occasion on which the one apostle withstood the other to the face, for though Dr. Bigg allows that the exponent of "high church" views did not take up such a good position as the "low church" champion did, he tells us a good many things that Peter might have said on his behalf, before he "stood condemned." As one who is neither "high church" nor "low church," I could wish that Dr. Bigg had not confined the examples of Pauline and Petrine advocates in modern days to members of the Anglican communion. But that is a trifling detail which any reader can easily adjust. The basal distinction, once pointed out, can never be contradicted or neglected. Mr. Nairne adds the writer of Hebrews to the Petrine, not to the Pauline, side. Neither Dr. Biggs nor Mr. Nairne admits any such division as would be demanded by the defunct Tübingen school; they would abhor the setting of any early Christians in such opposing camps as are to-day, unfortunately, occupied by Catholics and Protestants. As Mr. Nairne well puts it: "One saint leans in this direction, one in that, but each shares in the mind of the other. As a reader who leans in the other direction from Mr. Nairne I heartily recommend all who are like me to "share in the mind" of those from whom we differ, in order that we may know wherein it is we differ, wherein we are one.

I would much like to summarize the whole book, but limitations of space compel me to confine myself to the first chapter on "The Date and Purpose of the Epistle."

The readers of the Epistle are pictured as "a group of scholarly men like the author;" not, however, as a church "meeting at so and so's house," for that would imply a group of members of various classes. These were "exclusive," "aristocratic;" the class of men that needed a "rebuke for not going to worship with their comrades in the faith (x. 25), the writer has also to bid them be dutiful towards their ecclesiastical superiors (xiii. 17)." "The whole Epistle, last chapter and all, is accepted quite naturally as an intimate letter, written at a particular time for a particular purpose in the style which would be most unaffected, within the exclusive circle of Hellenistic thinkers." They were of Jewish blood—for the ideas on "blood," "sacrifice" and other Jewish rites and ceremonies implied by the usage of the epistle as being as well known to the readers as the writer make us "feel that the author and his friends enjoyed these ideas by the intuition of ancestral training." Yet "their Judaism cannot have been of the

ordinary, legal type. They were Hellenists, at least touched with philosophy."

However "scholastic," "aristocratic" or "exclusive" we may picture the writer and recipients of the epistle, we shall be hopelessly wrong if we imagine that the work is a mere scholastic essay. The writer is in "deadly earnest." He writes to friends who are, in his view, on the very brink of ruin. They are in danger of neglecting "so great salvation;" how, indeed, can they escape if they do. Passage after passage bears irresistible testimony to the thought that the epistle was written at a time of extreme crisis. Hitherto resistance has not been unto blood, but now comes an appeal to "go forth unto Him, without the camp, bearing His reproach." The "background" that Mr. Nairne outlines, and which he demonstrates by detail dovetailed into detail as a suitable one for the crisis that could call forth such an epistle, runs thus:

'The Jewish war with Rome was beginning. Appeal was being made to all Jews to band together in defence of Jerusalem and the ancient creed. That involved a Messianism which was contrary to the Christian Church, and Christian Jews could not consent to it. These "philosophic liberals" who had never thoroughly embraced the Christian tradition were moved by the appeal. It was a call to active sacrifice for faith which would cut to the heart of such cloistered men. They had joined the "reformed branch" of their Church, and now they doubted whether there were anything in that reformation which made so very much difference after all. Perhaps there were some things in the "new synagogue" (x. 25) which they positively disliked. At any rate they were inclined to give it all up and make common cause with the patriots. . . . The letter is a call to them to make a decisive movement to come out. . . . In the conflict of honour [this friend] appealed to the simplest honour. "You have sworn allegiance to Jesus as Christ, whatever other claim is made you cannot break that promise." In the wavering doubt as to whether the new faith was worth the breaking of the unity of the ancient Church, he called them to grasp that faith more whole-heartedly, and learn at last what it really was. "Our Lord Jesus Christ is more and has achieved more than you have thought possible. Think of Him as a priest, and I will make you understand." And in the ruinous time that seemed like the threatened end of the world, he called them to take a bold step, to break with the past, and so to find a new, young, vigorous life beginning.'

Much as I have gained from this background, I have gained still more from Mr. Nairne's demonstration of the *originality* of the thought of the Epistle. It is true that had I been asked for the reason for the total abandonment by the Christian Church of the whole ritual and service of the Jewish temple, I should instinctively have turned to Hebrews. But, somehow, I never before thought of the exceeding boldness of the writer, who in God's Providence made the event appear not only reasonable but fitting and necessary. Mr. Nairne says "It goes far beyond anything that St. Paul had said about the law." I cannot but believe that had Paul lived to read the Epistle, he would heartily have accepted its position—but

that does not alter the fact that the position is stated in Hebrews much more radically than in any of Paul's own letters.

The hundred and thirty-odd pages that are given up to the "Exposition of the Epistle" are all too brief. I hardly know anything to compare to them. The Analysis reminds one of Dr. Campbell Morgan's volumes, but the flashes of insight and of exegesis, the freshness of outlook and of general perspective are distinctly an approach to Dr. Hort. In the discursiveness of the chapters of the Introduction felicitous quotations from the best of writers abound, and show a mind similar to Dr. Cheyne at his best.

Whenever new light breaks forth from God's word, its usefulness for personal devotion or for public instruction is multiplied a hundred fold. To-day there are men coming towards the Christian Church far more frequently than in earlier years to whom the old has an attractiveness that contrasts outwardly with many things in the new. More and more we are getting in contact with Chinese who have been brought up in homes where ancestral rites have been clothed with dignity and reverence and associated with all that has been best in their family life; with men whose "Confucianism" has been a real help to well-ordered and rightly respected lives; with men whose attraction to Christianity has been the somewhat superficial one of "philosophic liberalism." For them, or for ourselves, what better theme of meditation could be proposed than this inspired writer presented to his readers: "Wherefore, holy brethren, partakers of a heavenly calling, consider the Apostle and High Priest of our Confession, Jesus"?

Correspondence

LANGUAGE STUDY.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: Will you please allow me to state through the RECORDER that we are prepared to take in two or three young missionaries for their study of the Chinese language? Board and lodging will be given to them in the parsonage which is situated outside the concessions in a very quiet place, suitable for studies. The study of the Chinese written and spoken language will be conducted under a well-trained Chinese teacher under our personal superintendence. We have had over a hundred students studying after our method with the best results.

For particulars please apply to

PASTOR AND MRS. KASTLER,
The German Parsonage,
Hankow.

Hankow.

A QUESTION OF ETYMOLOGY.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: For some time I have wondered whether the rendering 先知 for the word which in English we translate "prophet" is entirely satisfactory.

It is a commonplace of etymology that "prophet" essentially means a *forth*-teller (vid. Oxford Eng. Dict.: also Grimm Thayer Greek Lexion in loc.): he is one through whom God speaks. Whilst foretelling was often not only a component but even an integral part of the messages of *some* prophets, yet the title of "prophet" is applied to certain speakers for God in the O. T. who do not seem to have made forecasts of coming events, *e.g.*, Abraham—Cf. Gen. 20: 7, and the general use of the word in Ps. cv: 15.

I would suggest that 宣士 is nearer the original than 先知.

There are further the Hebrew words rendered in E. R. V. by "burden," with "oracle" in margin.

豫言 does not seem to convey the meaning of a weighty message the burden of delivering which rests on the prophet. It seems to me 託宣 is the fitting phrase here.

Of course 豫言 would be the rendering in every case for prediction, foretelling, etc., *i.e.*, for the Hebrew original corresponding to these English equivalents.

I am, Sir,

Yours truly,

W. L. O.

A WARNING.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: My attention has been drawn to an article on the term question on page 4 of Hallock's Almanac for 1915. It is an attack on the use of the term Shang Ti and contains such statements as "Shang Ti is a false god" (上帝是假神) and "there is no difference between using this term and worshipping the Devil" (用以稱眞神卽與拜魔無異).

This almanac, it is claimed, has a circulation of over one million copies, and I wish to direct the attention of all those missionaries who use the term Shang Ti to what they may inadvertently be circulating. I think also the directors of the Bible societies should pay attention to this for wherever it goes it tends to render absurd the invaluable work they are doing. The almanac contains other articles in which the term Shang Ti is used, and one cannot understand how the article was accepted and inserted.

I do not object to any one holding the views advocated stating them, even in a publication that states quite opposite views, if it be clearly understood that it is a matter of controversy and all sides get a fair hearing, but in an almanac like this there is a quasi authority attaching to all the articles, and any missionary uses the almanac as containing the generally accepted and well understood Christian truths, but the publication of this article introduces a contradiction of the sacred Scriptures as they are circulated, as well of an immense amount of Christian literature.

It was a Chinese Christian scholar who pointed it out to me, and I may say I felt intensely ashamed at the mischievous stupidity that had brought about the publication of this article.

Yours sincerely,

ARTHUR SOWERBY.

Peking.

[The article referred to is an advertisement paid for in the regular way.—ED.]

Missionary News

"Blessed are the Peacemakers."

The South China coast is densely populated and weakly governed. The people are tramping upon each others' toes, and of course there are objections. Clan fights are common; sometimes lasting for months, even years. Christianity alone furnishes the solution of the peace problem, whether for neighborhood or nation, country or continent. The accompanying photograph shows a group of Chinese village Christians who were at war not long ago. The pastor tells the simple story in the letter that follows:

"Last spring the two clans of Na and Geo in the village of Gua-ong began fighting each other on account of some thieving. They went to court also. They waylaid each other on the road and captured members of the other clan and beat them. They destroyed each other's fruit trees and rice fields. They would listen to no counsel for peace. As I was the preacher, I sought to bring about peace. Strange enough, they listened to me and both sides tore down their little fortifications and became friends. When they were quieted, I told them the meaning of the Gospel of Jesus Christ, so that such evil hatred would not spring up again. Over a dozen families of the Na clan joined the church, vowing to be followers of the Christ, and to obey the rules of the church, forsaking heathen customs and evil. They bought over three hundred copies of New and Old Testaments and hymn-books. Afterwards there were about fifteen from the Geo clan who came to join the church and they all bought books. They are very faithful in their attendance and their giving. These people, who formerly were enemies, now kneel together side by side in one place of worship. It is hopeful to see the church crowded at every service and people poring over the Probationer's Guides and their Bibles. Our greatest lack is a church building. Our present place of worship is a Chinese house loaned to us by a church member. I earnestly hope that some of our Western friends may remember our need for a church. Also that we may have a ten-fold ingathering for the Master."

The estimated fifty-two million dollars worse than wasted *in one day* of this terrible war would build enough churches to accommodate every community in this Fukien province with its twenty-three million people. America is the one great nation not seriously suffering from the war waste. Shall we not show appreciation of our blessing "lest we forget"?

WILLIAM NESBITT BREWSTER.

Of Interest to Doctors.

Having heard that, in consequence of the war in Europe, the work of some Missions may have to be suspended temporarily, we should like to call the attention of such Missions to an advertisement in the present number of the RECORDER. The foreign physician in charge of the hospital at Yochow city, Hunan, is going home on furlough this spring. We therefore gladly indicate the need for the services of some medical missionary whose work may have to be discontinued for a season.

Our correspondent writes: "We have a men's hospital of fifty beds constantly filled, and a graduate native physician to assist. The reader would confer a great favor upon us by calling the attention of any possible helper to this advertisement."



THE REUNITED CLANS OF NA AND GEO.

See article in Missionary News on "Blessed are the Peacemakers."

The Forward Evangelistic Movement.

The Special Committee on the Forward Evangelistic Movement, appointed by the China Continuation Committee, met in the offices of the Continuation Committee in Shanghai on January 12-18, 1915. The first two days were spent in carefully reviewing the special evangelistic work of the past year, with which the committee members were acquainted. This included not only the meetings addressed by Mr. Eddy, but also special work done in several other places by other men. The other four days were given to a study of the lessons to be drawn from this recent experience, and to the preparation of a tentative draft of the report to be presented to the Continuation Committee at its meeting in May. This report will include the program of this special committee's activities during the ensuing year. The information received by this special committee all testifies to the extraordinary opportunities for forward evangelistic work now existing in almost every part of the country; and these opportunities strongly demand the co-operation of all Christian forces in strengthening the spiritual life of the Church and in increasing the effectiveness of its trained workers. The meeting of the committee was well attended, only the members from Hankow and West China being absent.

Dr. Wherry's Jubilee.

The Rev. John Wherry, D.D., who arrived in China in 1864, celebrated his jubilee on November 17th of this year. Dr. Wherry has had a distinguished career. He was a tutor in Princeton University before he came to China. On November 17th, 1864, he arrived in Shanghai, where he spent six years in language study and preaching, also devoting two years of this period to the management of the Presbyterian Mission Press. Because of health considerations, Dr. Wherry was transferred to North China. During the absence of Dr. Calvin Mateer, he was president of the Tengchoufu College for two years.

In 1890, Dr. Wherry was elected as a member of the Wenli Bible Translation Committee, serving on this committee for twenty-four years, and being the present chairman. To the prosecution of this important work, he has contributed his exact and comprehensive scholarship and his excellent literary taste. Dr. Wherry was also largely instrumental in organizing the North China Tract Society. For many years, he was a member of a committee of four who prepared the Sunday School lessons. In all these years, chapel preaching has formed no small part of his labors.

It is an inspiration to have among us a man seventy-eight years old, who has been in China fifty years and who is still young in heart and fresh in mind, indeed young enough in years to be doing efficiently the work of a strong man. Dr. Wherry is one of a remarkable group of young old men in Peking:—Dr. W. A. P. Martin, Dr. John Wherry, Dr. Chauncey Goodrich, Dr. H. H. Lowry,—who ever thinks of these men as old? And yet these four men, if we write their years of distinguished labor in China, span the far separated shores of two hundred and fifteen years.

Dr. Wherry is not only a doctor of learning, both Western

and Chinese, before which one rightly stands in profound admiration, but he also has a keen and beautiful sympathy with all persons, and an interest in all vital and progressive issues, as broad as it is wholesome. There is no line of cleavage between this man of seventy-eight years and the men who are his juniors by half a century. These qualities, together with his spiritual vitality, entitle him to a high place among the mighty men of the West who, in the name of Christ, have given themselves to China. We chronicle the acts of this apostle with a sense of triumph.

Call for the Observance of the Universal Day of Prayer for Students.

Never in the history of universities and colleges has there been such need for united intercession on the part of the Christian students and of all other Christians who recognize the boundless spiritual possibilities of these centres of learning, as in this fateful moment in the life of the world. With a deeper sense of responsibility than ever, therefore, the officers of the World's Student Christian Federation call upon Christians of every name and of every nation, particularly upon those who are members of universities, colleges, and higher schools, to observe Sunday, February 28th, 1915, as a Universal Day of Prayer for Students.

As we contemplate the overwhelming catastrophe which has come upon the world, the serious consequences of which are already being felt in every country, it becomes increasingly clear that nothing less than the overruling and the irresistible working of the Living God and the marked manifestation of His love and power in answer to prayer can bring true peace and harmony among the people. Intercession is essential also that Christ's followers may be prepared to bear the far heavier burdens of responsibility and to meet the far greater opportunities for service which are coming to them as a result of the present upheaval. Old things are passing away; all things may become new.

In the vast and transcendently important work of repair and reconstruction the Christian Student Movements of the world, with their branches in 2,500 different universities and colleges in over forty nations (including all the nations now at war) and their combined membership of over 155,000 students and professors, are destined to have a significant part. This is because their ranks embrace so largely the coming leaders of the most vital, the most potent, the most hopeful forces—the Christian forces—of all the countries and of all the races. What can be more important for the Kingdom of God in the coming age than that the work of Christ be carried forward with wisdom, unselfish devotion, and consuming zeal among those who more than any others are to guide Christian thought and action in each nation. It would be difficult also to overstate the value of this world-wide federation of Christian students as a unifying force at a time of unparalleled strain and strife. How much hinges on the preservation of its solidarity! Only the prayer of our Lord "that they all may be one" can ensure this wonder work.

Even in the midst of the present struggle the student field

presents an absolutely unique opportunity for fixing attention upon Christ. This is true not only of the depleted numbers in the belligerent countries but also of the bodies of students in all neutral nations. Never have the students of the entire world manifested such a serious interest in religion as they do to-day. Never have their minds been occupied with so many unanswered questions—questions involving issues of life and death. Never have they been more willing to respond to religious reality. Never, therefore, has there been such a time to exalt in all these centres of light and privilege and leadership, Jesus Christ the Lord, Who only can meet all the needs of the human heart and of the human race. At a time when the foundations are heaving and everything seems to be slipping, it is supremely important to hold before men the central and abiding fact—"Jesus Christ, the same yesterday, to-day, and forever."

On behalf of the General Committee of the World's Student Christian Federation,

KARL FRIES, *Chairman*,
JOHN R. MOTT, *General Secretary*.

OBJECTS FOR INTERCESSION.

Let us pray that in every country special efforts may be put forth to improve the present wonderful opportunity—the like of which has never been known—to set before students the claims of Jesus Christ.

That the officers and other workers of the Student Movements in the countries now at war, at this time when so many of their colleagues and members are at the front, may be given special wisdom and power to meet added responsibilities.

That the members of the various Movements who are now in the different armies may preserve a right relation to God and be centres of influence for Christ.

That the members of the Movements in all the neutral countries may seek to enter into fellowship with the sufferings of Christ, and to be of any help in their power—by intercession, by penitence, by sacrifice, by bearing increased burdens, by upholding the ideals of the Federation, by being true mediators and peace makers—to their brothers in the lands at war.

That the bonds which unite all who are in Christ in the World's Student Christian Federation may continue unbroken, so that when the war is over they may be in a position to carry forward the common work.

That the one All-Wise and Holy God may grant us just and durable peace, and that He may so order and dispose the issues of this war as to transcend the evil with good and unite the nations of the world in a firmer fellowship for the welfare of mankind.

That among all peoples an increasing number of earnest souls may meet face to face with God, to fulfill persistently the exacting conditions of effective prayer, and that so their daring faith may prevent otherwise devastating failure and bring the transforming Gospel to all nations.

East China Educational Union.

We have been asked to pass on the following information :—

The Executive Committee authorized me to call the annual meeting of the East China Educational Union on February 11th at 9 a.m. at the home of Rev. A. P. Parker, Quinsan Road, Shanghai.

The program will be as follows :

Election of Officers and Committees.

Report of the Committee on Supervision of Day Schools, Dr. Proctor.

Report of the Committee on Normal Training, Mr. Bullock.

Report of the Committee on Teachers' Institutes, by the Committee on Supervision of Day Schools.

Report of the Committee on Uniform Examinations.

Report of the Executive Committee on the Curriculum, then general discussion and criticism of the Standard Curriculum.

Other Business.

We very much hope that the members of the Educational Union will themselves send criticisms on the Standard Curriculum at once to the secretary and that they will also especially endeavor to get all who are responsible for the conduct of primary and higher primary schools in their Mission to send such criticisms to the secretary. Extra copies of the curriculum may be secured at any time from the secretary.

F. J. WHITE,
Secretary.

Report of the Annual Meeting of the West China Christian Educational Union.

The seventh Annual Meeting of the West China Christian Educational Union was held at Chungking, October 19th to 24th, 1914.

There was a fairly good attendance of educationalists, Chinese and foreign, from the surrounding districts.

The Union, as originally instituted, had before it two great aims :—

a. "To promote the unification and centralization of all Christian primary and secondary educational institutions for boys and girls, and to foster the development of a thoroughly efficient education, throughout West China, under Christian auspices.

b. To promote the organization of a Union Christian University, and to further its interests."

Three separate bodies were originally planned to further these aims, viz.:—the Committee on Primary and Secondary Education; a temporary Board of Management of the University; and a Board of Education, consisting of both the afore-mentioned divisions.

Now, the temporary Board of Management has "evolved into" the Senate of the University, which, in turn, fosters an institution fast approaching perfection in organization and stature.

The first two days of the meeting were given up to Convention, the opening address being given by Rev. J. Beech, D.D., President of the University, who was then on his way to America, in the furtherance of his duties as President. He gave us a ringing message on the "Function and Program of Christian Education in China."

Just recently Dr. Beech has received subscriptions of $3,000.00 each, from the two highest officials of the province, toward the work of the Union University; this he views as an expression of their approval of the whole Christian propaganda; but it was won by the Christian schools.

Other addresses and discussions followed, all of which were helpful in the highest degree. The Board of Education met on the third day, and this was followed by sessions of the Committee on Primary and Secondary Education, another session of the Board being held on the closing day to deal with the findings of the committee.

The course of study, as prepared by the executive during the year, was endorsed by the committee in practically every detail. A great amount of work has been spent upon this course for the three grades, junior, senior, and middle school, and we believe that we now have a course that about meets the needs of the present.

The report of the general secretary of the Union, Rev. E. W. Wallace, M.A., was listened to with great interest. Mr. Wallace divided his report under three main heads :—change, expansion, and consolidation.

Great changes had been made in the curriculum, in order to adequately meet the changes taking place in the government schools, and the country generally. For instance, at the present time only teachers with normal training may be engaged in government registered schools. We have barely begun to train our teachers. As a Union we had, however, replaced the Classics upon the curriculum, previous to the government proclamation to that effect. As the curriculum now stands, it is practically complete. Any minor improvements will now be made gradually, and not by any further marked or radical changes. Each school is free to change the order of the subjects on the course.

The work of the Union is steadily expanding. This year the number of schools registered has doubled. The following table will best show this advance.

	1913.	*1914.*	Increase.
Schools	107	218	111
Pupils	3,441	7,251	3,810
Teachers	230	568	338

The secretary also mentioned four very pressing problems before us to-day :—

1. A more close co-ordination of the elements that form the membership of the Union. The problem is to try and make every teacher, foreign and Chinese, an integral part of the Union. Several resolutions were passed with this in view.

2. The urgent need of a Chinese secretary.

3. A larger budget.

4. A more adequate program of teacher training.

The reports of the Normal Schools recently opened at Chengtu, in connexion with the University, were very encouraging, though the beginnings are small. In the Boys' Normal School, the third section only had been opened, with an attendance of six. This section admits graduates of the senior primary, and the fee charged, is Sze. $10.00 per year. The course includes:— Teaching Methods and Practice Teaching; Administration; Psychology and Child Study; School and Hygiene.

The first and second sections, which will open this autumn, are for middle school graduates, with a fee of $15.00. Students sent by missionaries, or Missions, are taken at half price. It is very important that the best men should now be sent up by the Missions for training.

The Girls' Normal School also opened this autumn, with ten students registered and six more to enter in January next. The fees, including board, are $35.00 per year. A one year course has been prepared, but the full course will require two years.

A committee was appointed to approach the Government with a view to getting the Government Seal on all Union diplomas.

These diplomas are becoming of more importance every year, as the Chinese realize that the examinations of the Union are standardizing the education of the province. The scholar of the country school will be on an equal footing with his brother from the large city school, because of the Union examinations and diplomas.

The importance of school work for Christianity was clearly brought out in all the sessions. The work of the Christian Church awaits the fruits and leadership of the Christian schools. But the schools await trained teachers, and this need, among others, the Union will help us fill. It is the very foundation of the University, and will

increasingly be appreciated, as time goes on, by the Missions of West China.

Hangchow Mission Jubilee.

The Jubilee of Protestant Missions in Hangchow was held December 24-27, 1914, by the five Missions working there,—namely, C. M. S., American Presbyterian (North), C. I. M., American Presbyterian (South), and American Baptist (the order being that of their opening work in the city).

Strictly speaking it was the Jubilee of the C. M. S. only; the Rev. G. E. Moule, afterwards Bishop, having taken a house and begun work in Hangchow in November 1864, the first Protestant missionary to take up residence in an inland city of China. His coming, as he has more than once put on record, was under remarkable circumstances; a good account of it is in the CHINESE RECORDER for January, 1904, and another in his 'Retrospect of Sixty Years' which may be had at the Presbyterian Press, Shanghai. He was at that time stationed at Ningpo, surrounded by difficulties owing to lack of workers and the chaos left by the Taiping Rebels, when suddenly two earnest evangelists, Miao and John Shen, came and urged that work should be begun at Hangchow. "Strike while the iron is hot," they said, "the place has been sacked by the rebels; the people are humble and will listen." At first he absolutely refused, but eventually, finding that no other Mission would go, consented to reconnoitre with John Shen. Thus the Hangchow Mission started. A very few months later came Green of the Northern Presbyterians and with him came Chang Ning-k'uei (still living); in 1866 came Hudson Taylor, and in 1867 Insle of the Southern Presbyterians, soon followed by the saintly and devoted J. L. Stuart, who only went to his rest last year, and finally, in 1888, the American Baptists. So much by way of preface.

The Jubilee opened with a large united gathering on the afternoon of the 24th. The veteran Pastor Chang Ning-k'uei was to have given the history of the fifty years, but was prevented by illness from attending. However, he supplied valuable information which others utilized. Pastor Jen of the C. I. M. took the chair, the Rev. J. H. Judson (senior missionary in Hangchow, except Mrs. J. L. Stuart), and the Rev. Henry Moule (son of Bishop George Moule) spoke on *Thanksgiving;* the former made beautiful allusion to Bishop Moule, his helper John Shen, Mr. Green, and old Pastor Chang; the latter, taking as a text "Thanks be unto God for his unspeakable Gift," called attention to the way in which the Holy Spirit all down the centuries has longed that Hangchow should possess the 'Gift.' The Saviour's Name was known in Hangchow in the thirteenth century when Marco Polo came, more clearly in the seventeenth, but most of all during the last fifty years. "Do we," said the speaker, "each possess and prize the 'Gift:' should we not, in overwhelming gratitude, take this opportunity of resolving that, by God's help, we will so live and preach that not a dweller in Hangchow shall be without It,—without *Him?*"

The Rev. H. D. Yu followed with an interesting account of the C. M. S. Hangchow Mission,

the Rev. P. S. Chang did the same for the Northern Presbyterians, the Rev. Herbert Taylor, son of the great Hudson Taylor, was happily able to be present and speak for the C. I. M., Pastor Ch'eng spoke for the Southern Presbyterians, and the Rev. W. S. Sweet for the Baptists. Dr. Main in a few bright words urged the buying of land and building a big union church as a permanent memorial of the Jubilee.

The meeting on Christmas afternoon was more of the nature of a 'social' or concert. The Presbyterian pastor, C. T. Sang, made a first-rate chairman and all went capitally. The Governor's band was present and opened the proceedings, and other music, vocal and instrumental, followed, in which missionaries, students, little children, and others took part. Dr. Main was the chief speaker (his subject the same as yesterday, and the amusement he caused great), Mr. Wen, the Commissioner of Foreign Affairs, read a congratulatory address from the Governor, and Pastor Yu another from the Bishop. A set of tableaux, "Christmas in Many Lands," well got up by Miss Chou of the hospital, closed a very enjoyable meeting.

On Sunday morning, 27th, each Mission held its own thanksgiving service. That in the C. M. S. Church was crowded and hearty. Eight clergy took part. The Rev. L. P. Ni gave a very able account of the history of the C. M. S. Mission, the Rev. Henry Moule followed with a sermon on "The Master is come and calleth for thee"—the special 'call' of Christmas and the Jubilee, and Dr. Main again urged the buying of land and erecting a big union building.

The final great united meeting of the Jubilee was on Sunday afternoon. The Rev. G. W. Coultas was in the chair, and the subject was Prayer. The address of the day and indeed of the whole Jubilee was given by Dr. J. C. Garritt, who had come from Nanking for the occasion. He referred to Confucius' famous account of his own gradual progress and especially to his words "at fifty I knew the will of Heaven." We, too, as the united Hangchow Mission, had reached the age of fifty, and might well review our progress. Did we know God's Will? And did we intend to do it? Were we, for instance, filled with the Holy Spirit? The whole was most solemn and inspiring, and will never be forgotten by any who heard it. The chairman announced special subjects of prayer, and asked several members of the different Missions to lead.

So ended a most memorable series of Jubilee meetings, which God, we doubt not, will use for his own Glory.

H.

Missionary Journal

BIRTHS.

AT Wenchow, November 3rd, to Mr. and Mrs. G. H. SEVILLE, C. I. M., a daughter (Edith Rachel Merritt).

AT Shanghai, December 4th, to Mr. and Mrs. W. I. LACY, M. E. M., a son (William Farnsworth).

AT Weihweifu, December 5th, to Rev. and Mrs. H. P. SHORTLEY-LUTTRELL, C. P. M., a son (Kenneth Cyril).

AT Shanghai, December 25th, to Mr. and Mrs. WM. B. PETTUS, Y. M. C. A., a son (Paul Gordon).

AT Yochow City, December 26th, to Rev. and Mrs. E. A. BECK, Ref. Church in U. S., a son (James Edwin).

AT Tsinanfu, January 9th, to Mr. and and Mrs. C. A. HERSCHLEB, Y. M. C. A., a son (Charles Wilson).

AT Fengchen, January 11th, to Mr. and Mrs. K. R. J. HILL, C. I. M., twin daughters (Agnes Eufemia and Inez Elisabet).

AT Soochow, January 18th, to Mr. and Mrs. J. H. GELDART, Y. M. C. A., a son.

MARRIAGES.

AT Nanking, December 8th, Rev. FRED R. BROWN to Miss CLELLA MCDONNELL, both M. E. M.

AT Tzechow, December 16th, Dr. T. CHESTORA SNYDER, M. E. M., to Prof. PHILIP HOFFMAN, Provincial College, Chengtu.

AT Hankow, December 25th, Rev. WILLIAM G. DAVIS to Miss LAURA A. SHEPARD, both C. and M. A., Wuchang.

DEATHS.

AT Piyanghsien, December 8th, KATHERINE PAULINE, daughter of Mr. and Mrs. WM. H. NOWACK, aged 2 years and 2 months, from dysentery.

AT Bidborough, England, December 12th, KATHLEEN TENNANT SLOAN, aged 17 and a half years.

AT Hangchow, January 10th, RONALD SYLVESTER J. WARREN, aged 13 years, from peritonitis.

AT Fengchen, January 15th, Mr. K. R. J. HILL, C. I. M., from fever.

ARRIVALS.

December 7th, Rev. and Mrs. R. T. SCHAEFER, M. E. M., Miss CLARA CUSHMAN, M. E. M. (ret.), Misses FRANTZ, HALFPENNY, WILSON, HUNT, SEARCH, DANE, BRIDGWATER, and CARIS, M. E. M.

December 22nd, Rev. E. H. CALDWELL and wife, C. M. S. (ret.), Mr. A. H. WILKINSON, C. M. S., Rev. T. C. IBBOTSON and wife, C. M. S. (ret.), Miss L. HOWIE, U. F. C. of Scot. (ret.).

December 30th, Rev. W. J. DRUMMOND, A. P. M. (ret.), Rev. and Mrs. HOWARD VAN DYCK, C. and M. A. (ret.).

January 4th, Mrs. A. M. DEANE, Friends Mission (ret.), Miss A. M. LEES, Friends Mission, Mr. and Mrs. A. HERMANN and two children, Misses N. MARCHBANK and B. LEGGAT, and Mrs. F. E. TALBOT, C. I. M. (ret.).

January 5th, Mr. A. J. MACFARLANE and wife, L. M. S., Mr. and Mrs. ARTHUR TAYLOR and two children, and Miss H. ANNISS (ret.), and Misses S. E. SCHAEFER, A. M. TAYLOR, A. BECKETT, A. CHRISTENSEN, and A. C. SKAFJELD, C. I. M.

January 6th, Mr. FIELD, A. P. M. (ret.), Rev. and Mrs. H. W. WORLEY, M. E. M., Miss DEXTER, Miss RIEBE, and Rev. J. M. B. GILL, A. C. M.

January 13th, Miss M. A. POSEY, Independent (ret.), Miss GORDON, Independent.

DEPARTURES.

December 6th, Rev. and Mrs. W. A. MAIN and family, and Rev. and Mrs. JOSEPH BEECH and family. All M. E. M.

December 23rd, Mr. and Mrs. G. A. STALHAMMER, C. I. M.

December 28th, Mr. T. G. WILLETT, C. I. M.

January 1st, Miss E. J. LOWE and Miss L. E. RIDGELY, and Miss M. C. WOODRUFF, M. E. M.

January 6th, Dr. and Mrs. C. H. OLIVER and child (Ch. of Eng. Mis.).

January 14th, Mr. and Mrs. H. J. ALTY and child, and Miss D. M. WILSON, C. I. M.

SOME EDUCATIONAL PROBLEMS

THE CHINESE RECORDER

教 務 雜 誌

VOL. XLVI. MARCH, 1915. No. 3

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Notes on Contributors.

Mr. DAVID Z. T. YUI, M.A. (Harvard), is a member of the American Church Mission. Most of his time has been spent in educational work. He was, at one time, secretary to Vice-President Li Yuan Hung, and has been associate editor of the *Peking Daily News*. In 1913 he became a member of the National Committee of the Y. M. C. A., and is at present Executive Secretary of the Lecture Department of the Y. M. C. A., and is in charge of the Educational Division of that department. He is also the Executive Secretary of the Information Committee of the Educational Association of Kiangsu Province.

Mr. FONG F. SEC, B.L., M.A., is a member of the Congregational Church. He has spent twenty-four years of his life in the United States. Since coming to China he has taught in the government schools in Canton, and for six and a half years has been English editor of the Commercial Press in Shanghai.

Rev. DAVID B. SCHNEDER, D.D., is a member of the Reformed Church in the United States. He has been at Sendai, Japan, engaged in educational work for twenty-seven years. In addition, he has taken part in evangelistic, editorial, and literary work, and is, at present, President of the North Japan College, and President of the Conference of Federated Missions in Japan.

Dr. PING WEN KUO, B.S. (WOOSTER), M.A., PH.D. (COLUMBIA), has had a varied experience. He is, at present, engaged in editorial and educational work. He is Dean of the new Government Teachers' College at Nanking. He was general secretary of the Chinese Students' Christian Association in America for two years, and for one year a member of the Chinese Educational Commission to Europe and America. He is also Vice-President of the East China Educational Association.

Dr. HAROLD BALME is a member of the English Baptist Mission and came to China in 1913. He is the Baptist representative in the Union Medical College at Tsinanfu.



BIENNIAL CONFERENCE OF THE CHINA MEDICAL MISSIONARY ASSOCIATION, FEBRUARY, 1915.

THE CHINESE RECORDER

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VOL. XLVI MARCH, 1915 NO. 3

Editorial

Future of Christian Education.

WE are fortunate in being able to publish in this issue of THE CHINESE RECORDER three articles by Chinese educational leaders, dealing with various phases of the problem of the education of the Chinese. These three articles, together with the one on "Mission Schools and State Education in Japan," indicate some lines along which the future development of Christian schools in China will have to go. Unlike mission schools in Japan, mission schools in China have made for themselves a recognized place, as is generously pointed out by these three Chinese educational leaders. Their problem, therefore, is to lay plans to hold the position they have gained. It ought to be possible for us, being thus warned in time, to take steps to keep mission schools in China from becoming "hopelessly subordinate." Mission schools, therefore, must be prepared to listen to such men as those whose articles are reproduced in this issue. They intimate something of the national aspirations of their people, and the desires and plans of their Government. In the January issue of *China's Young Men* there is a thoughtful editorial on "China's Voice in Mission Education." The writer is urging, in common with Dr. Kuo, the necessity of a larger part being played by Chinese educationalists in the control of mission institutions. We do not think that yielding to this very laudable desire will, as the editor seems to think, solve at once the problem of student

strikes, for such are just as common an experience in schools unrelated to foreigners at all, but certainly such assistance will help to get the mission schools into their right relationship to the problem of education in China. We are glad to note that Dr. Fong Sec thinks that the government curricula are not likely to be changed radically in the future. We are gratified to note also that the question of religious education is left to the discretion of the school. Under these conditions it ought to be possible for such co-operation between government schools and mission schools, that there will be no discrimination for or against the graduates of either. Otherwise mission schools will lose their leadership.

* * *

Medical Missionaries in Conference.

UNDER this heading Dr. Balme presents our readers with the prominent features of the Biennial Conference of the China Medical Missionary Association, whilst in our frontispiece will be found a group of the delegates. An interesting feature of the Conference and the discussions was the valuable contribution of such Chinese doctors as Dr. Wu Lien Teh (who spoke on the subject of how to awaken the sanitary conscience of China) and of the part taken by Dr. Mary Stone, Dr. Ida Kahn, and other Chinese lady doctors. It is with feelings of sympathy, love, and admiration that we regard the work done by this noble body of consecrated workers. In early days religion and medicine bore a very close relationship to each other, and as we think of the manner in which the art of healing was practised so effectively by the medieval priest we think thankfully of this Association whose members now number over 500, all of whom are using every opportunity of leading their patients to the Good Physician. Naturally prominence was given in the Conference to the value of mission hospitals as an evangelistic agency and the wonderful opportunities afforded in dispensary and other work for preaching the Gospel. As indicated, a considerable time was given for discussing schemes for the prevention of disease and we would draw attention to the statement made by Dr. Balme that several speakers had spoken of the unsanitary condition of many mission compounds and even of schools and hospitals thus showing that the missionary body requires to put its own house in order. In this connection we would congratulate the promoters of the public health exhibit. Much time and money had been spent

in preparing the eloquent charts, graphic demonstrations, and ingenious working models, as well as the pathological specimens and medical appliances and other illuminating exhibits. We are glad to note that growing out from this there will be an educative propaganda under the auspices of a permanent council of which the indefatigable Dr. Peter is secretary. We trust that it will be helpful in educating public opinion on the subject of preventive measures.

* * *

Denominational and Union Agencies.

THE increase in the number of denominational and union agencies on the mission field calls for constant and careful adjustment in order that no time or effort may be wasted in having two agencies doing something that one could do for both. A case in point is the relation of denominational Sunday School secretaries and the China Sunday School Union. The same situation will obtain with regard to the publication of general Christian literature when some sort of national organization for the production of Christian literature has been inaugurated. Denominational agencies will for a long time have their place. There are those who claim that the linking up of an enterprise to a denominational group makes it easier in some regards to get financial support. Yet the fact remains that in certain lines of work national union organizations can work more economically and efficiently, and that there is a growing class of philanthropic people to whom union organizations appeal with greater force than directly denominational ones. It looks as though denominational agencies and union organizations are both needed. If so, they must learn how to work together. National union organizations exist for the purpose of helping forward in every way denominational effort, but if the power of the union organizations in this regard is curtailed by competition or the overlapping of work, all alike suffer in the increased cost of preparing and producing the necessary publications in carrying on the work of expansion. Two things would seem to help:—(1) every step should be taken by the denominational agency to understand what the union organization is doing and able to do in the way of help. The field for special denominational effort is large without its attempting to carry on the work that the union organization can do better ; (2) it would seem also that the agents for special denominational organizations might be sent to the mission field

with definite instructions to place themselves immediately in cordial co-operation with the Union Agency already carrying on that kind of work. For instance the missionary bishop of a prominent mission, when visiting in China, saw the need for a Sunday School forward movement. As a result of consultation with the denominational and national Sunday School experts, he appointed a Chinese as "Sunday School field secretary," who was placed directly under the Sunday School Board of his own denomination, but he also urged that the National Sunday School organization should do its utmost to equip this denominational agent. Furthermore, the plan outlined aimed to place at the disposal of this Chinese Sunday School secretary all the help that the national organization could render. Through this close co-operation the denomination and its field agent would secure an intelligent working knowledge of the principal methods which the missionaries as a whole had found most efficient in Sunday School work, and would have the help of the experts in the national organization.

* * *

Language Study. THE short article on the Tokyo Language School is very pertinent to the present problem of language study in China. It is an instance of practical experience. There is a fairly general feeling that only foreigners are qualified to conduct classes in a language school. This idea has stood in the way of the development of this work because the staffing of schools with a sufficient number of foreigners prevented too formidable a task. There is a growing feeling that the first problem of these language schools is to teach the new missionaries to express themselves in Chinese, and while it is highly desirable that the foreigner assisting should be master of the language that is being studied, yet that is not a *sine qua non*, as the problem is one of training the Chinese to teach their own language, and of keeping the new missionary, during his term of residence in the school, under conditions as nearly natural as can be secured for the learning of another language. It is most important that the foreigners who are to lead new missionaries in their study of the language should be well equipped with a thorough knowledge of the most modern methods of language study, for in the last analysis the problem is one of method. Looking at the language schools in China, then, in the light of the Tokyo Language School one feels that the outstanding needs are :—

(1) missionaries who have been taught how to direct the teaching and study of another spoken language; (2) a staff of Chinese teachers who privately and in class can teach their own language; (3) hostel equipment that will enable the students to concentrate on the task in hand. Owing to the lack of such equipment much time is being wasted in unavoidable travel and irregular attendance in most of the schools where language study is being carried on in China. Some one remarked of the Language Study Commission that they should have conducted their study of this problem twenty-five years ago. That is so in a way, but twenty-five years ago there were not the data for such a study that now exist. It is to be hoped that the result of the study will help in the solution of this problem.

* * *

The Next Step Forward in Evangelistic Work in China.

THERE is a strong and deepening conviction among those who have given most time and thought to forward evangelistic movement in China that the most important task must be that of intensive preparation of the churches. The outstanding lesson derived from the experience of the past few years in special evangelistic meetings is that more workers are needed and these workers must be better prepared, otherwise the results of the meetings are in danger of being dissipated or entirely lost. In practically all the cities recently visited the opportunities and the immediate response were proportionately equally great, but permanent and growing fruitage was secured mainly in those places where the churches were ready with a sufficiently large number of prepared workers, who were able to hold and secure, during months of careful and thorough effort, the results which the meetings themselves did not so much secure as make possible. In this preparation the emphasis should not be merely on the evangelistic meetings which may be contemplated, but on the more important and more difficult task of bringing into being a *movement* which will have in it the elements of permanence and growth. The plans for such a movement for a given city should extend over a period of at least one year. The best results can be secured where the churches will unite and co-operate in carrying on this work under the suggestion and guidance of a carefully selected representative committee of Chinese and

foreigners. Even more important is the provision of two carefully selected evangelistic workers, one Chinese and one foreign, who will be set apart from other duties in order to give their whole time and undivided attention to the supervision and organization of evangelistic work of the city. Bible study with a definite evangelistic objective has been found to be a most fruitful method in holding and instructing enquirers, with a view to subsequent Church membership and baptism. Much more care needs to be given to this important phase of evangelistic work.

With the advantage of the experience gained in the recent province-wide evangelistic movement in Fukien, several provinces are now planning for similar movements. The concensus of opinion is in favor of a movement covering two years instead of one; the first year to be devoted to intensive work in the preparation of Christian workers and the training of Bible teachers. The second year could then be used to much greater advantage in extensive evangelistic effort. Cities or individual churches which are planning for a series of evangelistic meetings should, without fail, begin to effect a Bible study organization on a sufficiently large scale to cope with the adequate care and instruction of the very large number of enquirers who are now eager in every part of China to join Bible classes in order to investigate Christian teaching.

* * *

A Revival of Genuine Religion.

THE pall of the awful catastrophe in Europe hangs over us all. No one knows whither we are going. We are conscious that there are forces at work the effect of which cannot be foretold beyond the conviction that momentous changes will result therefrom. Our faith has become a little more firm and our hope burned a little brighter since we have realized that this catastrophe is not due to Christianity but to the lack of it. In some way humanity is shaking itself together, and the process is painful in the extreme. But we feel that greater freedom will come to all, to work out the ideals which have moved them. To Christians is being brought home the fact that no sin against our consciences will be so great as to continue to pull apart. The hour is coming when we shall want Christian unity so much—an attitude which we have not yet attained—that we shall determine to allow nothing to stand in the way of its attainment. As

preparation for this, the desire for a return to genuine religion, which is evident not only in countries directly affected by the war, but wherever Christians are prominent, will still further encourage us. In speaking of our age, Professor Eucken, in his volume on "Christianity and the New Idealism," says that it is characterized by "pictures instead of realities, science instead of convictions, erudition instead of personality" all of which he charges up to the "enervating historicity which oppresses our spiritual energy." There is a movement away from this to a deeper spiritual life. The nations are calling upon God. Some people possibly do this simply that their armaments may succeed, but multitudes of others are reaching out to God, because they feel the need of Him as never before. We may safely anticipate that the close of the present period of unrest will usher in a period of far reaching revival. In China we should look forward and make plans for the greatest advance that Christianity in all its phases has ever had. Let us bury differences in an overwhelming love for a Supreme Master and heal this over-sensitiveness of our consciences on things dogmatic and ecclesiastical, by taking part in the greatest forward evangelistic movement the world has ever seen. We can do it and, furthermore, the indications are that we will.

* * *

"Unity of the Faith."

THE pessimists are certainly not having it all their own way with regard to the effect of the present cataclysm in Europe. It is becoming evident that the real spirit of Christianity is manifesting itself more and more. Practical help has, in many cases, been offered to those Christian and mission interests which have suffered from the war, irrespective of national aspirations and sympathies. Furthermore, such help has been received in the spirit in which it was offered, and how could it be otherwise, because the desire to help mission work endangered by the war arose from the feeling that there is a relationship between those doing such work that is outside of the interests clashing in Europe, and higher and more important. Furthermore, the sense of Christian unity is as strong as it ever was, though temporarily the expression thereof slipped from men's consciousness. The South Indian District Committee, the largest committee working under the London Missionary Society, sent a most cordial letter of sympathy

to the German missionaries working in south India. The letter said in part: "We earnestly trust that no political events will ever be allowed to weaken the ties of mutual sympathy and esteem which exist between missionaries of all nationalities now working in India, and which are enabling us more and more fully to co-operate in our common work." In reply it was said: "We, the European workers of the Leipzig Evangelical Mission, thank you and your fellow-workers in the London Mission most heartily for your expression of sympathy with us in this great calamity, and for the words of esteem for the work we have the privilege to do in this country side by side with you and the other worthy mission societies." Later, the Board of Directors of the L. M. S. passed a resolution in which, among other things, they said they earnestly hoped that in the work of Christ they might be permitted, even in the course of the war, to render any help it might be in their power to give to the German missionaries who are working in territories under British control. In reply the Ausschuss, the committee in Germany corresponding to the conference of the British missionary societies, said in part: "We wish to assure you that every act of kindness and every encouragement shown to our brothers and sisters in the field by their British fellow-workers will be greatly appreciated both by them and us, and if, in the course of events, British missionaries should be in distress for whatever reason, we trust that they will find, in their German brothers, the same fraternal spirit which now characterizes their own actions." We venture to think that this fraternal interchange of opinion between those who are politically on opposite sides represents the true spirit of Christians throughout the world. We are glad to note, moreover, that Dr. John R. Mott, who has been on a visit to Germany, is rejoiced to discover that the true feelings of German churchmen toward fellow-Christians in England are again in the ascendancy. It is said that Dr. Mott found a warm revival of Christian love toward people on the other side of the battle lines, which change Dr. Mott considers the most remarkable answer to Christian intercession that he has ever seen. We may venture to hope that the present great conflict will clear away some of the debris that has prevented the true spirit of Christianity from having free course.

Contributed Articles

Education and Democracy in China

DAVID Z. T. YUI.

EVER since the birth of democracy in China, philosophers, politicians, and thinking men of different races have been speculating on an answer to the question "How long is she going to live?" The enthusiastic advocates say that they have long dreamed of a democracy in China, and that now their dream has come true. Historic facts and evidences of to-day show that the Chinese people are essentially democratic. Their firm conviction is that the tide of thought toward democracy can neither be turned back nor permanently checked. Democracy has come not only to stay but also to flourish and spread throughout the entire Eastern Hemisphere.

On the other hand, the hostile critics, who are wearing spectacles of a different and almost contrasting color from those of the advocates, retort with apparent complacency that they have long questioned the fitness of the Chinese people for democracy, which, they believe, is totally foreign to their nature and experience. The revolution of 1911 was a mere chance success, they say, and even of that the Chinese people have failed completely to take good advantage. The quiet at the present hour is nothing but a lull before a terrific storm. In their opinion, the life of democracy in China is hung on a thread.

What will be the fate of democracy in China, is indeed a question of absorbing interest and of paramount importance. It is a question of life and death with us Chinese, and therefore we ought not only to study it but also to seek and pay any price for a right solution. It, too, is a question of intimate concern with our friends from Europe and America, because the world has been made much smaller than before by steam and electricity, and our interests have been most closely intermingled and interwoven. It may be of great mutual profit to study the question together, and especially to study it from a constructive view-point.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

At the outset, I propose to call your attention to a few facts which we can neither overlook, nor belittle, nor deny, and which will certainly help clear much of the ground. In the first place, democracy has already been born in China, and still exists. It may be true that democracy is a movement so novel, so sweeping, and so gigantic, that we have not yet had time to appreciate its full significance and to take the best advantage of it. Nevertheless, who can deny its existence in China?

In the second place, we are making a beginning of democratic life in China, and are fully conscious of the fact that the new order has not been uninterrupted or untroubled. However, Rome was not built in a day. Could any man have hoped that, within a period of three short years, we should have a perfect democracy?

In the third place, we frankly admit that our people are not well qualified for democracy, and we admit with equal frankness that no people on this earth thus far are. True democracy as yet remains an ideal which the human race is still striving hard to attain. Thus, we can safely say that no people can claim to have attained democracy. Our people, however, with others have made a start in that direction.

Bearing these facts in mind, we shall at once see that the question confronting us to-day is not, "Shall we have a democracy or not?" or "Shall we give up, because we think, or feel, or hear other people say that we are not fully qualified?" or "Shall we give up in despair, because we do not yet have a perfect democracy after a trial of three years?" The plunge into democracy has already been made. The question that demands our attention to-day is: "What shall we do to make our people more qualified to perfect our democracy, and to be able truly to say: 'Long live the democracy of China!'"

If we wish to help a friend out of a difficult situation, it will not do for us merely to find fault with him, or send him our empty condolences. The proper and most effective way is, doubtless, to make a careful study of his situation, to learn his needs, and to provide some practical solutions. In trying to help solve the manifold problems of our country, the same process should be applied. We must gain a truer and deeper insight into the institutional life of which we are a part. We must know the needs and problems of our democracy, and seek for the best means of meeting and solving them. In short, we

must have a constructive program. After much careful study, we are brought face to face with the three greatest needs, which are :—Citizenship, Leadership, and Character. I do not suppose that I need enlarge on these points. You will certainly agree with me when I say: "Give China intelligent citizens, able leaders, and moral character, and her democracy will at once be placed on the surest foundation."

But how can we meet these needs? It has been well said, "Democracy means self-government; self-government necessitates universal education." "The cultivated mind is the guardian genius of democracy." "The first duty of government, and the surest evidence of good government, is the encouragement of education. A general diffusion of knowledge is the precursor and protector of republican institutions, and in it we must confide as the conservative power that will watch over our liberties and guard them against fraud, intrigue, corruption, and violence." "In a republic, education is indispensable. A republic without education is like a creature of the imagination, a human being without a soul, living and moving blindly, with no just sense of the present or the future."

These quotations clearly show that education alone will meet these needs, and preserve and perpetuate democracy. Let us pause here for a few minutes to see how education performs this most important function, and whether the Chinese Republic is cognizant of this fact, and is making the necessary provisions.

The first need of China is Citizenship. Hitherto, our education did not train us for citizenship, nor did it train us for official life. Its sole object was to give our minds a thorough drill in the ancient classics, and by means of literary examinations to draw us into officialdom. No attention whatever was paid to training the masses of the people for the life which they were to lead. Now, a new leaf is being turned, and we are under a democratic form of government. The first function of education in a democracy is to train the people for citizenship. That is, by discipline, instruction, and training, we help make them fit to live in a community, which involves fitness so to live. We show them that the State is "neither an artificial creation nor a plaything of the so-called politicians and wire-pullers." We try to root out any wrong notion that "the State is as a tyrant to be resisted or as a benefactor to be courted." We shall emphasise the fact that "the State is the completion of the life

of the individual, and without it he could not wholly live." He should not only share of the best that the community has but also offer his best for the well-being of the community.

When we speak of training for citizenship, our thoughts generally turn to the younger generation of the country. Truly, it is the prime business and duty of each generation to educate the next. For, whether we shall have an enduring democracy or not depends very largely on how the next generation is trained. "The ideas taught in schools to-day become the actuating principles of democracy to-morrow."

Our Republic has not overlooked this truth. At the first National Educational Conference, held in Peking, July, 1912, to which I had the honor to be a special delegate, a most well-thought-out educational system was formulated, adopted, and later promulgated. By that system, an educational ladder, extending from the kindergarten or primary school to and through the university, was provided for all who are financially able and have the mental capacity to use it. Through this system the next generation would be well trained for citizenship.

However, we must not forget or neglect the people of middle or old age who have missed the opportunity of regular school instruction, or who have not had any education at all, and to whose hands the fate of democracy is committed. It is absolutely necessary that we should spread education among them so that they, too, may be able to lead better and more intelligent and useful lives, and may also realize the importance of civic righteousness and understand well who ultimately pays the bills for all mismanagement.

In Europe and America, the movement to carry education to the masses has spread far and wide, and has produced notable results. It is welcomed by all classes of people everywhere. In view of the peculiar situation in China, this movement is especially needed. Some aspects of it have been started and met with success. Public lectures under government and private auspices have proved very popular. Educational exhibits are seen in different parts of the country; the largest of these was held by the Ministry of Education in Peking last year. Reading-rooms and public libraries and museums gradually find their way into towns and cities. To-morrow, the city of Sungkiang will hold the formal opening of its public library and museum. Evening schools and special classes for working people have developed rapidly.

One interesting attempt to educate those who are practically illiterate certainly deserves our attention. Professor Tong of the Shanghai Baptist College has been experimenting in teaching the working people by means of six hundred picked characters, using which he has written several books on Hygiene, Ethics, Rules of Conduct, Social Reforms, Physical Geography, and Letter-writing. If a man has mastered the six hundred characters, he will be able to read all these books, which will give him new information, and new ways of applying this knowledge. This experiment has met with much success. Of course there are many more ways of popularizing education, which we do not have space to mention. Suffice it to say that "a popular government without popular information or the means of acquiring it, is but a prologue to a farce or a tragedy, or, perhaps both. Knowledge will forever govern ignorance; and a people who mean to be their own governors must arm themselves with the power which knowledge gives." To prepare the masses of our people for such fuller citizenship, nothing will succeed better than popular education.

The second need of China is Leadership. We have just seen that by common school education, we shall train the younger generation for citizenship. Again, by popular education, we shall prepare for citizenship the masses of people who have missed opportunities of regular school training. In this, there is a grave danger which we should recognize; *viz.*, we should guard against levelling all classes downward. We should spread education, and care should be taken that we do not spread it thin. We should educate every boy and girl, every man and woman for citizenship, and at the same time we should not fail to recognize that fact that if we wish to advance the cause of democracy at all, we must train the most fit to be leaders. Care should be taken that such opportunities be open to all who are fit and capable of utilizing them. There are two ways whereby we secure our leaders. The one way is to select the well-prepared students and send them abroad for higher and special education. We have to-day about 1,600 of these in America and Europe, and about 3,000 in Tokio. Last August, over 100 students including ten young ladies were sent to America under the auspices of the Government, and a good number are being sent to Japan from time to time. From among these we are looking to securing the future leaders of our country.

Another way is to promote higher education in China. The number of institutions of higher learning in China to-day is far too small to meet the demands of the nation. It is high time that we should build up colleges, universities, and professional schools of our own, place them in strategic centers throughout the country, and discover and train leadership in them. The need of leadership in every department of life in China is tremendous, and we must send men abroad to obtain the best of the western civilization; at the same time we must make possible provisions to promote higher education at home.

The third need of China, which is the most fundamental, is Character. What benefit will intelligent citizens and able leaders bring to our democracy, if they lack character? They will be a great danger that will threaten the very existence of our democratic life. To borrow a Chinese expression, "they will be like tigers with wings added to them." Democracy without character will be like an empty shell which will quickly disintegrate and fall into decay. On the other hand, if character is added to intelligent citizenship and leadership, what will not be accomplished in our democracy! Our industries will thrive; commerce will expand; the standard of living will be raised; the thoughts of our people will be ennobled; power for good will be strengthened; and the entire world will be ameliorated. China has given this need full recognition.

However, there is one form of education in China, the chief purpose of which is to inculcate the highest principles of life, and that is, the so-called Christian education. Undoubtedly, many mission schools, colleges, and universities have done most excellent work along this line which deserves full recognition; at the same time there are not a few that have fallen far short of their aim. There are government and private educational institutions that have achieved great results morally too. Honor to whom honor is due. We must give Christian education in China due recognition of its express purpose of inculcating in the lives of students the highest moral principles, and the strongest inspiration to live up to them. One of the chief reasons for the success of Christian education is the excellent discipline maintained. This discipline is an excellent training for moral character, and produces an enduring influence for good upon the lives of the students.

We have now seen that to preserve and perfect our democracy, we must have citizenship, leadership, and character. We have also seen that to meet these fundamental needs we must resort to education. We have further seen that our Government and our people are perfectly aware of these facts, and have made, under the circumstances, the best provision for the promotion of the several aspects of education.

We have to bear in mind that education is a process that will take time. It is a process slow but sure of results. We must not be impatient and in too great a hurry. When you recollect the historic fact that it took the United States of America eight years to confirm her independence and many more to establish herself firmly on a democratic basis, and that it took France eighty years of fighting and bloodshed, before the Republic was made stable, we have every reason to believe that we have done exceptionally well. In view of the larger population we have, the stronger hold of the past on us, and the more complicated international relationships confronting us, we have every good reason to demand even a longer time to set our house in order. Why should we be impatient and expect China to have a perfect democracy after three short years?

Truly, we should take time and have time to work out our problems. Things done in a great hurry can never be done thoroughly and well. However, this does not give us a pretext to be idle and frivolous. A little over three years ago, our people fought for a noble cause, and they did not spare even the costliest of sacrifices. Literally, from the mouth of the cannon, and from the jaws of death, they won a democracy and, afterwards dying on the cold, bloody battle-fields, bequeathed it to us. This democracy is our most precious possession, and proudest heritage. Shall we not try our best to preserve and perpetuate it? Shall we grow impatient and give up? God forbid! We know our needs and education will supply them. We further know that education is a process that will take time, and that will make our democracy secure. May we then with enthusiasm, conviction, and determination forge ahead, and make education a free gift to all our people for citizenship, leadership, and character.

Government and Mission Education in China

FONG F. SEC.

FOR awhile there was anxiety felt regarding the future of government education in China. There was talk about closing down schools, about abolishing the Board of Education, and of forbidding it to spend any money on school buildings. There was talk of reintroducing the teaching of the Chinese classics in the old way, of bringing back the "eight-legged" essays and of diverting school funds for military and other purposes. Though it is true that, since the political chaos brought about by the second revolution, education in China has suffered a relapse, yet these are but half truths. In the reorganization of the school system of the country, the emphasis has been shifted from institutions of higher learning to elementary education. This accounted for the closing of some of the provincial colleges and colleges of foreign languages. While it is true that in Nanking, Canton, and other centres some of the government schools have not yet recovered from the political upheavals, there is, nevertheless, a general revival of interest in education, if we may judge from presidential mandates and orders promulgated by the Board of Education.

In a mandate President Yuan Shih-k'ai instructed the Board of Education to see to it that public and private schools are to be kept open as heretofore, as far as that is possible with the funds now at the disposal of the authorities. Owing to the heavy demands for military expenditures and the financial stringency of the Government during the past year, there has been a tendency to curtail school expenses in favor of the army. It is gratifying to note that Hsü Shih-chang, the Secretary of State, has made the statement that his policy is to promote education at the expense of the army. Many of the schools that were closed down owing to the second revolution no doubt have been able to reopen at the present time. During the closing years of the Manchu Dynasty, the management of school affairs in the districts, towns, and villages and money for their maintenance were in the hands of the local self-government associations. With the disbandment of these associations by presidential mandates, no one was responsible for the running of the schools and the income for their support was appropriated for other uses. The Board of Education has

issued instructions to the provinces, directing that the district magistrates should appoint boards of directors among the scholars and gentry for the management of school matters in the villages, towns, and cities, and that whatever revenue was formerly set apart for the maintenance of schools is to be used for no other purpose.

When the new system of education was first organized, the Government started from the top down, and established universities, provincial colleges, technical schools, colleges of foreign languages, etc., with little attention paid to the lower schools. In a way these higher institutions of learning have served their purpose in preparing young men to meet the demands which intercourse with foreign nations has created. Without a proper system of lower schools to feed them, the work of the advanced schools has been hampered all along. The students who go to them are not prepared to do high grade work, and those so-called colleges and universities are obliged to teach the elements of the new learning, hence the results of their work are not at all satisfactory. There is now a general recognition of the fact that our public education should start from the bottom up. Instead of aiming to prepare a handful of leaders for our national life, the emphasis is now placed on giving the great mass of our rising generation at least the elements of the three "R's."

The government course of study has been undergoing some changes. The most significant change has been in replacing the excessive literary studies with practical subjects. The memorizing and explaining of the classics has been substituted by industrial, commercial, and agricultural training. A more recent change is a return to the classics and a greater reverence for the moral precepts of Confucius. As the outcome of the agitation to introduce the classics into the schools again, the Board of Education sent a general letter to the schools and publishers, ordering the revision of text-books for use of primary and middle schools. Greater prominence is to be given to the ethical teachings of Confucius by inserting selections into the Ethical and Chinese Readers. These selections, however, are to be taught according to methods of modern pedagogy. The revision of the school books is now being carried out.

Owing to the financial straits of the country, the introduction of compulsory education for children is out of the question

at present. The Board of Education, under the circumstances, has done the only thing possible to give the children a common education, and that is the establishment of half-day schools. The purpose of these half-day schools is to give those boys and girls whose schooling was neglected during their early years and those who are obliged to go to work, a chance to study in their leisure hours or at night. The course extends over three years and the number of hours per week is eighteen, though this may be increased to thirty where possible. The required subjects taught in these schools are Ethics, Chinese, Arithmetic, and Physical Training, though wherever possible other subjects prescribed for the elementary school may be taken up.

According to the latest returns the Board of Education reports that there are 35,880 schools of all grades with 892,514 students in the government and private schools throughout the country, exclusive of missionary institutions. These figures are surprisingly low and disappointing, and are accounted for by the second revolution. Previous to the second revolution, Hunan, Hupeh, and Kiangsi had about 10,000 schools, whereas they now have only about 3,000. For 1913 the Chinese Government spent $5,207,215 for education. In view of the general setback to education in the country, it is refreshing to note that in Chekiang the increase in the number of schools and scholars for the past three years more than trebles the number enrolled prior to the Revolution of 1911. A corresponding advance was made in educational expenditures. Through these years of revolution and rumors of revolution, the increase in Kiangsu has also been consistent, the gain in the number of students in the primary schools for 1913 being 50% over 1912.

The present Minister of Education, T'ang Hua-lung, brings much influence and prestige to his post, as he has been much before the public since the Revolution of 1911. He knows the conditions of the country and is considered a good man for the position. His attitude towards the teaching of the classics showed that he is conservative and sane. His policy is to stress elementary education and the training of teachers. He is in favor of industrial schools. Where it is necessary to curtail expenses he advocates the amalgamation of technical and professional schools.

No effort has been made yet to levy special taxes for the support of schools. This constitutes a great weakness in our system of education. Until this is done, our schools will have

a more or less precarious existence, depending upon the whims of the officials. We hear less of student strikes nowadays, so we may conclude that there is an improvement in the discipline in government schools. Another weakness in our school system is the loose control which the Board of Education exercises over the school authorities in the provinces. As the Chinese people have always had such a high regard for education, we can safely assume that when the political situation is more settled and the country can spare more money for schools, education will go by leaps.

The present educational situation has everything in favor of mission schools, which are exerting an immense influence in moulding the young lives of the country. There are no better schools and colleges in the land than the Christian schools and colleges. They are superior to others especially in their good discipline and influence upon the character of the students. The fact that more and more educational experts are being sent out for the work has not a little to do with the strong position which missionary institutions occupy to-day. However much the Government and gentry may feel it to be their duty to give the people a common education, lack of funds is crippling the existing institutions. This embarrassment of the government institutions presents a magnificent opportunity to the mission schools. Everywhere the mission schools are crowded to overflowing, while those supported by the Government are marking time or languishing. It is well that missionary educators have been the first ones to recognize the situation, and are succeeding in getting the home boards to put up better buildings, put in better equipments, and send out better trained men and women to do educational work. The influence that the mission schools wield over young China is great.

Mission schools now seem to show a general desire to adopt the course of study promulgated by the Board of Education. The findings of the China Continuation Committee stated that "It is desirable to keep in the closest touch with the educational work of the Government, and the churches' educational institutions should follow the government curricula as far as possible." This may be taken as an index of opinions on this subject. However, there is some hesitancy in putting this into effect. Because of the changes in the policy of the Board during the past few years, the mission educators fear that the whole scheme may be upset again at any time.

Though the government course of study may be changed from time to time—as it should be—yet it seems certain that no sweeping changes are likely in the near future. It is true that the system is based on that of Japan, yet an effort has been made to adapt it to the needs of this country, and as long as it meets these needs it is likely to stay.

The findings of the Continuation Committee also stated that government recognition of mission schools and colleges is desirable, and the Educational Association is urged to appoint a special committee to watch for a favorable opportunity to present the claims of mission schools for government recognition. According to the opinion of a gentleman who was a prominent member of the Board of Education, the Government is quite willing to place the mission schools on the same footing as its own schools, provided that the government course of study is followed. He said that some time ago the Government had in mind to accord official recognition to those mission schools that conform to the requirements of the curricula issued by the Board of Education; but owing to changes in the personnel of the Board this step has not been taken. He thinks that if a special committee were to present a petition to the Board, the Government would willingly grant it. In adopting the government courses of study, he says mission schools may substitute religious instruction in place of Ethics as prescribed by the government curriculum. In this connection it is of interest to note that the Board of Education has examined four private colleges in Peking. Their work being found satisfactory, these institutions have been accorded government recognition.

Union in various educational institutions and also in the matter of curricula and examinations has increased the efficiency of the mission schools. The experiment in such institutions as the University of Nanking, the Canton Christian College, the Union Medical College at Hankow and Peking, the West China University, etc., is proving the wisdom of united efforts. The desire for effective work through union and to prevent overlapping in primary education has called into being such associations as the Kwangtung, Fukien, East, Central, and West China Educational Unions, which are working out a joint curriculum and common examinations. The reorganization of the Educational Association of China, which was recently effected, will no doubt lead to better co-operation

and co-ordination in education. While the present development of education in China can best be served by the local associations, the Educational Association of China is to serve as a connecting link unifying the work of the local associations and serve as a sort of clearing house for matters concerning education throughout the country. With a live and efficient man like Dr. Gamewell for its secretary, and if the "Educational Review" can be made a storehouse of information regarding education, as it promises to be, the Educational Association should do much to forward mission education in China.

The leaders of new China realize the importance of moral education as never before. President Yuan, in an interview with a missionary in 1912, said: "I am not a Christian; I am a Confucianist. But unless the ethics of Christianity shall dominate the scholarship of China, there is no hope for the Republic." In his recent mandates pointing out the necessity for spreading public education, he attributed the unrest of the country to lack of moral restraint and urged that greater attention be paid to the moral training of our people in our schools. In his recent order to the schools and text-book publishers, giving instruction that greater attention be paid to the teaching of the moral precepts of Confucius, the Minister of Education stated that this does not mean the establishment of Confucianism as a state religion, but that selections for the inculcation of morals from other sources may also be included in the Readers. This indicates that the leaders of thought have paid heed to the lesson of Japan in relaxing moral restraints without replacing them with religious influences and they would welcome any agencies that help in moulding the character of our people. According to latest statistics there are nearly 140,000 pupils in the Christian schools of all grades in China. Mission schools are making the young people of China strong in morals for the home, business, and political life of the nation. To the Christian educator is given the peculiar privilege of meeting this pressing need in the moral crisis of this nation as no other people can meet it.

When the country is more settled, it is reasonable to expect that the Government will carry out its policy of public education. When the government schools are properly equipped and conducted, they will attract many of the students who now go to mission schools, unless the latter can stay in the lead that they enjoy at present. Christian statesmanship demands

that the prestige, which St. John's University, Peking University, the University of Nanking, Soochow University, the Canton Christian College and institutions of similar grade at present enjoy, should be upheld and that the Church should seize the present unparalleled opportunity to organize many more elementary schools. If the mission schools can continue to keep in the lead in the coming years, they will forestall the agnosticism and materialism so prevalent in the government schools of India and Japan. In the meantime the relation between the government and mission schools is friendly co-operation and not competition. The huge task before the Government for carrying out its program of education for the masses makes it welcome the co-operation of mission schools.

Mission Schools and State Education in Japan

D. B. SCHNEDER.

IN Japan state education in the proper sense of the term began as early as 1869, when regulations relating to universities, middle schools, and elementary schools were issued. In 1871 the Department of Education was established. The twenty years immediately following were largely years of experiment, during which time, however, an admirable system was finally developed, that in the main bids fair to stand as the permanent educational system of the country. As it exists to-day it consists of six years of compulsory elementary education, five years of middle school education, three years of "high school" education (specialized in preparation for the professional courses of the universities), and three or four years of university education, which last is strictly professional, and is divided into colleges of literature, law, medicine, science, engineering, and agriculture. In addition to this complete system, looking to the highest training, there are normal schools, schools of commerce, technology, and agriculture, military and naval schools, together with the higher girls' schools (about American high school grade), and other kinds of schools, all of them well adapted to the needs of the country and conducted with a good degree of efficiency.

The first mission schools were established in the late seventies. Hence it is evident that these schools were in no sense pioneers in education in Japan. From the beginning

they occupied a subordinate place in the nation's education, and had to content themselves with doing a humble work. In fact, broad ideas about having any responsible share in the national education scarcely existed then. The original purpose was the raising up of a native ministry, and in general the motive was evangelistic rather than educational.

Nevertheless, during their earlier history the mission schools were rather conspicuous in the educational work of the country. Students flocked to them in considerable numbers, and they were well thought of by the government authorities. This was true of the boys' schools up to about 1890, but of the girls' schools considerably longer. Indeed, it was largely the object lesson furnished by the presence and good work of these latter schools that finally inspired the Government to develop the present system for the higher education of girls.

Since 1890, however, in the case of boys' education, and, say 1903, in the case of girls' education, government educational effort above the elementary grade has existed in a state of comparative maturity. The authorities, after having had representatives abroad for several decades studying the systems and methods of Europe and America, knew pretty well what they wanted and had attained decided success in putting their system into practice. For boys and young men several middle schools were established in every prefecture, on an average about one to every 200,000 inhabitants. Above these, eight "high schools," were established for the whole country, and above these, four imperial universities. For girls, two or more higher girls' schools were established in every prefecture. These schools have courses from four to five years in length. They are usually well equipped, and much emphasis is placed on educating girls for their duties as wives and mothers.

The development and successful operation of this government system, uniform throughout the whole country and controlled from one center, naturally made it the standard for all private education, whether Christian or otherwise. The Christian schools had to become "recognized" by the government as giving an education of a certain government grade. The obtaining of this recognition involved a certain amount of equipment, a certain proportion of teachers with government certificates and a general conformity with the government curriculum. Unless this recognition was secured for a boys' school, its students could not have their military conscription

postponed, nor could the graduates of Christian middle schools enter the higher government schools, and this practically involved their closing up. The consequence has been that all Christian schools for boys of middle school grade and above, with the exception of several theological schools, have secured government recognition. In the case of the girls' schools the stiffening up came much later, only about five years ago, and the disadvantages suffered by non-recognition on the part of the girls' schools are much less. As a consequence the majority of mission girls' schools are still unrecognized, although they are now rapidly falling into line.

How has this conformity and subordination to the government system affected the Christian schools? On the whole favorably. In the first place it has had the effect of equipping the schools much better, and more intelligently, than they were equipped before. Building, apparatus, books, and grounds are now much more nearly adequate and suitable for real up-to-date educational work. The requirement about licensed teachers was at first a hardship. It was difficult to get Christian teachers with certificates. But this difficulty is being gradually overcome. Christian teachers take the government examination for license and become better teachers thereby, and in general the teaching staffs have been toned up. Conformity in the matter of the curricula has perhaps some disadvantages. A general criticism of the government curricula is that they are over-crowded. In the middle schools and higher girls' schools, especially, the number of branches taught seems over large. The German schools are followed in this respect rather than the English or American. Yet it is not considered a serious difficulty by the Christian schools. Another advantage is that government recognition increases the respect which the students of a Christian school have for their own school. The government stamp upon it makes them feel that it is a real school, and high standards of work and discipline are more easily maintained. Lastly, government recognition gives a school a standing before the public that it could not otherwise have. It is a vast help in the fight for that public confidence which is so necessary to get any but the least desirable class of students, excepting so far as a Christian constituency may supply some.

So far as religious exercises and instruction are concerned, there are two kinds of recognition. One kind recognizes

schools as being fully within the government system. Schools so recognized are forbidden to have any religious exercises or instruction within school hours and in the school buildings. But as a matter of fact in one way or another they succeed in doing effective Christian work with their students. A few of the Christian schools have this kind of recognition. The other kind of recognition, which the majority of the schools have, places no restriction upon religious exercises or instruction. Bible instruction and attendance at religious services may be made obligatory without government interference. In fact, the schools having this form of recognition are the freest schools in the country. They enjoy practically all the privileges of the government schools, and the freedom of religious teaching besides, something which the government schools themselves do not have.

The full development of the government system has, of course, given Christian education a place of hopeless subordination. It could not be otherwise. The furnishing of sufficient funds by the foreign mission boards to keep up a full-fledged system of education in a country like this could not be dreamed of, even if the government would sanction such a thing. Of the eight and a half millions of children and young people now in the schools of Japan proper only 26,000, or about three one-hundredths of one per cent., are in Christian schools; or, if the elementary schools are left out of account, about three-tenths of one per cent. of the work is done by these schools. But on account of this subordinate position of the Christian schools the government schools naturally have the preference in the eyes of the public. Aside from the few that come from the Christian constituencies, the great majority of the students in the Christian schools are there by second or third choice. Admission to the government middle and high schools and the higher girls' schools is by competitive examination, and usually there are from two to four times as many applicants as can be admitted. In the case of some of the higher schools the proportion of applicants is much higher still. Hence as a rule the government schools get the brightest students. Of the large number that fail of admission to the government schools formerly very few cared to enter the Christian schools. In other words the Christian schools were not second or third choice, but no choice at all. In recent years, however, as these schools have improved in efficiency, they have come to be with many not

only third, but even a close second, choice. A number of them now have more applicants than they can take, some of them having as high as twice as many. The fact that the graduates of a number of the Christian middle schools have made an excellent record in the competitive entrance examinations to the higher government schools has especially helped to bring about this result, and the superior moral tone of these schools has been an additional help in inspiring public confidence and good will.

On account of this inevitable position of subordination, however, Christian education is not in a state of despondency; on the contrary it has never been so hopeful as now. Nor can it be said that it is altogether without a plan. Christian kindergarten work is being widely welcomed, and there is a disposition to push it. In elementary education practically nothing has been done and it is not likely that anything will be undertaken in the future. The government makes full provision and is not disposed to encourage private enterprise. Christian education will be developed in the main from the middle schools and higher girls' schools up. In the first place, because of their increasing success, the middle schools and higher girls' schools will probably be considerably increased in number, so that every important district in the country may be supplied with one or more of them. But Christian education can not stop with work of this grade; it must go higher in order to really influence the thought-life of the nation. Hence there is a strong conviction that work of higher grade must be far more vigorously pushed than it is now. But it is a difficult task. It is not merely a question of money; the existing government system is such as to increase the difficulty. Even if Christian "high schools" corresponding to the well-equipped and expensive government university preparatory schools could be developed, their graduates would probably not be admitted to the imperial universities. Several of the Christian schools, by establishing normal courses and commercial or economic courses, are doing work above middle school grade, and of course all theological education is of higher grade. But it is being widely felt that Christian education in Japan must advance to real university grade. Only in this way can Christian education develop into enough of a system to continue to make an impression upon the life of the nation. Two institutions have already taken steps in this direction. But it is

hoped that most of the effort for university education may be concentrated in one union institution, so that work of the highest grade may be reached. Such an institution would furnish an outlet for the existing Christian higher departments, so that the grade of education immediately above the middle school would flourish. To a Christian university women would also probably be admitted.

If this general plan can be well realized it is believed that Christian education can fulfill its mission to Japan. Moreover, the realization of such a plan will probably be welcomed by the Japanese government and the Japanese nation. Private enterprise in education has always existed in Japan alongside of the government system, even before the Restoration, and it has generally been looked upon as a healthy complement and stimulus. And there is reason to believe that Christian effort is looked upon with special favor because of the contribution which it can make to the moral life of the nation.

Co-operation between Mission Schools and Government Schools

P. W. KUO.

AMONG the various timely pleas that have been advanced in recent years for the solution of the new missionary educational problem in China the one for co-operation has been undoubtedly the most persistent. There has been a plea for co-operation between mission schools and another for co-operation between mission schools and schools established by the government. Indeed, co-operation may be said to be the key-note of all Christian education in China to-day. But co-operation between mission schools is one thing, while co-operation between mission schools and government schools is entirely another thing. The former is being tried with varying degrees of success in different parts of the country while the latter is practically yet to be tried. In fact, to some the idea of co-operation between government schools and mission schools is but a beautiful dream never to be realized in actual practice, for, they say, the two sets of schools expected to co-operate differ too widely from each other to allow genuine co-operation. They differ in the sources of

support, in the matter of control, in the things emphasized, in the methods used and in the ideals advocated. Such people fail to realize the fact that, while these two systems of schools do have points of difference, they have, nevertheless, one common end in view, one common object to be reached, namely, the education of the Chinese people, and the promotion of the general welfare of China. As long as they have this common bond and common purpose, they have every possibility of effective co-operation.

It is undoubtedly due to the recognition of this possibility of co-operation that the policy has often received the attention of missionary bodies and been repeatedly advocated by them in unequivocal terms. The China Centenary Missionary Conference passed a resolution to the effect that the Conference recommends Christian educationists in all parts of China to take such steps as the circumstances of each locality will permit, to encourage the most friendly relations between Christian and non-Christian schools. The Committee on Christian Education of the Edinburgh Conference in its official report made the declaration that it is the manifest course of wisdom for the Christian forces of any country to enter into co-operation with the government system in education, in so far as such co-operation does not involve the sacrifice of Christian principle, or the end for which Christian education is carried on. This sentiment has found an echo in the reports of the deliberations of the China Continuation Committee, in the writings of the missionary educational leaders, and in the official publications of the various educational associations and unions. With such a general desire for co-operation on the part of missionaries one would expect to see great results achieved with the passing of years, but the facts show that such expectations are yet to be fulfilled. For, with the exception of a few special institutions where a friendly co-operation has been established, the rank and file of the mission schools are practically still out of touch with the government schools. How shall we explain this condition of affairs? To my mind, the cause of it will be found to lie in the fact that the desire for co-operation has been until recently more or less one-sided. It has been confined to the side of missionaries and too often they themselves have not had the time to put their ideas into effect. It is a source of gratification to find that leaders of government schools are now beginning to realize the desirability as well as the possi-

bility of co-operation between mission schools and government schools, and that they are taking steps to effect organizations to bring about the desired end. The Kiangsu Provincial Educational Association has this year appointed a special committee known as the Committee on Information, the chief function of which is to create a better understanding and to promote a cordial relationship between the foreign educators and the Chinese educational institutions of this province. In a circular letter sent to all the foreign educators of this province, the secretary of the committee in question expresses the need of friendship between the foreign and Chinese educators in this province and also of co-ordination and co-operation in their work. He also states that hitherto not many opportunities have been found and that educational work has been somewhat handicapped through misunderstanding, isolation, and irregularity. He says that now a new leaf is being turned, and that through the Information Committee and especially the way in which the foreign and the Chinese educators are going to relate it to opportunities of service, much can be done to secure the best of harmony, co-operation, and inspiration, which will be a great boon to the cause of education. The action of the Kiangsu Provincial Educational Association in appointing this committee has met the hearty approval of a large number of missionary educators and is regarded by some as a most promising solution to one of the recognised educational problems in China, namely, the problem of bridging the chasm that separates educational work carried on under the auspices of foreign missions and the work of the government schools. It is to be hoped that the example of the Kiangsu Provincial Educational Association will be followed by other provincial educational associations, and that a nation-wide effort will be made to relate the educational work of the missions with the work carried on by the government, and that the bodies of educational missionaries will take steps to meet the Chinese educators half way, to the end that practical ways of effective co-operation may be found speedily and put into practice at an early date.

There are those, however, who are of the opinion that effective co-operation can come only after the mission schools shall have been given government recognition. This position has of course its valid arguments, but it at once raises another consideration, namely, what sort of system of recognition is

the government likely to adopt. In this connection it may not be out of place to recall here the fact that in 1912 the Ministry of Education sent a special deputy to Japan to study the method adopted there for recognizing the work of mission schools and learned that in that country there are three positions that a Christian school may hold in relation to the government. The first is that of merely having government sanction to carry on a certain kind of educational work. This involves practically no regulation or inspection of the schools so related, and of course there is no restriction on religious teaching. By the second form of recognition a school is recognized definitely as giving education of a certain government grade, and this recognition implies certain privileges while at the same time full religious freedom is granted. The chief of the privileges are the postponement of military conscription, admission to the higher government schools, transfer to and from government middle schools, and the one-year voluntary military service after graduation. The chief conditions accompanying this form of recognition are that the curricula of the schools must, in the main, conform to the curriculum of the government middle schools; there must be two hundred and twenty days of teaching, exclusive of examination and holidays; certain records and examination papers must be kept for the inspection of the government; certain reports must be made; there must be a certain proportion of licensed teachers; the school buildings and grounds must conform to certain regulations; and the work of the school must always be subject to governmental inspection. The third form of recognition makes a school a regular part of the government system, subject to all requirements and enjoying all the privileges of a regular government school. The advantage which this form of recognition has over the second form is that in the eyes of the public it confers greater prestige due to integral incorporation in the government system. This form of recognition is given on the condition that the school submit to government regulation prohibiting religious teaching and religious services. The prohibition against religious teaching is, however, carried out with varying degrees of strictness, apparently according to the attitude of local officials. In most schools voluntary religious instruction classes are allowed at some time of the day either in or outside of the school buildings.

The answers given by Chinese educators to the question as to whether China should follow the footsteps of Japan in the matter of giving recognition to mission schools—which are at best merely guess work—have been varied. Some are of the opinion that the present condition in China warrants the adoption of a system of recognition which takes no account whatsoever of the religious teaching but requires the fulfillment of certain educational standards. Others, however, believe that the government should not give recognition unless religious teaching is made optional or is given only on Sundays. But all of the educational leaders with whom I consulted are of the opinion that it is desirable for China to introduce a certain system of recognition to be applied to missionary education. Such a step would be of benefit to China in more than one way. It would enable the government to exercise its legitimate supervision and inspection over the educational work of the missionaries as well as over other private educational institutions of the country. Through recognition the government can utilize the schools and colleges supported by religious bodies to supplement the educational work of the government, which for some time to come will be handicapped by the lack of funds. It gives the government also an opportunity to see that missionary education, not only really educates, but educates in such a way that the finished product will be thoroughly Chinese in spirit, fully in sympathy with the best thought and feeling of his own country.

Whether missionary bodies will look with favor upon the kind of recognition entertained by some of the Chinese educators is of course another question. In accordance with the expressed sentiments of certain missionary bodies, either of the two systems indicated would be considered as being fair and just. Indeed, we know that the attitude of some missionaries in Japan is that even the third form of the Japanese system is desirable, for it is claimed that a better class of students comes to schools that have this form of recognition, that religious instruction is received gladly and heartily when attendance is voluntary, that though the direct results may be less, they are not a forced, hot-house product, but are genuine and healthy. Experience also shows, they say, that the system does not interfere with their religious instruction as they can easily keep their schools Christian in tone by channels other than that of classroom. Furthermore,

whatever disadvantages may result from the restrictions that come with recognition and inspection are far outweighed by the advantages which accompany it, such as increased efficiency, increased public confidence, and enlarged opportunity of Christian educationists.

Whatever may be the outcome in China the policy advocated by some missionary leaders, of patiently waiting for the offer of recognition to come from the Chinese government seems to be a wise one. It will injure the cause of missionary education instead of helping it if the missionary bodies insist on their right to be recognized and raise an agitation on the subject. Indeed, to my own mind, the recognition of the government is not half as fundamental and urgent as recognition by the general public of China of the fact that the mission schools are rendering a great service to the new Republic. If Christian education can command the confidence of the general public we need not worry about the attitude of the government toward it. The action of those in authority in China as elsewhere is largely determined by public opinion. It would be a wise policy therefore for the missions to use every means to secure a more widespread appreciation of what they are doing in China, to the end that public confidence may rest in all the educational work undertaken by the missions instead of confining it to a few higher institutions of learning in the treaty ports. When this confidence is established the time of official recognition will be near at hand. Indeed, when the public becomes keenly alive to the significance of Christian education, the Chinese educators themselves will make a strong plea on behalf of Christian education in case the government hesitates to offer the well earned recognition. And when the offer does come, the nature of that recognition, we can rest assured, will exceed our fondest expectations.

The question naturally arises what are some of the ways by which mission schools may gain the full confidence of the people. For one thing mission schools should as far as possible adopt the government system of school organization, together with the course of study, with, of course, the necessary modifications to meet the special requirements of missions. This is not too difficult a task to undertake, for the official curriculum issued by the Ministry of Education is meant only as a standard for guidance and is not supposed to be followed closely. Even government schools as a rule do not follow it in every

detail. Another way of increasing the confidence of the public would be the appointment of strong Christian leaders as members of board of control and faculty. This is being done in some institutions but it should be carried out more extensively. A third way would be the appointment of Chinese educators of well known repute to serve on advisory committees of the various educational associations and unions, men like the officers of the Chinese educational associations, heads of government normal schools, as well as others actively engaged in educational work. Such an arrangement would be beneficial to both parties. The missions would have the benefit of the counsel from men of mature judgement, while the Chinese leaders would be given opportunities of knowing and understanding the problems which the missionaries have to solve. The best way of gaining public confidence would be of course to improve the character of instruction given in the mission schools. Mr. Huang who has made a special study of Christian education recently made the declaration that while the mission schools have many points of excellence they are far behind the government schools in several important respects. Their teachers of Chinese, with perhaps a few exceptions, know very little about the proper method of teaching, having had no normal training. The Chinese textbooks of most of the subjects are usually out of date. This weakness of mission schools is a serious one and should be looked into immediately by educational unions or associations. We must now pass on to the consideration of some of the practical ways of active co-operation between mission schools and government schools.

One way of co-operation is through division of labor. By this I mean the two systems of schools should as far as possible emphasize different phases of educational work. If duplication of work between mission schools of various denominations is undesirable, then duplication of work between mission schools and government schools is equally undesirable. Missions, as far as I know, have neither the intention nor the ability to compete with the work of government. If the emphasis of the government schools is given on normal education and elementary education, manifestly it would not be a wise policy for Christian education to give much attention to these two phases of work beyond the need of supplying their own institutions of learning with the necessary teachers and pupils. If on the other hand the government is found to be unable to give much

attention to university education, the education of women, industrial education, and the education of all forms of defectives, then it is apparent that missionaries will confer a great boon to China if they would centre their efforts to supplying those urgent needs. The position of a missionary educator in China is that of promoter or pioneer. He sees the importance of a certain neglected phase of work, and goes about to promote it, through teaching and through the establishment of model schools. As soon as the public learns the importance of the work and knows how to do it, mission educators should turn their attention to some other neglected phases of work. In the history of the development of modern education in China, mission schools were the pioneers, let them now be the pioneers of other modern educational tendencies, such as industrial education, domestic science, school hygiene, and many other movements urgently needed in China.

The second way of co-operation is through the exchange of educational experiences. In developing the work of Christian education in China, missionaries have learned many a lesson that would be of immense value to the Chinese educators. The recognized merits of mission schools, their high moral tone, their efficiency in school government and discipline, and especially their devotion to the cause of education, together with their spirit of sacrifice can be of great benefit as well as inspiration to all Chinese educators and should be made known to them through writing or through personal interviews. The leaders of the government schools, too, with the passing of years, have learned many a lesson of peculiar interest and value. Their intimate knowledge of the people, their method of teaching Chinese, and their ways of applying modern educational principles to present conditions in China would be profitable to all missionary educators. It is clear that much can be done in the way of giving to each other lessons learned through experience as soon as a more intimate relationship between the Chinese and foreign educators is established and appropriate agencies are brought into existence.

A third way of co-operation is through joint action. The mission schools and the government schools, however different they are from each other, have nevertheless many common problems to solve. There is no reason why suitable agencies cannot be found through which the leaders of the two systems of schools can study with mutual benefit the

problems which they both have to face. The missionary educators with their western education, their wider horizon, and the ability to see things from a little different angle, and the leaders of government schools with their intimate knowledge of the people and of local conditions, would be able to contribute their due share of influence in whatever deliberations that are found necessary. Indeed, a beginning has been already made in this direction indicating that what is advocated here is not only feasible but possible. In Soochow there has been organized a school union which is composed of non-mission and mission schools. Meetings attended by the teachers of both mission schools and government schools have been held for the consideration of educational problems. From the information at hand we learn that the organization is looked upon with great favor by both the Chinese and foreign educators and from it much is expected. Only recently the suggestion was made by one of the mission schools in Shanghai to the effect that the Kiangsu Provincial Educational Association organize a summer normal school for the teachers of mission schools in Shanghai. The suggestion met the approval of the executive committee of the Educational Association and action was taken immediately to organize a teachers' institute for the coming summer. The three mission girls' schools in the western section of this city have been holding bi-monthly meetings for about a year to study educational problems. Finding the meetings helpful, one of the ladies suggested that all the women teachers in that section of the city and those in the native city should form an association and hold monthly meetings at which methods of teaching and other kindred subjects could be discussed. The suggestion was presented to women teachers of Chinese schools, and, as a result, plans are being made to organize a women teachers' association which will co-operate with the association of the mission schools in bringing about a closer relationship between the two systems of schools. In Nanking there has been a desire on the part of certain Christian workers of that city to co-operate with the government schools in the matter of developing athletics in that city. Recently the idea was brought before the attention of the educational authorities of that city and received their hearty approval. Indications show that before long some satisfactory arrangement will be made to bring about the desired end. The few cases of joint action

which I have just indicated go to show that co-operation between mission schools and government schools is by no means a dream not to be realized in practice.

These then are some of the practical ways through which mission schools and government schools can be linked together. While these agencies are being developed, one thing can be done immediately, namely, missionary educators should keep in close touch with the educational movements in China and especially with those of their own localities. This can be done through frequent visitation to government schools, through the reports of the native educational associations and through the catalogues issued by government schools from time to time. In so doing, they will be surprised to find that within the educational circle there has been much activity and that great progress has been made in government schools during the last few years. At the same time the Chinese educators should be given an opportunity to know what the mission schools are doing. Curious to say, the general public knows very little about the noble work that is being done in China by the missionary body as a whole. To supply this information mission schools should send whatever reports and catalogues they may have to government schools, and missionary educational associations should prepare short but telling statements for publication in the Chinese educational journals as well as in the daily press, some of which devote a special page to educational news and would be glad to welcome contributions. Both the mission schools and associations should also—when opportunity presents itself—prepare school exhibits to show the results of mission schools. The ways of making known the work of mission schools can easily be found if the matter is given special attention and the responsibility is delegated to a particular body of persons. Mutual understanding of each other's condition produces friendship; friendship prepares the way for effective co-operation, and co-operation makes for efficiency as well as for success.

Medical Missionaries in Conference

HAROLD BALME.

THE Biennial Conference of the China Medical Missionary Association was held in Shanghai during the first week of February, and was largely attended by delegates from all parts of the country. In previous years this Conference had been held triennially, but at the meeting at Peking in 1913 it was decided that future gatherings should be held every two years, and the large number of important and pressing subjects which were discussed during the recent sessions proved the wisdom of the change.

The conference opened on the evening of February 1st with a social reception at the Union Church Hall, the delegates and their friends being entertained by the Shanghai branch of the Association, who had arranged a delightful musical programme. Further meetings of the Conference were held in the Martyrs' Memorial Hall, during the ensuing days, under the presidency of Dr. Duncan Main, a portion of the time being devoted to the transaction of business and the discussion of important questions affecting the policy of medical missions in China, whilst the remainder was given up to the consideration of scientific papers specially prepared for the occasion. An opportunity was also afforded, between the sessions, for the visitation of the chief hospitals and clinics in the district and for a careful study of the splendid exhibit of public health charts and models, pathological specimens, and medical appliances and literature, which formed a great feature of the Conference.

A detailed account of each day's proceedings, or of the purely scientific discussions, would hardly be in place in a magazine of this nature, but it may be of interest to refer to those larger questions which occupied the chief time of the Conference, and which have an important bearing upon missionary work in general. Foremost among these was the subject of public health.

PUBLIC HEALTH CAMPAIGN.

It says a great deal for the leavening of public opinion which has been taking place in China during these last few years that it should be practicable for medical missionaries to spend

time discussing schemes for the prevention of disease in this country. Although it is admitted that up to the present but little has been done in the introduction of sanitary or hygienic measures on any large scale, yet it was felt by all that the time was fully ripe for an active propaganda on the subject. A very stimulating paper was read by Dr. Wu Lien Teh on "How to awake the sanitary conscience of China," whilst the Conference also had the privilege of learning from Dr. Arthur Stanley of the excellent organization which now exists in Shanghai for the investigation, notification, and prevention of infectious disease. That China is in urgent need of such a public health propaganda is a proposition which needs no argument, and the only question requiring careful thought is as to how it should be set on foot, and what part medical missionaries should take in the campaign.

Two steps were admitted to be urgently needed. First, that the missionary body should make a serious attempt to put its own house in order. Speaker after speaker alluded to the unsanitary condition of the great majority of mission compounds, and even of many schools and hospitals, and of the difficulty of inducing missionaries in general to rectify these things. It was felt by all that unless mission institutions can themselves provide an object lesson of what can be done by care and cleanliness to render a compound thoroughly sanitary (even to the back kitchen door!), it was useless to expect much to be accomplished by mere talk. But even this preliminary step cannot be taken unless all missionaries will co-operate with their physicians in effecting the reform.

The second step which was urged was the use of an extensive educative propaganda. Allusion has already been made to the splendid exhibit of charts, diagrams, models, etc., which had been prepared, and which was demonstrated to the Conference by Dr. W. W. Peter. This supplied a graphic picture of the present rate of mortality in China from various causes, the methods by which such diseases as tuberculosis are spread, and as to what might be accomplished by preventive measures. By such an exhibit, supplemented by public lectures, lantern slides, and literature, much could be done to educate public opinion on the subject, and before the Conference closed a permanent council was elected, with Dr. Peter as secretary, with the special purpose of organizing such a propaganda throughout the country.

MEDICAL EDUCATION.

The next great question to occupy the attention of the Conference was that of medical education. On each occasion when the members of the China Medical Missionary Association have met together this subject has assumed new and larger proportions, as the need for well-trained men has become more and more insistent, and every year has seen it advanced a stage further. It is striking to observe the successive steps which have been taken towards the elucidation of this problem.

There was first the stage of individual effort, isolated doctors throughout the country attempting to give as good a training as possible to the little band of hospital assistants whom they gathered round them, many of whom, it should be added, have proved to be most valuable medical workers. The next stage was that of co-operative action, culminating in the formation of a certain number of union medical schools, each striving to give a thorough and complete medical course, and to turn out fully trained men. At the last C.M.M.A. Conference eight such schools were definitely recognized and approved by the Association, and the recommendation was made that until these eight schools were adequately staffed and efficiently equipped, the opening of new institutions should be discouraged.

But meanwhile new institutions have been opened, and at the recent Conference it was mentioned that there are at the present time something like fifteen medical schools in China under missionary auspices, all struggling for an existence. This has brought the whole question to a further stage, and now the main point at issue is as to how far the resources of the Christian Church are sufficient, either in men or in money, for the successful carrying on of so many different training institutions. It is true that in some of them—notably at Canton and in the newly established Yale Medical School at Changsha—the Chinese are themselves bearing a large share of the financial burden. At the same time it must be recognized that, for some years to come at least, the heavy end of the load must be borne by the home Churches, and that if these medical schools are to be really efficient, they will necessarily prove a severe drain on the home resources.

This being so, it was agreed that it would be far better to concentrate on a few thoroughly efficient schools than to dissipate strength and funds over a large number of undermanned

and ill-equipped institutions. But on the other hand it was also recognized that there are great difficulties in the way of inducing existing schools to give up a work for which there is so obvious a need, or, as one speaker put it, "to work out their own salvation by a process of combination and elimination." A great deal of discussion was given to the question, and in the end it appeared that the solution would possibly be found along two lines. In the first place a Council on Medical Education was appointed, whose duties should include the preparation of a careful survey of the existing medical colleges, and the bringing in of recommendations for the consolidation of the work which they are attempting to do. In the second place, the Association decided to recognize two distinct types of medical schools in the country, each of which would be required to come up to a certain definite standard. Thus, in the higher class (or Class A) school, entering students, in addition to graduating from a recognized middle school, would have to put in at least one pre-medical year of laboratory work before entering upon their five years' course, whilst at the termination of that course an interne or post research year would also be required before the granting of an M.D. degree. The size of the staff, the curriculum to be followed, and the equipment of the college and hospital, would also need to reach a definite standard before such schools could be endorsed by the Association, or regarded as "Class A" schools.

In addition to the above, it was felt that there was a large place for a second type of school in which the standard was not so high, either as regards entrance requirements, length of course, size of staff or general equipment; a school which should not be allowed to confer degrees, nor would be expected to turn out men who could hold the same positions (nor command the same salaries) as those hailing from "Class A" schools, but which would be recognised as training men qualified to practise as doctors or assist in medical mission work. These would be known as the "Class B" schools, and would also be expected to meet certain definite requirements before being recognized by the Association.

The details of such a scheme will naturally require to be carefully worked out by the Council on Medical Education, but in some such way it is hoped that it may be found practicable, whilst on the one hand limiting the number of first-class highly-equipped missionary medical colleges in the country,

on the other hand to provide for the growing need of trained helpers in our hospitals.

Many other interesting questions relating to the general subject of medical education were discussed by the Conference, especially as regards the best medium of instruction (whether Chinese or English) and the need for more translators to give their time to the preparation of medical books in the Chinese language. On the former of these questions opinion was closely divided, though it was generally felt that there was an obvious need of both types of teaching in China, and that only those acquainted with local conditions could best decide what language should be adopted in any particular locality. In all these matters strong efforts will be made to co-operate with the Chinese government educational authorities, wherever the opportunity offers, and it was a great assistance to the Conference to have the presence of Dr. Wu Lien Teh throughout their sessions, to help in their deliberations on this and kindred subjects.

MISSION HOSPITALS AS AN EVANGELISTIC AGENCY.

One valuable discussion, led by Dr. R. V. Taylor of Yangchow, was devoted to the question of medical evangelism, and the best methods of seizing and conserving the wonderful opportunities for evangelistic work which a mission hospital affords. It was of great interest and profit to learn something of the means which are being adopted in various centres; of the daily Gospel service in the wards, led by the doctor himself, at Yangchow; of the Sunday night "reaping" meeting at Kaifengfu, for the gathering in of those who had been influenced; of the systematic course of Bible instruction given to all patients in a third hospital; of the "follow-up" efforts, by means of visits by hospital evangelists, by missionaries in the district, or by special letter, etc., etc. But the chief feeling to which expression was given was one of regret that the understaffing of so many hospitals, and the amount of routine work which had to be got through by the doctors, left so little time which they could personally devote to this essential work. Emphasis was also laid upon the fact that in too many instances the doctor is not himself able to take that part in the Gospel services which he would like to take, because, unfortunately, he had never been allowed sufficient time for language study in his early years.

WOMEN'S WORK.

Some of the most able, and most valuable, papers which were contributed to the Conference were those written by women physicians and nurses, and in the consideration of this side of the work a most important part was taken by Dr. Mary Stone, Dr. Ida Kahn, and other Chinese lady doctors, whose experience lent great weight to the discussion. Miss E. Hope Bell, President of the Nurses' Association of China, gave a very helpful contribution on "Nursing Requirements in Mission Hospitals," and it was a matter of sincere regret that it had not been possible to arrange for a deputation of nurses to attend the Conference and give the members the benefit of their advice on this important aspect of medical missions, now so rapidly coming into prominence. It was impossible to give to this, as to many other questions, the amount of time and attention which they demanded, and it is obvious that if future Conferences are to accomplish all that is required of them, it will be necessary to sectionalize them. Thus, on that side of the proceedings which has not been referred to in this short report—the scientific side—there were no less than fourteen papers contributed, each of them representing more or less original work, to do justice to which far more time was needed than was available.

The Conference terminated on Friday evening, February 5th, with the election of officers, Dr. W. H. Venable of Kashing and Dr. J. L. Maxwell of Formosa being elected president and vice-president, respectively, for the ensuing term. The interesting announcement was also made that the Chinese members of the Association had inaugurated a National Medical Association of China, with Dr. F. C. Yen of Changsha as president, and Dr. Wu Lien Teh, secretary.

Language Study

VI. TOKYO LANGUAGE SCHOOL.

W. B. PETTUS, B.A.

EVERY language has its peculiar difficulties and the conditions in various countries differ, but the experience of any of the language schools in a mission field is full of suggestion regarding the problems which schools in another field have to face. It is not a new thing in Tokyo to have a language school for the new missionaries. Mr. Matsuda, a Japanese language teacher of experience, started a school there about a decade ago and this school received the endorsement of many of the missionary societies. His system followed very closely that advised by Gouin which is called "The Series System." After the death of Mr. Matsuda, the school was carried on by one of the Japanese ladies who had been an assistant of his, but a year and a half ago the school was facing so many difficulties that it was about to be abandoned when the Japanese Peace Society, the Conference of Federated Missions, and others decided to take the matter up. One of the problems the old school had faced was that the Missions expected it to follow the language course which was prepared by the Conference of Federated Missions. This course was so full and eye work played such an important part in it, that it was impossible for the school to do the most efficient work as long as it was necessary to follow this course. In starting the new school, therefore, it was decided to leave the preparation of the curriculum to the director and committee in charge.

The Director.

Mr. Frank Muller, who for 25 years has been a teacher of English in Japanese schools, was secured as director of the language school. His speciality has been in teaching and he is a master of modern linguistics. It is because of this rather than because of ability in the Japanese language that he was chosen. The results in the school have justified the choice. Mr. Muller has not considered it to be his work to teach Japanese to the students. His energies are devoted to directing the work of the Japanese teachers, to training them in modern methods of language teaching, and to solving the problems of the students which the Japanese teachers cannot solve.

The Japanese Teachers.

In order to secure his teachers, Mr. Muller has gone to the Imperial University and to the Higher Normal College, has secured men and women who have already had considerable training in methods of teaching and has given them in addition his conceptions as to how a language should be taught. These people are, of course, thorough masters of their own language. Some of them also speak another language. In order to secure these, he has paid as much as Yen 100 a month for a teacher. But even at this high price they are cheaper than a foreigner would be and are far more efficient.

Methods.

The method used is a combination of the Prendergast Mastery Method and of the Direct Method. No class is allowed to contain more than seven students. The matter consists :— *First:* of an extensive set of cards containing sentences and paragraphs, conversation and narratives which the students learn from the lips of the teacher and, after they have learned them, they are allowed to read them with their eyes.

And second: of a set of Japanese readers published by the Imperial Department of Education. These latter are made the basis of conversation work and they are also taught through the ear.

The school which meets in the building of the Tokyo Foreign Language School has its session from 1.30 to 4.30 p.m. daily. During these three hours the students are having Japanese poured into them at a high rate of speed and they are being positively taught and they are also compelled to express themselves constantly in Japanese as that is the one medium of instruction. They have spent comparatively little time in collecting facts about Japanese and studying theories on the subject but have given their energy under wise leadership to the winning of a mastery of the spoken language. After they have learned to understand and use correctly the sentences and conversations which are given to them, they then read them and afterwards write them thus learning accurately the use of the Japanese Kana and Chinese characters.

The various tests which have been applied to the students of the school by the language study authorities of the various Missions have proven the wisdom of the method used.

Difficulties and Problems.

The school is still facing difficulties and still has unsolved problems :

1. Tokyo is a very large city with tremendous distances and the students are scattered throughout the city. They therefore waste much time in traveling back and forth each day.

2. The lack of a dormitory makes it impossible for the director to supervise the work of the students outside their three hours spent at the school each day.

3. The fact that many students are from Missions not represented in Tokyo has meant that many of them have no help from older missionaries in relating them to Japanese friends. Many of them have not been attending Japanese services and some have not had Japanese teachers outside of the three hours spent in the school. Therefore a large percentage of time each day is spent by the students in English conversation or reading.

4. Last year there was not adequate teaching in phonetics. Mr. Muller has, however, been studying the subject and preparing himself and expects to give a strong course in phonetics this year.

5. The work of the second year is a problem and indeed it is rather a question as to whether there should be a second year at the language school. Some feel that an adequate satisfactory first year's work should so prepare the student that he will be able to go to some other place in Japan where there are few or no foreigners and progress more rapidly with the help of a Japanese teacher and by association with Japanese friends than he could by continuing to live in Tokyo, even though he have the help of systematic instruction there.

Only time will prove which is the better course to follow.

Our Book Table

CHINESE SELF-TAUGHT. *London: Marborough and Co. Shanghai: Kelly and Walsh and American Presbyterian Mission Press. Price, $4.50 cloth. $3.60 paper.*

This book is one of the series known as Marlborough's Self-Taught Series, published by Marlborough & Co., London. The series includes most European languages and two or three Asiatic. The author is Dr. Darroch, so widely known in connection with the Educational Association and the Religious Tract Society. Dr. Darroch's acquaintance with all parts of China has given him unusual opportunities for the production of such a work as this.

The first part of the book is given to the Syllabary used; a Comparative Sound Table, showing the similarities and divergences of the Wade system of sounds, the Standard system of romanisation, and that adopted by Dr. Darroch. The Vocabularies, which occupy considerably more than half of the volume, follow. These are numerous and cover all the departments on which conversation is likely to arise. They go farther, and include technical subjects such as Religion, Army and Navy, etc. The latter part is taken up with Conversational Phrases and Sentences, showing the usages of the words given in the foregoing vocabularies.

The cover of the book indicates that it is intended for the use of Students, Tourists, Travellers, etc., etc. To two of these classes this work should be useful, though hardly for students. It is evidently intended to serve the purposes of those who are not in the position to learn the language, either by reason of the shortness of the time they are in the country, or of the nature of their occupation preventing their giving the necessary time to study. For such as these this work should be useful.

The difficulties which confronted Dr. Darroch in the preparation of such a manual were immense, and can only be appreciated by those who have made a study of the language, and have been for a considerable time in the country. The great variety in the spoken language, even in a comparatively small area, makes it impossible to produce any such guide as will suit all places. How much more is this true of the country as a whole. The phrases used are those of central China, and to a considerable extent border on the written style. It becomes very difficult for one not so familiar with Chinese as spoken in the Yangtse Valley, to say much as to the correctness of the sentences provided, as many are not used in the north, or only to be found in books, as for instance the use of "dang shin" (當心) in the sense of "be careful" or, "o yow tung nee ee jun cheu" (我要同你一陣去) for "I should like to accompany you."

But the part of the book which one naturally turns to is the romanisation. Its chief value consists in the way in which it enables the reader to master the Chinese sounds. Sir Thomas Wade's system is dismissed as only suitable for use in the north, and apparently forgetful of the fact that it is based on scientific principles, and that the sounds for the most part are those familiar

to any one acquainted with the continental languages and usage. The Standard system has been followed, but is also based on "Marlborough's phonetic spelling." Its endeavour is to represent the sounds in such a way that anyone, almost without any preparation, will be able to pronounce the Chinese sounds more or less correctly. With many of these the end is attained. The sounds are given as most of those who wish to convey to an English eye the true pronunciation have used in their letters home. But it is to the sounds that cannot be so represented that we turn to learn with what success Dr. Darroch has varied from the existing methods. Take, for instance, the vowel sound ü, as in "lü" (驢) for donkey. This is represented by eu, a combination which in all English words, as feu, neutral, etc., is pronounced few. This is certainly not the Chinese sound, and as the author says it is pronounced as ü in Bülow, it is hard to understand why he has not followed the Standard system which is much nearer the true pronunciation. Then there is the sound for "four." This is given as ssŭ in Wade's system, and as sï in the Standard. These are not considered satisfactory, nor are they, as Wade's is misleading, and the Standard is arbitrary. But the book before us thinks the difficulty may be overcome by using "the combination sizz," spelled, however, "siz" in the sentences. This form rhymes with "fizz," and there seems no other method of pronouncing it. Certainly this is far enough away from the true pronunciation, and it is to be feared that the difficulty of representing the sound is no nearer being removed, but rather increased. Then, too, the sound "shih" for "ten," is given as "shirr," and the statement made that "sometimes, especially in North China, the final sound is irr or urr." The writer has heard this sound in North China, but it has always been from a foreigner, never from a Chinese. In the sound table there are some other doubtful renderings; "reng" of the Standard system is represented by "rung*g*," the italic being explained as requiring that there should be only a slight sound of the "g." But just below we meet the sound "rung," which represents the "jung" of Wade's system. According to the principle adopted in this work this should surely be written "roong," or some other method adopted to prevent confusion with the former sound which is altogether different. Wade's sound "kei" is represented by "geh." This surely is an error. The northern sound "kei" is only a local reading of the character "to give." And in Wade's system there is no such sound as "k'ei." Presumably the sounds intended as used in the north are "ke" and "k'e" respectively.

Some of the translations strike one as strange. For instance, the use of "fu" in the sentence "this medicine is to be taken three times a day," the word really meaning "to spread," as of ointment. Also the use of "hsie," to express the superlative. In the sentence, "put on more bed-clothes," the word bedclothes is given as 衣裳, "ee shang." The question "do you intend to stay long," translates the word long by 長, "chang," which means in this connection "always." The word "doctor" is given as 醫生, "ee sung," in one vocabulary, and as 博士, "bo siz," in another, without any indication as to which is the medical man, and which

the man of divinity. Many of the Chinese sentences would be improved by the introduction of a comma, which though not required in English, helps out the understanding on the part of the reader.

At the close the postal rates from China are given. This is misleading, as the rates are only those from places where the penny postage to the United Kingdom exists. It is likely to cause those of us who have not the good fortune to live in such places to pay more than we do now for underpaid letters. The postage by the Chinese Post-Office is ten cents.

But it is much easier to pick out places where improvement might be made, than to compose such a work. For the purposes intended, this guide to Chinese will no doubt answer its end, that is, for the visitor who is passing through, and would like to pick up some sentences for current use, especially for use in the central provinces.

M.

THE CHINESE LANGUAGE, HOW TO LEARN IT. *By* SIR WALTER HILLIER. *Volume 2, revised. Shanghai: Kelly & Walsh, Price, $4.50.*

We welcome this old friend in its new garb. It contains the celebrated stories of the well known writer P'u Sung-ling, and known to the Chinese as the LIAO CHAI. It is regarded as a classic by the Chinese, the Wenli style being admirable and its lessons much needed. Sir Walter has put these stories into Pekingese mandarin, and they have a flavour and charm which will make the reading a thing of joy indeed. To those sinologues who will still insist on saying that Pekingese, after all, is not the purest type of mandarin, some of the sentences may appear too colloquial, and some words too—well, Pekingese. But it would be hard to find a book which gives such wealth of everyday phrases, written just as a native of Peking would speak them. And, after all, Peking is the capital of China, and, let others say what they like, you cannot beat unadulterated Pekingese mandarin! Sir Walter has given unstinted time and care to the English translation, and has added some notes which the student will find of great value. At the end there is a list of all the characters used, with their radicals, romanized pronunciation, and their meanings. The text of the twelve stories is given in Chinese, and its translation. Sir Walter will receive the grateful thanks of students for his renewed efforts to help them along the devious paths of Chinese speech and idioms. We commend the book with our whole heart.

SEER.

WITH THE BIBLE IN BRAZIL: *being the story of a few of the marvellous incidents arising from its circulation there. By* FREDERICK C. GLASS. *London: Morgan & Scott, Ld., 12 Paternoster Buildings, E. C., and the Evangelical Union of South America, 8 and 9 Essex Street, Strand, W. C. Price, 2/6 net.*

Mr. Frederick C. Glass of the Evangelical Union of South America gives us within the compass of the one hundred and sixty-four pages of this book a number of incidents of surpassing interest.

The title adequately describes the matter presented; for, from the beginning to the end, the wonderful results achieved by the Bible, among the Roman Catholic communities of Brazil, are interwoven in every chapter.

There are twenty chapters in the book and eighteen of these are entirely taken up with the actual results of Bible selling and Bible power in that land.

Mr. Glass has conceived the happy idea of capturing the reader's interest by giving in the earlier part of the book the most thrilling stories of the whole collection. As we read through the various sections we add to our knowledge of the country in such an easy and delightful way that the map at the end is reached all too soon.

Here are a few of the chapter headings calculated to excite our curiosity:—Happy Peter; The Converted Priest; A Greasy but Glorious Transaction; The Converted Usurer; The Leper (a marvellous story); A Bible Village; The Sexton Smiles. And, then, to show that there is reading of a more solid kind, we have: My First Expedition; The Bible on the Upper Amazon; Reminiscences, or, How it Commenced—and so forth.

This would be a splendid book to take up with our Chinese workers and intelligent Christians; and, to all interested in work among Roman Catholics, it should prove highly instructive.

W. M. C.

CHINA AND THE GOSPEL, *illustrated report of the China Inland Mission for 1914. Price 1/- net.*

This is a book of great interest both on account of its form and the large amount of information it contains. It is notable that this closes the 49th year of the existence of the Mission. The first twelve pages are given up to a general review of the year with some references in regard to finances during the past ten years, the remainder of the nearly two hundred pages being largely detailed reports from the various stations. These are arranged under the several provinces and are thus made very convenient for reference, which is also facilitated by a complete index of the many stations. With its 1,076 missionaries, wives, and helpers the China Inland Mission must be the largest in China. And it is very creditable that the 11,365 communicants contributed £2,513 for the support of the work. In one respect this Mission must surpass all others in that it maintains 39 opium refuges. Although some of the provinces have been in a very disturbed condition and the missionaries have been obliged temporarily to leave their fields of labor, yet no one of them has lost his life. Five deaths have, however, occurred from natural causes, which seems a very small percentage. The total receipts during the year have been more than £95,054, an increase over the preceding year of nearly £19,000. Fifty-four new workers have been added during the year. The number of baptisms for the year 1913 is given, the largest in any province being 966 in Kweichow. The whole tone of the report is most cheerful

and all are exhorted to make the Jubilee year one of great ingathering.

H. V. S. M.

THE ONE HUNDRED AND NINETEENTH REPORT *of the London Missionary Society. Price 1s. 6d.*

This bulky compilation has a message of its own. With 414 pages of useful information and statistics, 158 pages of financial items of real interest to home folk and with a significance to the worker on the field, as well as useful maps and other contents, we have a volume worthy of careful study. From it we learn that the past year has been one of exceptional anxiety and strain in consequence of the critical state of the Society's finances; but as has happened happily and providentially in former cases the trial has furnished fresh proof of the faithfulness of God and the working of His grace in the hearts of His people.

We are glad to note that upwards of £80,000 has already been promised towards the Special Fund, of which £72,570 had already been paid in when the report was written; whilst the general income of the Society has been increased by the sum of £10,000.

Among the interesting features in the report of the results of the work in one generation are: (1) great growth of the missionary staff; (2) great change in the centre of gravity of the Society's operations—fewer workers in the more elementary fields and more in such countries as India and China; (3) the remarkable development of the native church in all parts of the mission field.

We have only space to note these statistics for China. There are reported:—Missionaries 96; Native Agents 599; Church Members 10,404; Native Adherents 4,776, while local contributions are £3,496 9.9. It is worthy of note that each station in the whole wide field of the Society's operations is dealt with separately.

G. M.

AN ABRIDGED BIBLE. *By* Dr. W. A. P. MARTIN. *Issued at the Presbyterian Mission Press. Cloth boards 75 cents. Cloth limp, Chinese style, 50 cents.*

The design is to provide a portable Bible in small compass. It consists of selections from the Old and New Testaments, omitting genealogies and catalogues and repetitions. No exposition has been attempted. The version used is Bishop Schereschewsky's Wenli, which has not yet been surpassed for perspicuity and terseness. Like everything which our Nestor provides, it is well executed, carefully chosen, and linked up in a masterly manner. There can be no doubt that the Abridged Bible will meet a long-felt want, for the whole book is not large, and can be easily carried about. It is also free from blemishes which one has noticed in similar attempts in English. We trust it will find a ready sale, and, in the words of the venerable compiler, lead many "to enter the green pastures of Holy Writ with no fence or hedge to limit his researches."

SEER.

Correspondence

A QUESTION OF TRANSLATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I cannot help thinking that the committees which do such noble work for us all in translation of the Scriptures would welcome casual suggestions if published in your columns and at least take note of them for future use. If this commends itself to you, will you kindly insert this letter, and the following criticism?

Mark 12:35 就回答問他們 is nearer the Greek than the Text as we have it.

FRANK L. NORRIS, Bp.

WHAT IS MEANT BY 悔改?

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: What is the exact meaning of the expression 悔改? The character 悔 means to be sorry for doing wrong, to repent; the character 改 means to change, to reform, to amend. The relation of the two words is seen in the expression one sometimes hears, 悔 is easy, 改 is more difficult. The two together form a suitable exhortation on the lips of a moralist, exhorting his hearers to the abandonment of evil and the practice of virtue.

The difficulty arises when one reads in Christian literature explaining the way of salvation that sinners should 悔改 and then believe on the Saviour, 悔改信耶穌; that is to say that they should amend their doings and then come to Christ for forgiveness and acceptance. This surely is not the message that we have come to bring. The Gospel of the grace of God says nothing of amendment and goodness as a preliminary to acceptance, but only as a fruit of it.

Otherwise what message have we for the man who says he has tried to amend but cannot? Must we simply tell him to try again, and when he has succeeded he may come to the Saviour?

Or indeed have we a Gospel for the man who says he has already 悔改? "They that be whole need not a physician."

I would be glad if someone who uses this phrase in his evangelistic literature or addresses would explain exactly what he means by it. As I understand it, I feel precluded from using tracts in which it occurs in the above connection, as I do not think we are right in calling upon sinners to amend their ways as a preparation for coming to Christ to be forgiven.

Yours, etc.,

THOMAS BARCLAY.

NEWS FROM JAPAN.

To the Editor of

"THE CHINESE RECORDER."

The Conference of Federated Missions which met in Tokyo on the 5th and 6th of January was one of the best attended and helpful meetings of the kind that has yet been held. There was much to encourage the workers in all departments, and the chief cause for regret was the fact that

the men so much needed to occupy the vacant fields are not forthcoming.

In the report of the Evangelistic Committee it was stated that the Three Years' Campaign "Had met with an unprecedented response, in spite of the national mourning and the war. In the four series of meetings held in the West District about 75,000 people attended, and over 1,500 were enrolled as inquirers." These figures do not indicate the whole results, for they do not take into account the follow-up meetings.

"We are certain," says the Report, "that the work has deepened concern and increased confidence among Christians as regards the honor and progress of the cause of Christ in this country. It has had a wholesome effect upon doctrine and life, and strengthened the hold of Christian truth upon the mind, raising piety in daily aspiration and practice, and greatly quickened the impulse to spread Scriptural teaching. Besides the ingathering of souls into the churches the Campaign has greatly enlarged Christian opportunity in Japan."

As yet the most of the country has not been reached in this movement; and there is still more than two years for the completion of the plans that have been formed to reach the whole of Japan with the message of salvation.

Dr. Reischauer reported that the plan recently proposed by the Parliamentary Educational Investigation Committee would be exceedingly favorable for the development of private schools, and for mission schools in particular. This fact is a cause of much encouragement to those who are making plans for the establishment of a Christian University.

In this connection I may mention that inquiry was recently made by the Baptist Mission in regard to the establishment of a Christian school for boys in Yokohama, and it was learned that the teachers in the Government schools approved of the project. A change has taken place in the attitude of many of the teachers as the result of a meeting held a few months ago especially for the purpose of informing them as to the character and purpose of Christian teaching.

An English teacher in a government school at Kyoto has been very active and successful in securing access for Christian literature in the public schools; and through his efforts six-hundred non-Christian schools are now being regularly supplied with a monthly publication which is being specially prepared to teach the doctrines of Christianity in a plain and simple form. The circulation for the last month was 32,000 copies.

The first Christian service, with prayer and singing, ever held in the Imperial University in Tokyo was on the 5th of December, when Rev. Mr. Ebina spoke to 260 men, in the large lecture hall, on "Important Elements in Modern Christianity." Rev. Mr. Uyemura was to have spoken also but was prevented by sickness.

There is another University in Tokyo, the Keio Gijuku, which has a large attendance and exerts a wide influence. An American teacher, who was not in sympathy with Christianity, has recently been discharged, and a man who is a Christian is now employed in his place. One of the teachers said to me a few

days ago that the chief reason for the employment of foreign teachers is for the sake of their Christian influence. The same institution was formerly known as without any religious influence whatever.

Besides the gift of 50,000 yen (25,000 dollars) towards the establishment of a hospital in Tokyo under Christian auspices the Emperor and Empress have made a donation of 3,000 yen to the work of the Salvation Army. It is the first Imperial recognition that the Army, in Japan, has had, and was highly appreciated. In acknowledging the same, Commissioner Mapp wrote, "To our officers and people it is a source of great inspiration and encouragement; and it is really impossible to measure the gift in mere money value, so far reaching will be its influence."

The decision of the Federal Court in California that the action of the legislature in Arizona in regard to the employment of foreigners is unconstitutional has been received with great satisfaction in Japan. Should such a decision be rendered in the case of the anti-Japanese legislation in California it would be the removal of one of the greatest obstacles that now exists to the spread of Christianity in Japan. Not only the ordinary Japanese, but those who are Christians, as well, feel that they have been unjustly discriminated against, and that we missionaries preach one thing to them and our people in the home land practise another. If President Wilson succeeds in securing equal treatment for all foreigners his name will ever be held in grateful remembrance by the Japanese, and the work of evangelizing Japan will enter upon a new era.

One result of the war in Europe has been the departure of eighteen French Catholic missionaries to serve in the army at the front.

The one German missionary (Unitarian) in Tokyo has been entirely deserted by his followers, and his work is practically at an end.

Bishop Harris writes from Korea, "I am happy to say that the churches in Korea are in a very prosperous condition. Perhaps there has been no period in the history of Christianity in the peninsula that has been quite so prosperous as the present. The troubles of two years ago seem to have entirely disappeared, and the churches in all parts of the land are crowded with members and seekers. The schools are largely attended, and there is no competition between the government and the private schools. On the other hand there is cordial co-operation. The government grants the largest liberty in the teaching of Christianity, and also worship in their own schools."

There is probably no better authority on the present situation in China than the American Association of China. In the report which was made at the annual meeting at Shanghai on the 29th of December it was stated that the financial condition of the country is better than ever before, and the government of Yuan Shi Kai was given full credit for it. "The Salt Gabelle has met, not only the interest charges against it, but has returned an excess of several millions of dollars which can be applied to meet deficits in other funds due to the partial stoppage of commerce. Purely governmental finance has also shown great improvement; and the provinces are now contributing to the central government in steadily

increasing amounts, so that the time is in sight when China's finances will be on a footing where no further loans will be necessary for administrative purposes.

"Yuan Shi Kai has proved his ability; and it is now appearing that the counsellors surrounding him are men who have the welfare of their country and people at heart, and are doing everything possible to promote the economic and social welfare of the country. Therefore it would not seem beyond the realm of probability that, unless outside influences disturb China, her advance in all material lines is assured."

That such a state of affairs will be advantageous to the work of missions is evident to any one who has the real welfare of China at heart. Taking all this in connection with the active sympathy and valuable assistance which was rendered by the official representatives of the government to the evangelistic meetings of Mr. Sherwood Eddy in Peking and other places and the future prospects of mission work in the East is full of hope and promise.

H. LOOMIS.

YOKOHAMA, JAPAN.

Missionary News

Union Medical College, Tsinanfu.

An interesting ceremony took place at the Union Medical College, Tsinanfu, on Monday, January 11th, when the first students to graduate from this institution received their diplomas.

This College forms part of the Shantung Christian University, and was first opened for teaching purposes in March 1910, so that the graduating class has completed a five years' course of study, in addition to a previous course in Natural Science. Nine men originally entered this class, but one or two have dropped out by the way, and only seven men reached the final year. By a sad misfortune, the most brilliant of the seven had a severe attack of typhoid fever last summer, which caused him to lose a whole term's work and prevented his graduating with the others, whilst two of the remainder failed to come up to the required standard, and were referred for re-examination. This left but four men to receive the coveted diplomas, but all of these have thoroughly proved their worth, not only as good students but as men of decided Christian character and moral standing. By a strange coincidence, they represent four different Missions working in Shantung (the A.P.M., A.B.C.F.M., S.P.G., and M.E.M.), and each is planning to return to his own Mission and assist in its hospital work, though one of the number will first act as House-Surgeon for a year at the Union Medical College Hospital.

The graduating ceremony was held in the College buildings, the main door and chief rooms of which had been specially decorated for the occasion by the students. A large number of Chinese and foreign guests were present, including the Civil Governor (Mr. Tsai), the Military Commandant (General Chin), and the British Consul (Mr. J. T. Pratt). Quite a numerous company of ladies residing in Tsinanfu also graced the ceremony with their presence.

After the singing of a hymn, the pastor of the Tsinanfu Union Church (Pastor Ho Chuan Chen) read from the Scriptures the parable of the Good Samaritan and led in prayer, at the conclusion of which Governor Tsai made a speech commending the objects of the College, and declaring that the progress of Western medical science in China had met with general acceptance. He warned the graduating men not to boast of their acquirement as "Western learning," for all true learning was universal, and not confined to any one part of the earth.

Dr. W. P. Chalfant, Acting-President of the Arts and Science College of the University, was the next speaker, and dwelt with effect on the



GROUP TAKEN AT GRADUATING EXERCISES OF THE UNION MEDICAL COLLEGE, TSINAN, JANUARY 11TH, 1915.



FIRST GRADUATING CLASS OF THE UNION MEDICAL COLLEGE, TSINAN.

theme that the work of the true doctor was the outward expression of the Christian religion. After a song by the college choir, His Excellency General Chin made a most telling speech, which was listened to with marked attention. He began by congratulating the successful students; spoke of the power of love, and the greatness of their calling in the relief of suffering; declared that the spread of this love to all mankind was in the purpose of Heaven, and asserted that it was to be found in men of different races and creeds. He reminded the audience of the progress that had been made in China during recent years, and dwelt on the fact that medical science will remove much of the prejudice yet remaining.

Rev. J. P. Bruce, principal of the Theological College, followed General Chin with a short and earnest address, chiefly directed to the graduating class. He told them that that ceremony marked the accomplishment of a purpose and the fulfilling of a hope which some of those present had cherished for years. He then went on to remind them, in well-chosen words, of the nobility of their calling and the sacredness of the trust so soon to be reposed in them.

After the singing of a song by the four graduates, specially composed for the occasion by one of the students, the principal of the College, Dr. J. B. Neal, gave a short account of the work of the past five years, and congratulated the four students on their success, whilst expressing the hope that those who had been prevented from graduating on the present occasion would complete their course successfully during the coming year. The diplomas were then presented amidst general applause, and the proceedings were brought to a close by the singing of a hymn and the pronouncing of the Benediction.

Later in the day a considerable number of guests were entertained to lunch by Governor Tsai and General Chin, both of whom expressed their pleasure at having taken part in the morning's proceedings. General Chin added that it had given him special satisfaction to notice that the Medical College, unlike the majority of Chinese Colleges, was seeking to maintain a fixed standard of educational efficiency, and did not hesitate to fail such students as did not reach that standard.

HAROLD BALME.

Council on Public Health.

The Council on Public Health created by the Medical Conference in Shanghai, is now prepared to send newspaper copy on health subjects to all parts of China. For the next few months copy will be send once each month to subscribers. Each article will be from 2,000 to 5,000 characters long. Dr. W. E. Macklin, of the University of Nanking, Medical Department, has consented to do a large share of the regular editorial work. His first article is called 天喜牛痘當預先謹防

It is the purpose of the Council to provide interesting articles on various health subjects, such as tuberculosis, smallpox, sewage, flies, water supply, etc., according to time and season. The only condition to be met by subscribers at the present time is a promise to hold the copy till the first issue of their paper after the first of each month (universal calender).

Please bring the contents of this notice to the attention of those having charge of Chinese newspapers in your city. A sample copy article will be sent on request. Address the secretary, W. W. Peter, M.D.,

4 Quinsan Gardens, Shanghai.

Report of East China Educational Association Meeting.

The object of this brief report is simply to point out some of the most salient features of the discussions in the meeting of the Educational Association. Most, if not all, the papers read will be published elsewhere. Last on the programme, but first in interest and time consumed, was the uniform curriculum submitted

by the East China Educational Union and already adopted by several missions. The discussion was decidedly adverse to the curriculum, partly through a failure to recognize the fact that the curriculum was intended to indicate the lowest passable standard rather than an ideal in even a normal standard, but largely on the ground that it failed to recognize recent constructive educational movements in China and America. Conformity to the government nomenclature in grading schools, and conformity to the government curriculum especially in Chinese subjects was urged by Dr. Fong Sec and others. The socialization of the school and the curriculum, that is the adapting of our schools to the preparation of our students for living was an insistent note in the discussion.

The discussion of the standard curriculum was only one phase of a general tendency to "get together" and utilize each other's experience. To this end a committee was appointed to visit and report upon the middle schools of the three provinces. There was an insistent call for some sort of supervision which should co-ordinate all our schools and increase their efficiency.

The question of health in connection with mission schools was emphasized by the presence of the Public Health exhibit arranged for the meeting of the Medical Missionary Association and by three papers on the programme. The need that mission schools should be models in respect to medical inspection and supervision was recognized. Serious attention was given to the question of simplified spelling and phonetics in teaching English to Chinese. The problems of Anglo-Chinese education were discussed at some length. Discussion of several other important papers was crowded out on account of lack of time.

The attendance and interest at the meeting were excellent.

Bible Teaching in Station Classes.

In North China when farming operations are at a standstill during the winter, station classes are very largely held both for men and women, with the result that much scriptural instruction can be given. The writer has for some years given attention to the work of visiting churches and holding Bible classes of one or two weeks' duration for Church members and local preachers.

This plan has several points of interest and has proved profitable in many ways.

1. The coming in of a new worker for a short time who can use fresh methods of presenting truth often adds interest to the gathering.

2. The friends attending are not distracted by home affairs, and can spend several days with three meetings daily for the study of God's word. This secures a cumulative effect from *definite teaching* not possible by attending an ordinary mid-week prayer meeting or Sunday preaching service.

3. The mutual fellowship found in those classes is always helpful.

4. It is possible to mark and test promising young men who will perhaps eventually take up longer courses of Bible study.

5. Christians leave the class with a certain amount of Bible knowledge which can be used as material for sermons in the country out-stations and district.

In giving a few notes and a specimen time-table the writer gives the procedure found helpful in South Central Shansi. Plans in other districts might need modification.

It is most helpful if friends supply their own food during the time of the classes. This is a step toward self-support, and it has been found better to have a class of 20 earnest men willing to make some effort towards meeting their own need, than a larger number who are receiving Bible instruction whilst eating the 'rice' of the foreigner. Poor but worthy men can, of course, receive some help, but preferably from the native church.

In all classes the use of a blackboard is found advisable. Enter eye-gate as well as ear-gate! The outline can be written up as the teaching proceeds and copied down in note book at the close of the hour. A blackboard at least 4×5 feet and usable *both sides* should be found in every station. Note books should be daily looked over by foreigner in charge to see that outlines are being copied down correctly.

The program for the day generally runs as follows:

A.M.

7.00. Prayer meeting with repetition of scripture. This meeting is led by native friends in turn and *no preaching* is allowed.

9.30-10.00. All meet in class room and silently read the chapter for the morning class.

10.00–11.30. Teaching of lesson. Outline then copied down from board in student's note book.

P.M.

2.30-3.00. Silent preparation of afternoon lesson chapter.

3.00–4.15. Lesson taught. No notes allowed during teaching hour as it distracts both class and teacher if full attention is not given.

5.00–6.00. Street preaching.

7.30–9.00. Evening meeting led by foreigner. This meeting varies much in character. Sometimes it is a song service with plenty of hymns and choruses, at others a prayer meeting, again narratives from various mission lands are related, or five minutes addresses given and criticized. Students may be asked to draw a subject and speak impromptu. Frequently an Old Testament story is announced during the day to be told in narrator's own words and no points missed.

Doubtless many of these station classes for men and women are being held. This plan with modifications can be carried out, and all who have taken up this form of work will bear testimony to its abundant helpfulness. By this means our brethren come into intimate relation with the foreign pastor, receive stimulus from fellowship with their fellow Christians, and best of all are brought under the influence of the Word of God and are more fully equipped for their Christian walk and service.

W. P. KNIGHT.

Pingyangfu, Shansi.

Third Report of the Bible Teachers' Training School for Women, Nanking, China.

The work of the school the past year has been characterized by a quiet progress and a spirit of earnestness on the part of the students. There is a beautiful spirit of harmony in the school, and the prayer life of the students is a constant inspiration to us.

Mrs. Price's never-failing enthusiasm has kept the students full of interest in the work of her department. Miss Li, in her position as house mother and teacher of the Epistles, has given to the school its deep spiritual tone, and she has proved herself invaluable to the school. Miss Snyder has continued her

work as organ instructor, and her department has become so popular that nearly all the students are taking lessons on the organ. We feel that to acquire the ability to play the organ, and the study of vocal music, are two very important parts of the training of Christian workers. During the spring term Mrs. W. R. Stewart gave a course in Job which was attended by several outside of the school. This autumn Miss Esther Butler has taken charge of the course in Minor Prophets. This term we have also been especially favored by Miss Nash of Los Angeles giving a course in physical culture. English is taught to those who have studied English, but we have no class in beginning English. The students have continued to take their Homiletics and one class in Church History at the Seminary.

As our school is centrally located we were privileged to have the Bible classes which were held in preparation for the Eddy campaign here. On each Tuesday and Friday for nearly two months, over sixty of the best teachers, students, and Bible-women from the various denominations of the city met for Bible study under the leadership of Mrs. Stewart and Miss Shaw. These classes were not a part of our regular school work, but it accomplished one of the objects for which this school was opened, namely, an increased interest in Bible study. The Institute held before the Eddy meetings and the meetings themselves as well as the follow-up work have been of benefit to the students.

Our present enrollment is fourteen, thirteen regular students and one special student. The total enrollment since the last report was submitted has been twenty-seven, seventeen regular students and ten special students. The personnel of the student body is unique; some are girls from high school, some have been teachers, others are more elderly, have a good Chinese education, have been Bible-women, and have come for more training. Shantung, Fukien, Hunan, Kiangsu, Anhwei, Chekiang, and Kiangsi have all sent us students, while Evangelical, Anglican, Calvinist, and Arminian are all "one in Christ Jesus." The value to the church in China of having leaders in Christian work among women from various denominations and provinces, bound together in bonds of friendship, prayer, and co-operation, cannot be estimated.

The chapel exercises are times of blessing. On Tuesday mornings different city pastors lead the service, and they bring to us messages full of inspiration. On Thursday mornings at the Report and Prayer Hour we have the students report their outside work and special objects for prayer are presented. This is one of the most helpful hours of the whole week.

This week Miss Ruth Paxson has been with us two days and each day has given two addresses on "The Spiritual Equipment of the Spiritual Worker." Her ringing messages on "Heart Purity," "Love," and the "Infilling of the Holy Spirit" have been of great blessing to the students.

All of the students have regular work in the churches on Sunday. Some of them have two Sunday School classes each Sunday. Miss Li with one of the pupils goes to the jail to visit the women prisoners. The Sunday School here has been kept up with interest, and as a result

of this work one student has entered Miss Peters' school, while others are wanting to enter some church. Some of the students have outside work one or two afternoons in the week. In June we had our first Commencement, and a class of three was graduated. Miss King of Yangchow gave us an inspiring address on "Serving Our Generation," and the entire program gave evidence of thorough work done by the students.

In the afternoon of Commencement Day the contest was held for the prizes offered by Mrs. W. R. Stewart to the best readers. Three prizes were presented, the first to Mrs. Tsu, the second to Mrs. Tai, and the third to Miss Shen, and the effort made to gain a prize has made a marked improvement in the reading of all the students.

With the exception of the time when we were preparing for the Eddy Campaign, a Normal Sunday School class has been held on Monday afternoons, which has been attended by some of the teachers of the city. We very much want that the Sunday School Department of the school shall be strengthened. Such a department will be of great value to the city Sunday Schools, and invaluable to our students when they go out to work in other stations. We also hope to be able to open a mission study class so that the pupils may have a world-wide view of the extension of Christ's Kingdom.

To accomplish what we believe this school should do for those who are sent to us for a two years' course, we must have a stronger faculty. We cannot have a strong school without a strong faculty. And, again, we would ask for a permanent building for the school. We can add only a few more pupils in this present building, and while it has been just what we have needed these two years, yet we feel that we must soon have a home for the school. A Chinese pastor said to me a few weeks ago, "Five years ago some of us covenanted together to pray for an advanced Bible school for women, and we feel that this school is an answer to our prayers."

The beginning has been small, but we believe that this school is to answer a definite need in China. It is a sacred trust which has been put into our hands. Shall we not with a large faith make plans for the coming year, believing that this school is one of God's appointed agencies for helping fulfill the prophecy, "For the earth shall be filled with the knowledge of the Lord as the waters cover the sea"?

ELLA C. SHAW.

Missionary Journal

BIRTHS.

AT Sianfu, December 3rd, 1914, to Dr. and Mrs. G. A. CHARTER, E. B. M., a son (Harold Rennison).

AT Lanchowfu, January 4th, to Mr. and Mrs. H. A. WELLER, C. I. M., a daughter (Lilian Geraldine), still-born.

AT Hongkong, January 13th, to Mr. and Mrs. J. L. MCPHERSON, Y. M. C. A., a daughter (Katherine Ethel).

AT Chenchow, January 14th, to Rev. and Mrs. P. H. DOWLING, A. P. M., a daughter (Louise).

AT Nanchang, January 15th, to Rev. and Mrs. W. R. JOHNSON, M. E. M., a son (James Bashford).

AT Paotingfu, January 20th, to Mr. and Mrs. R. W. CLACK, Y. M. C. A., a daughter (Constance Elizabeth).

AT Tungchow, January 23rd, to Rev. and Mrs. HOWARD S. GALT, A. B. C. F. M., a son (Wendell West).

AT Yencheng, January 23rd, to Dr. and Mrs. J. W. HEWETT, C. I. M., a daughter (Elizabeth Gertrude).

AT Kashing, February 3rd, to Rev. and Mrs. A. W. MARCH, A. P. M., Hangchow, a son (Paul Herriott).

AT Huchow, February 8th, to Mr. and Mrs. JAMES V. LATIMER, A. B. M., a daughter (Janet Havens).

AT San Yuan, February 8th, to Mr. and Mrs. J. WATSON, E. B. M., a son (James Wreford).

AT Nanking, February 14th, to Dr. and Mrs. W. W. PETER, Y. M. C. A., a son (Hollis William).

AT Kingman, February 15th, to Rev. and Mrs. JOEL S. JOHNSON, S. A. M. C., a son (Winston Sigfrid Allen).

MARRIAGES.

AT Kiehsiu, January 7th, Mr. R. T. W. GORNITZKA to Miss J. J. OVERSETH, both of the C. I. M.

AT Paoning, January 15th, Mr. P. A. BRUCE, to Miss J. I. CASSELS, both of the C. I. M.

AT Sianfu, January 21st, Mr. H. SWENSON to Miss K. MOLL, both of the C. I. M.

AT Kaifeng, February 6th, Dr. G. E. KING to Miss C. SHAW, both of the C. I. M.

AT Hankow, February 16th, Mr. H. L. BOURNE to Miss M. H. GORDON, both of the C. I. M.

AT Shanghai, February 22nd, Rev. ROBERT STEWART MCHARDY, E. B. M., to Miss MARY WILSON of Carlisle.

DEATHS.

AT Chengtu, January 3rd, MARGARET VINCENT, beloved wife of Dr. H. W. IRWIN, M. E. M.

AT Soochow, January 31st, MARGARET LANNING, daughter of Rev. and Mrs. O. C. CRAWFORD, A. P. M., aged nine years and three months, from typhoid-malaria.

AT Peking, February 19th, Mr. J. N. EDENBLOM, C. I. M., from typhus and typhoid fever.

ARRIVALS.

January 21st, Rev. and Mrs. W. W. GIBSON, E. W. M.

January 31st, Rev. C. H. PARSONS and Mr. F. S. BARLING, both C. I. M.

February 3rd, Miss RAWLINGS, A. B. M. U.; Mr. and Mrs. CARSON and child, Misses L. FRAZEY, P. SEIDELMANN, M. THOMAS and L. C. BRANSCOMB, and Rev. CHARLES SEARLEA, all M. E. M.; Mr. and Mrs. PLOPPER, F. C. M.; Rev. and Mrs. F. J. LEE and child, A. C. M., Mr. and Mrs. E. E. STROTHER, U. S. C. E.

February 10th, Mr. and Mrs. R. HUNTLEY DAVIDSON, F. F. M. A., and Dr. and Mrs. REEDS, C. P. M., and Dr. STRUTHERS and wife, C. P. M.

February 12th, Mr. F. M. MOHLER, Y. M. C. A.

February 18th, Mr. and Mrs. RAWLINSON, F. F. M. A., and Misses WILLIS and WADDINGTON, both E. B. M.

DEPARTURES.

January 22nd, Dr. and Mrs. A. C. HUTCHESON and three children, S. P. M., and Rev. C. F. MCRAE, A. C. M., all for U. S. A.

January 25th, Rev. and Mrs. E. W. SAWDON, and Miss A. S. MARRS, all F. F. M. A.; Rev. and Mrs. W. ROWLEY and daughter, E. W. M., and Miss MILES, E. M. M.

January 29th, Rev. J. R. GRAHAM, S. P. M., and Miss C. FULLERTON, A. C. M.

February 3rd, Rev. and Mrs. GEORGE B. NEUMANN, MASTER WILBUR IRWIN and Misses GERTRUDE TYLER, and LURA HEFTY, all M. E. M., and Mr. and Mrs. MCCARTHY, A. C. M.

February 8th, Rev. and Mrs. A. E. EVANS and two children, Rev. and Mrs. H. W. THOMASSON, Misses O. C. LUCAS and M. E. WATERS, all C. I. M., Mr. H. S. BRUTON, A. C. M., Mr. and Mrs. THOMAS, C. M. S., and Mr. and Mrs. A. E. CLAXTON, L. M. S.

February 21st, Miss T. L. PAINE, A. C. M., and Mr. and Mrs. A. V. GRAY, A. P. M.

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教務雜誌

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NOTES ON CONTRIBUTORS.

Mr. JOSHUA VALE has been a member of the China Inland Mission for twenty-six years. Most of this time has been spent in West China. While he has done considerable evangelistic work yet the main part of his time has been given to literary work. He has been for three years general and editorial secretary of the Chinese Tract Society, with headquarters in Shanghai.

Rev. J. VERDIER, S.J., has been in China eight years, living in various places. His time has been spent in general mission work. He is at present director of the work in the Nanking, Chinkiang, and Yangchow districts.

Mr. HENRY FOWLER, M.D., is a member of the London Mission. He has worked at Siaokan, Hupeh, for fifteen years, the entire time of his missionary career. Most of his time has been spent in connection with work for lepers. He is also the general inspector of the China hospitals of the London Missionary Society.

Mr. W. B. PETTUS, B.A. is national student secretary of the Young Men's Christian Association and has been in China for eight years. He is also the Language Secretary for the Y. M. C. A. work in China. Most of his time is spent in visiting student associations.

Mr. W. H. DOBSON, M.D., is a member of the American Presbyterian Mission, North, who has been in China for eighteen years, engaged in medical work. He has also spent some time recently in educational work.

Rev. SAMUEL ISETT WOODBRIDGE, B.A., D.D., is a member of the Presbyterian Church in the United States, South. He has been in China thirty years. His work has been varied, consisting of evangelistic, educational, and literary work. He is at present the editor-in-chief of the *Chinese Christian Intelligencer*, a magazine in Chinese which has a rapidly growing subscription list and field of influence.



ST. JOHN'S UNIVERSITY, SHANGHAI.

Laying of Corner Stone, Anniversary Hall (New Library Building), January 1st, 1915.

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VOL. XLVI APRIL, 1915 NO. 4

Editorial

The Chinese Idea of Salvation.

MISSIONARIES are sometimes slow to realize that the Chinese have ideas of their own with regard to their relation to one another, their moral obligations, and the next world. After one has been in China long enough to be able to penetrate into the Chinese mind, he is sometimes surprised at the similarity between some of the ideas he tries to preach about and the things that the Chinese think about, and to a certain extent act upon. When it comes to the problem of moral training and nurture the ideas of the Confucian and the Christian moralist to a certain extent run parallel, but the Confucian fails because he has no idea of a spiritual dynamic that will pick up a man that is down and make him a promising object of moral and spiritual nurture. After reading the article by Mr. Vale on the "Chinese Idea of Salvation" one can realize that the Chinese are yearning for something, and something beyond this life. They believe also that wrong-doing brings its own punishment. The necessity for all moral and spiritual effort to proceed from the heart is not a new idea to most Chinese, though in practice they seem to ignore it. Such religion as they have centres around self-interest—a motive that in the past has, in the west, been emphasized in urging people to become Christians more than it is now—and consequently does not take sufficient practical notice of the needs of others, while theorizing about our obligations in regard to such needs. The missionary

presents a salvation that is not dependent on men, is not a prerogative of one class, and yet is necessary for all. It is a salvation, moreover, that even in this life breaks the bonds that human beings seek to put upon one another, for Christianity treats men on the plane of their common humanity and human needs, not on that of artificial social customs. One great lack of the religious life of the Chinese is spiritual experience. Christianity is primarily a religion of the spirit. The Chinese are doing many things for religious ends, but the performance thereof lacks vitality. In Chinese religions there is much that is bad, some things that are useless and unnecessary, and a residue that is valuable. The realization of a living Saviour will supply what is lacking both in the conception and the practice of religion, and personal loyalty to this living Saviour will furnish a motive that will make religion the living thing it ought to be.

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Missionary Work in the Seventeenth Century

THE article by the Rev. Father J. Verdier, S. J., on "Missionary Work in China during the Seventeenth Century," will be welcomed as recalling the difficulties of a period of which we do not think frequently enough, and bringing to our attention something of the work done by the Roman Catholic Church. The modern missionary has his difficulties which, while they do not so frequently entail physical suffering, do not in subtlety and persistence fall far behind those referred to in this article. Yet it is because of what has been done and suffered in the past, which so easily becomes dim, that we of to-day are able to work with the freedom and scope which characterizes our work. While unable to forget the differences which lie between the work of the Church treated in this article and that of the Protestant Churches we cannot in justice overlook the contribution made by the Roman Catholic Church in common with others who have sought to help China. The article was prepared for, and read before, the Nanking Missionary Association. Father Verdier says that it was compiled from different sources, but particularly from articles written by the Rev. Father T. Brucken, S. J., one of the living men who is the best acquainted with the religious history of the period treated in the article. Some of the articles which have been used in the preparation of the one we publish can be found in "Etudes Religieuses." Another

article used is one on "Chinese Rites" in the "Dictionnaire de Theologie Catholique." Many interesting items can be found also in the "American Catholic Encyclopedia." If a solution to the outstanding differences between the Roman and Protestant churches is to be found it can only come through a clear understanding by both sides of the contribution made by each to the establishment of Christianity in China.

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A Significant Visit.

In the February and March issues the *Japan Evangelist* gives considerable attention to the recent visit of Dr. Shailer Matthews and Dr. Sydney L. Gulick, as ambassadors from the Federal Council of the Churches of Christ in America to the Japanese Church Federation. While the conferences held under the presidency of Dr. Mott were significant as an expression of the attitude of occidental to oriental Christians, yet the official character of this visit gives it just a little more weight. The fact that the Federal Council of the Churches of Christ embraces seventeen million Christians and thirty denominations while the Japanese Church Federation only has seventy thousand Christians and seven denominations does not indicate any condescension on the part of American Christians. This visit is significant in that it draws attention to the essential unity of Christianity, and proves that Kingdom interests are rising superior to any others. The false distinction between the Church and the world that has led Christians to ignore the needs of humanity is passing away. In addition to pointing men the way to Heaven, Christians have practical duties on earth. One of these is referred to by the editor of the *Japan Evangelist* as "the creation of an international Christian conscience." For instance, possibly few Christians want war but so far, as has been pointed out, Christianity has not attained sufficient moral force to prevent it, firstly because the desires of all Christians are not focussed on the elimination of war strongly enough to overcome all other mundane desires, and secondly because the full force of the Christian attitude against war has not yet found a way to make itself felt. Such an organ for the expression of the Christian ideal and the use of the international Christian conscience is being developed in such organizations as the Federal Council of the Churches of Christ, the Japanese Church Federation, the China Continuation Committee and others. When all the forces of Christianity are linked up we may expect utter-

ances on these problems of human relationships that will have the strength to put an end to such a monstrosity as war. Then the day will come when Christianity, without saddling itself with the minutiæ of politics, will yet make itself felt in all moral issues, which is equivalent to saying in everything affecting humanity. This visit is significant as reminding us that every human interest is the interest of the Church.

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The China Continuation Committee. THE report of the seventh meeting of the Executive of the China Continuation Committee suggests, of course, only the bare outlines of a vast amount of work. There are, undoubtedly, some who would like things to go faster, but there is a tremendous amount of work to be done in clearing the ground and understanding the problems that are to be solved by united effort, for only the fullest information will warrant a satisfactory judgement on any problem tackled. It is in the gathering up of information and bringing together of those who have heretofore worked apart for the discussion of mutual problems that the China Continuation Committee is doing its best work at present, and yet the report indicates more than the fact that the China Continuation Committee is acting as a clearing house for the work of missions in China. The plans for the organization of the Christian Publishers Association is the direct outcome of the activities of the Committee. This association will be able to consider the problem of adequate distribution and the gathering and collating of the facts bearing upon missionary publishing work in China. They will, in addition, become a ganglion for the distribution of these ideas to those directly affected.

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Signs of Progress. THE movement to establish a Central Missions building in Shanghai referred to in the report of the Executive Committee, C. C. C., is a significant one. It has only indirectly grown out of the activities of the China Continuation Committee. The presence of the Committee in Shanghai, however, has served to make it more necessary. Canton has such a Missions building and Shanghai has long felt the need of one. When established it will make the problem of getting in touch with Christian literature and other missionary interests in Shanghai a much more simple one than it is now. The opening in Shanghai of the Mission

Book Company announced for May 1st is another move in the same direction. We congratulate the promoters and venture to state that much aid will be rendered the Missions in China as a result. It is interesting to note in this connection that Mr. Rockefeller has given $50,000 a year for five years on condition of raising $20,000 from the various Mission Boards interested for the purpose of establishing a Central Mission Office in New York. While the immediate benefits of this plan will accrue to the principal interdenominational foreign mission agencies located in New York, yet such a Central Office will also come in time to be a clearing house on a wider scale than is now possibly anticipated. One other item in the report of the Executive Committee deserves special mention. It is stated that the China Council of the American Presbyterian Mission and the General Synod of the Chung Hwa Sheng Kuang Hwei are to give special attention to the adoption of the statistical forms suggested by a special committee of the Edinburgh Continuation Committee. We recommend attention to these forms on the part of all missions working in China.

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New Movements among Chinese Christians.

THAT Chinese Christians together with their compatriots are feeling the force of the new regime is evident from the brief summary of the leading ideas which are stimulating these Chinese Christians, which is given in the article on the "Trend of Thought in the Chinese Church." The attempt on the part of Chinese Christians to work out these new ideas may tend, in some places, to force things a little faster than their foreign colleagues might deem wise, yet we believe that the Missionary Body as a whole is in full sympathy with the Chinese Christians in their attempts to realize their growing consciousness. We believe, too, that the best part of the Chinese Church desires to keep in close fellowship with their foreign colleagues. In attempting to guage our own attitude and relationships it is always well to keep in mind the mistakes strewn along the path behind us and to remember, as Dr. Woodbridge says, that Chinese Christians know but little of the historical reasons for our way of doing things. Any attempt to force ideas upon the Chinese leaders under present conditions, or to resent their hesitancy to follow such ideas will only tend to cut the cord of our influence. Whatever else happens we must stay with them no matter how difficult the situation may sometimes be. There is a persistent

call for the twin virtues of sympathy and patience. Without these we can do nothing. The time also is rapidly coming when the only justification for the methods and ideas advocated by missionaries will be that they represent the clearest solution of any existing problem. We rejoice in the signs of life that are everywhere apparent around us in the Chinese Church.

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Conserving Results. THE results of the Eddy meetings in Fukien Province have been best where there has been a strong Pastor backed up by a few educated laymen, provided with a good equipment in the form of buildings, etc., and yet there are still unsolved problems with regard to fully conserving the results of such evangelistic efforts. The areas evangelized necessarily have been somewhat removed from the atmosphere of the local churches. As a result many of the ordinary Church members and preachers looked upon the meetings as something outside of the Church. To illustrate, a large independent Church when asked to make a contribution to the Eddy Campaign, replied: "We were not consulted about the matter before, why should we contribute?" Such an instance shows the necessity of linking up all such efforts closely with the Church life as it already exists in order to conserve the results that may be obtained. All the classes which were organized after the meetings were held either in a central hall or other localities. In all such movements a re-action is unavoidable, but it was noted that where the classes were held in the Churches the results obtained were much better. Everything, therefore, that can be done to link enquirers with the ordinary Church life tends to work for the greater conservation of results. Attendance on Church services and Bible reading and other forms of Christian activity are habits which take a long time to acquire. Here is seen, then, the need of preparing the Church to meet in a sympathetic spirit and with clear ideals of service and patriotism those who, under a wave of enthusiasm, have taken a positive attitude towards Christianity and the first step of a long and arduous road. To the problem of conserving the results of evangelistic meetings greater attention needs to be given, for if people are induced to take the first step towards Christianity and then allowed to drop back there will be formed a class that will not only be harder to reach itself but will influence adversely all others.

Pressing Need of the Church

One correspondent says that one of the present weaknesses of Church work is that we do not sufficiently instruct either enquirers or Christians. All too many of those who enter the Church are put through a course learned in a superficial sort of way, sufficient for them to pass an examination for Church membership; but when they have entered the gates all too often their instruction stops. The outstanding need of the Christian Church in China is an adequate plan for instructing in the truths of Christianity those already in it, and those who desire to enter. For instance, too many Pastors and Christian workers when once installed cease to grow intellectually. They do not seem to realize the need of constant persistent study, of the need of keeping up with new ideas. It is true that in many cases the necessary literature is out of reach, and yet there is also lacking the desire for self-improvement which must characterize those Christian workers who are going to be able to maintain a position of leadership. What is true of Pastors is much more true of Church members. Laymen do not take a sufficiently large share of the work of the Church, partly because they are not trained to do so. While the need for systematic instruction of Church membership has not been overlooked, yet it should be more emphasized, and the opportunities for regular instruction in Christian truths, and the application thereof to practical life, need to be enlarged. This lack of knowledge of the truths of Christianity and the still more pronounced inability to pass them on to others has become painfully evident as the result of the far-reaching evangelistic campaigns held recently. And in the midst of our plans to train leaders more attention needs to be given to the training of the rank and file in the Christian Church. For the newer element of students and merchants the Church, as a whole, needs to prepare so as to be able to instruct them. As to the starting point in such training courses there seems to be no agreement. Some think that a text-book of logically connected subjects should be the first thing studied. Others think that the Gospel should have first attention. Some feel that the disconnected character of the Sunday School lessons weakens very considerably the possibilities of using them as the basis of training enquirers. The fundamental problem is to get Church members and enquirers in touch with Christ. Philosophy, training in social service, while important,

must come subsequent to that. How can we best enable people to realize who Christ is? For the sake of the Church members who ought to be trained to teach others, and for the sake of the rapidly growing class of those who need to be taught, simplicity must mark the studies that are first undertaken, and it would seem that either a Gospel or a simple outline life of Christ would be the natural starting place. Does not the full application of Christian ideals come after the person concerned has taken a personal and right attitude to the author of Christianity?

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A Prominent Thought.

In our correspondence and in various speeches and reports there has recently been reiterated a thought which we feel ought to be summarized. The frequency with which it is referred to indicates that it is one of the main lines along which the Missionary body should go while seeking to solve some of the pressing problems before it. We refer to the constantly reiterated need for the training of leaders. The Sunday School Union is laying emphasis on its plans for the training of teachers and the training of the laity to take part in the Sunday School. The Language Study Commission, which during the winter visited eight centres where the study of the Chinese language is being carried on by missionaries, felt that the pivot of the problem is the training of Chinese teachers. The Young Men's Christian Association has recently made a study of the teaching of English in the night schools carried on under its auspices. The report of the Commission appointed to make this study gives most space in the report, outside of the curriculum, to the need for training teachers, and for starting the pupils right in the elementary stages. Normal schools are on the increase in connection with our educational work. In some centres the fitness of Chinese teachers depends on the question, as to whether or not they have attended a normal school. The Medical Missionary Association has made the need of such training a prominent feature in recent discussions, and those connected with the special evangelistic efforts that have been put forth during the past year feel that the most pressing need in this connection for future evangelistic campaigns is the training of class leaders who shall be able to help conserve results of future evangelistic efforts. These facts speak for themselves and indicate where the emphasis in future plans needs to be laid.

Contributed Articles

The Chinese Idea of Salvation

J. VALE.

OUR Lord in his talk with the woman of Samaria said: "Salvation is of the Jews," meaning, I suppose, that the Jews were entrusted with the oracles of God—the true guide to the way of salvation. It is quite evident from the general attitude of this woman, that she would not be inclined to agree with this statement of our Lord's. In fact we know that the Samaritans thought their way of salvation just as good as that of the Jews; many a battle having been fought over this question by the two peoples, because of their respective convictions that they had the truth and knew the way of salvation, each better than the other.

To-day we Christians say: "Salvation is through faith in Christ," meaning by this that Christ is the God-appointed way by which men must be saved. In the day when Christ said "Salvation is of the Jews," there were other nations then existing, each holding their own ideas as to how salvation was to be won.

To-day, too, apart from Christianity, every religious system has its own ideas of salvation and how it is to be accomplished, but as the object of this paper is to discuss the Chinese idea of salvation, we need not touch on the respective merits of these various systems.

As any system dealing with the idea of man's salvation must take into consideration man's moral nature and his final destiny, we must first try to find out what Chinese religious teachers and philosophers have had to say on these subjects and then draw from these our conclusions on the subject as a whole.

First, then, what are the Chinese beliefs regarding the moral nature of man? Like most other nations, the Chinese have endeavoured to account for the material universe and man, but their efforts have not been very successful or convincing.

Dr. Wells Williams in discussing this subject says "Chinese historians have endeavoured to explain the creation and

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origin of the world around them, but ignorant of the sublime fact that there is one Creator who upholds his works by the word of his power, they have invented various modes to account for it, and wearied themselves in theorizing and disputing with each other."

The orthodox Confucianist would probably endorse the following statement by one of their members, "Who knows the affairs of remote antiquity, since no authentic records have come down to us? In the primeval ages no historical records were kept. Why then, since the ancient books that described those times were burnt by Ts'in, should we misrepresent those remote ages, and satisfy ourselves with vague fables? However, as everything except heaven and earth must have a cause it is clear that they must have always existed, and that cause produced all sorts of men and beings, and endowed them with various qualities. But it must have been man who in the beginning produced all things on earth and who may therefore be viewed as the lord and from whom rulers derive their dignities." Others who have tried to face the problem imagine that the world owes its existence to the retroactive agency of the dual powers *yin* and *yang* which formed the outline of the universe and were themselves influenced by their own creation. A more popular account of the creation is attributed to an ancient worthy named Panku. He is pictured as holding a chisel and mallet in his hands, splitting and "fashioning vast masses of granite floating confusedly in space. Behind the openings his powerful hand has made are seen the sun, moon, and stars, monuments of his stupendous labors; at his right hand, inseparable companions of his toils, but whose generation is left in obscurity, stand the dragon, the phœnix and the tortoise and sometimes the unicorn, divine types and progenitors with himself of the animal creation. His efforts were continued 18,000 years and by small degrees he and his work increased; the heavens rose, the earth spread out and thickened and Panku grew in stature, six feet every day, till his labours done, he died for the benefit of his handwork. His head became mountains, his breath wind and clouds, and his voice thunder, his limbs were changed into the four poles, his veins into rivers, his sinews into undulations of the earth's surface and his flesh into fields, his beard was turned into stars, his skin and his hair into herbs and trees, and his teeth, bones and marrow into metals, rocks and precious stones, his dropping sweat

increased to rain and lastly the insects which stuck to his body were transformed into people!" (Middle Kingdom.)

From this brief account of the creation we must hasten on to the moral nature of man and here we are on firmer footing and get a clearer idea of man's position in the universe. At a very early date the moral nature of man was a subject of discussion amongst the Chinese and one of the earliest statements on this subject dates from B.C. 2100. From this we learn "that the wisdom heart is minute and subtle," that is the germ of virtue is small and feeble; also "that the 'human' heart is in constant jeopardy. That is it is beset with danger and prone to evil."

Dr. W. A. P. Martin, commenting on these two sentences in connection with his chart of the heart, says, "Quaint and ill-defined they have been retained in use through this long period as a simple expression of an obvious truth, recording as the result of a nation's experience that 'to err is human.' They contain no nice distinction as to the extent to which our nature is infected with evil, but intimate that its general condition is such that the word 'human' may fairly be placed in antithesis to wisdom and virtue."

This earliest statement on the nature of man whilst not explicitly stating that it is evil and sinful yet at least admits that it is "prone to err."

This opinion, however, is not the one maintained by many Chinese ethical writers, they, with a few notable exceptions, hold that human nature is radically good. This view was current in the fifth century before Christ, in the time of Confucius, but was not broached by him. The age following, however, was characterized by a spirit of investigation. The moral nature of man became a principal subject of discussion and every position admitted by the subject was successively occupied by some leading mind.

The grandson of Confucius was the first to advance a theory which implied the goodness of human nature.

The next to take up this theory and work it into a distinct doctrine was Mencius, a disciple of Confucius who lived in B.C. 317.

Another view of this subject was advanced by Kaotze, a contempory of Mencius. His contention was that man's nature is destitute of any moral tendency and wholly passive under the plastic hand of education.

The following discussion between these two preserved in the writings of Mencius is interesting.

"Nature," said Kaotze," "is a stick of timber, and goodness is the vessel that is carved out of it."

"The wooden bowl," replied Mencius, "is not a natural product of the timber, but the tree requires to be destroyed in order to produce it. Is it necessary to destroy man's nature in order to make him good?" "Then," said Kaotze, varying his illustration "human nature may be compared with a stream of water; open a sluice to the east and it flows to the east, open one to the west and it flows to the west, equally indifferent is human nature with regard to good and evil."

"Water," rejoined Mencius, "is indifferent as to the east or west; but has it no choice between up and down? Now human nature inclines to good, as water does to run downward. The evil it does is the effect of interference, just as water may be forced to run up hill. Man inclines to virtue, as water does to flow downward, or as the wild beast does to seek the forest."

Still another view of human nature was advanced by a philosopher named Hsüin. Dr. Legge gives this writer's essay in full in the prolegomenon of his translation of the works of Mencius. This philosopher took the ground that human nature is evil. "The influence of education he extolled in even higher terms than the philosopher Kao, maintaining that whatever good it produces it achieves by a triumph over nature, which is taught to yield obedience to the dictates of prudence. Virtue is the slow result of teaching, and vice the spontaneous fruit of neglected nature." Yet another view of human nature is that of the philosopher Yang, about the commencement of the Christian era. This philosopher endeavoured to combine these opposite views, each contained important truth but neither of them the whole truth; for while human nature possessed benevolent affections and a conscience approving good, it had alsc perverse desires and a will that chose the evil. It was therefore both bad and good and the character of each individual took its complexion, as virtuous or vicious, according to the class of qualities most cultivated.

Still yet another view was advanced at a later stage by Chu Hsi, the authorized expositor of the classics. This philosopher's theory was somewhat similar to Plato's account of the origin of evil. His object was to remove the contradiction of the various views advanced by the philosophers already

quoted. According to his theory human nature evidently partakes of the three principal systems referred to above, professing according to the first, to vindicate the original goodness of human nature, yet admitting with another, that it contains some elements of evil—and thus virtually symbolizing with the third, which represents it as a mixed character.

According to Dr. Martin, "Mencius gained the day in the great controversy on this subject. The philosophers Hsüin and Yang were placed on the *Index Expurgatorius* of the literary tribunal and the advocate of human nature was promoted to the second place among the oracles of the Empire for having added a new doctrine or developed a latent one in the Confucian System."

Dr. Martin then adds: "Notwithstanding this addition to the national creed, the ancient aphorism of Shun, B.C. 2100, (above quoted) is still held in esteem; and a genuine Confucian, in drawing a genealogical tree of the vices, still places the root of evil in the *human* heart."

All the foregoing quotations fairly represent even the present-day thought of the Confucian school on the subject of man's moral nature.

We must, however, add the views of the Taoist and Buddhist systems on this subject in order to make the Chinese beliefs on this important question more complete.

Laotze held with Confucius that man's nature was good and that he who avoided the snare of the world, and acted in all things in conformity with the uncontaminated instincts of that nature would possess Tao and would eventually return home to Tao. It is the wisdom of this world and the knowledge of good and evil, which is the ruin of man.

The Buddhists whilst acknowledging no First Cause or Conscious Ruling Power, hold that the human soul revolves perpetually in the urn of fate, liable to endless ills as a result of sin and enjoys no real good.

In their view there is no sense or meaning in the existence of this world, no sense or meaning in all our best faculties; there is nothing to hope for and nothing to strive for.

They teach that when men or animals die their souls come to life again in another body according to the merits or wrongs of their past and that the great secret is to become a Buddha, which can only be accomplished by a virtuous life.

Having endeavoured to find out what the Chinese religious systems teach regarding the moral nature of man we must now hasten on to consider:—

2. The Chinese beliefs regarding the final destiny of the human race.

Life as represented by man as he exists, was the study of Confucius. The question whence man came or whither he is going never troubled him. He ignored if he did not deny those cardinal doctrines of religion, the immortality of the soul and the personal existence of God, both of which were currently received in his day and when his pupils proposed inquiries respecting a future state, he either discouraged them or answered ambiguously.

From very ancient times the Chinese have believed that the soul of the dead lives in the grave with the body and dispenses blessings to the members of the family.

The attempts in these early days were rather to prolong life upon earth than to prepare for a life beyond the grave. Gradually, however, the belief in a future existence began to force itself upon the minds of the thinking men of those days; and philosophers of the Taoist school soon began to influence the thought of their day and man's final destiny became a subject of grave discussion with the learned leaders of this sect.

The soul was regarded by these philosophers as a material substance, though of a more refined quality than the body it inhabits. Liable to dissolution together with the body it may be rendered capable of surviving the wreck by undergoing a previous discipline. Even the body is capable of becoming invulnerable by the stroke of death, so that the etherealized form will, instead of being laid in the grave, be wafted away to the abodes of the genii. "The leading principle of Taoism, of which their dogma concerning the human soul is only a particular application, is that every species of matter possesses a soul—a subtle essence that may become endowed with individual conscious life."

A certain number of highminded philosophers in the Taoist sect became weary of their quest after satisfaction and a prolonged existence by the ordinary methods employed by the common people. They, therefore, sought after more direct methods of obtaining long life. They studied the grasses and the herbs for the purpose of discovering the elixir of life. They practised breathing also. They argued that as *yang* is the

male principle of life the more that can be retained in the body the longer will the body survive the destructive influences of the *yin* or the principle of death.

This class of men could not find a permanent home in this mundane world and so at an early stage there arose stories about the wonderful places where they lived.

These men also stirred up the common people implanting in them the longings for a better land with ideal surroundings and without the limitations and disappointments of this world.

The first conception of a paradise amongst the Chinese was therefore the place where these immortals lived. Buddhism came to China long after these ideas had taken firm hold on the Chinese mind. It came with a heaven well developed. Two new factors, however, were added to those already existing in the Taoist teaching, *viz.*, goodness was made the way by which entrance to paradise was obtained. Attachment to Amitbha Buddha, the ruler of the Western paradise, was also made one condition of entrance to that happiness. The Buddhist conception of heaven as a place of every form of happiness was much more attractive to the Chinese and very soon superceded the more gloomy idea of the Taoists. The Buddhist conception is the one that holds the minds of the people of China even to the present day.

Having considered, at some length, what the three religious systems of China, have to say on the two great questions of man's moral nature and his final destiny, we are now in a better position to deal with our main subject, *viz.*, the Chinese idea of salvation.

Taking the foregoing selections from the three religions of China as a fair statement of their beliefs, I think we shall see first :—

1. That all three systems agree that man is in need of salvation.
2. That the three systems do not agree as to the methods by which man's salvation is to be accomplished.
3. But all three agree that man can work out his own salvation.

1. All agree that man is in need of salvation.

There can be no question on this point in regard to the teachings of Taoism and Buddhism but some may be inclined to disagree with this conclusion in regard to Confucianism.

In discussing this question we are at once met with the query: What is Confucianism, Taoism or Buddhism? Or in another form who are Confucianists, Taoists, and Buddhists? Even those well acquainted with the religious beliefs of the Chinese are often puzzled by this question; and statistics which divide the Chinese people under these three heads are sure to be misleading and incorrect.

It is true that the orthodox Confucianist holds to the dogma that man's nature is good; but even he admits that by contact with the world this original goodness is soon contaminated. He does not have any heaven or hell by which to urge men to goodness, his sphere is this present world. If man sins it is against society or the state—sin hinders his fulfillment of his obligations to society and the state. So from the Confucianist's point of view man is only in need of a social salvation—a salvation which will fit him to fulfil his duty as a statesman, as a son, or any of the other duties which devolve upon man as a member of the society or the state in which he lives.

As to sin against a holy God the Confucianist has no conception of such a thing. Sin in his view "is a feature, a necessary feature, in nature or in the nature of things, so it cannot be so very guilty after all."

It was this lack in Confucianism that gave Taoism its opportunity. Laotze and his immediate followers finding that the people were not satisfied with the ideas of Confucius, developed an idea of immortality and a heaven. They found that the people as they looked abroad on nature, could not confine their thoughts within the cautious positivism of Confucius. They were fascinated by mystery and felt that in nature were elements of the supernatural which they could not ignore even if they did not understand them.

The Taoists whilst teaching that man's nature was good yet admitted that this goodness was soon obliterated or ruined by contact with the world and the knowledge of good and evil. They soon developed the idea of immorality and a future place of bliss but this they restricted to a certain class; it was not for the common people but only for those known as the "immortals." Entrance, moreover, into this place of bliss depended upon the elixir of life. Corporeal immortality to be conquered by labourious discipline; an immortality which was not the heritage of the many, but might become the prize of the few,

had for them attractions far stronger than a shadow existence in the land of spirits; and they sought it with an eagerness amounting to frenzy. The Buddhists spoke with no uncertain sound as to man's need of a salvation. They taught that the human soul revolved perpetually in the urn of fate because of its sin and was liable to endless ills, as a result of its sinful ways during its existence in this world.

The doctrine of retribution was clearly taught by both the Taoists and the Buddhists. Buddhism, too, enlarged the idea of paradise and brought it within the reach of the common people.

Now as to our second point:

2. That the three systems do not agree as to the methods by which man's salvation should be accomplished.

The Confucianist rather grudgingly admits that he is in need even of a moral salvation. His ideas of Salvation are utterly different from those of the other two systems. He has a good deal of the spirit of the Pharisee who thanks God that he is not as other men. His idea of salvation is the rectifying of the heart and the cultivation of the mind. The Taoist idea is altogether different from that of the Buddhist and for many years they were utterly antagonistic but eventually were allotted each their sphere of control and thus secured peace. The Taoist idea is the escape from material essence which clogs the soul. They tried to assimilate their conduct to the great trees, which without any effort drew nourishment from mother nature and lived to a great age.

They imitated the Tao which was producing the natural phenomena and yet itself remained passive and quiet, did not strive nor struggle. They believed that if they could assimilate their conduct to nature they too would find strength and long life. Buddhism taught a more active way of salvation. They taught the people to practise vegetarianism, the liberating of living creatures and many other "good works" as the best and surest way to obtain salvation. "He whose blessedness and virtue are great can be born into the western paradise. If a good man or woman on hearing of Amitbha takes his name and holds it in his mind one, two, three, four, five, six or seven days, and his whole heart is not distracted, to that man at death Amitbha will appear. His heart will not be disturbed. He will at once enter into life in the land of pure delight of Amitbha. Our last point need not occupy us long as it is quite evident from what we have seen above that:—

3. All three systems agree that man can work out his own salvation.

The Confucianist in his philosophical indifference does not concern himself much about these things. It is only when the "dread day" comes upon him and death seizes hold of some one in his home that he thinks about these things. He then in common with the Taoist and Buddhist laymen calls in the priest to chant prayers and open up hades for the departed soul.

It is quite evident that the Taoist believer and the Buddhist devotee all believe that they can work out their own salvation.

To the devotee who has been "heaping up merit" by his own efforts for twenty or thirty years, the news that all his righteousness is but filthy rags is indeed a revelation and comes with a shock of surprise which many are not able to stand.

In conclusion, in the words of one whose paper on "Chinese Conceptions of Paradise" I have used freely in preparing this article, "the people of this great land are trying in their way to attain immortality; some by the practice of virtue and abstinence are hoping to ascend to the Western Heaven; others not so religious hope to pass through the Buddhist Hades and return to a good position in the earth; still others, though few in number, hope to become a Shen (神) and preside over an incense burner in a shrine dedicated to some god." In other words all sorts and conditions of men are trying to work out their own salvation.

Missionary Work in China during the Seventeenth Century

J. VERDRIER.

THE Seventeenth Century is one of the best periods of the development of Catholic Missions throughout the world; and a superficial examination of the religious history of that century shows its growth to correspond exactly with the progress of a religious order founded in 1,540 by Saint Ignatius of Loyola.

The official name of the Order was the Society of Jesus, and its members under the so-much-praised and so-ill-famed name of Jesuits, some ten years after the foundation, are to be found in all the kingdoms of Europe, in the remote West, in

the then so little known America and in the Far East up to Japan. No sea, no mountain, no power of this world seemed able to stop them. Yet at that very same date there were in the Far East some steep rocks that proved insurmountable, protected as they were by a strong net of politics. But if a strict watch were kept by inlanders to prevent foreigners from landing; nevertheless zealous apostles were watching too from the outside; and in India, Japan and Europe, many souls were praying to God that light might reach the land of darkness.

Saint Francis Xavier, the founder of missions in India and Japan, is responsible for the new direction given to the zeal of Jesuits. He had met with Chinese in his voyages to the Malayan Islands, and from the very outset he seems to have greatly appreciated their quiet temper and natural disposition towards higher morals, and to have guessed their future docility to the grace of God.

In Japan he heard of their influence, and was told that the then-existing religion of Japan was a direct import from China, and he went so far as to suggest the conversion of China as the best means of christianising Japan. But while enquiring into the possibilities, he found out the difficulties as well, and so came to the conclusion that only an official patronage could open the door of China in his favour. Hence the plan of a Portuguese embassy to Pekin. The idea was favoured by the viceroy, but thwarted by the governor of Malacca, to such an extent that forsaken by all his friends Francis Xavier decided to go alone. He took passage aboard a Portuguese vessel and arrived at Saint John's Island, in the Canton river. There he began to experience what the difficulties of entering China were or would be. He had to spend days upon days making proposals, being again and again promised and cheated. He lost his time but not his patience, and so, seeing that he could not succeed, he decided upon going to Siam, as he knew that Siam was one of the tributary kingdoms of China, and that every year *via* Kwantung or Amoy an embassy left for Pekin. But he died there. . . . .

It might seem that his death would also mean the death of Catholic hopes to get into China. It was but the signal for more zeal, or a more careful watch of the possibility of throwing open these iron gates. Francis Xavier had shown the way. With his last breath he seems to have let out and spread over the world the burning flame of his zeal, and to have got an

answer at once to his desires. The very year and month he was expecting to enter China, there was born in Italy the future founder of Chinese Missions, Matthew Ricci-1532.

But the Jesuits did not wait until that unknown Apostle could arrive. Year after year they tried to storm the place. In 1553 Melchior Minez Bareto went twice to Canton, a month each time, but he found any serious work impossible : in 1556 a Dominican, Gaspard da Cruz also, and in 1568, 1575, 1579, other Jesuits also failed to make headway. Father Ruggieri in 1580 and 1581 won sympathies for himself, but like all his predecessors was forced to withdraw. Neither was the land willing to receive them, nor were they ready for a serious attempt at evangelisation. Everything concerning the new field was quite unknown to them—except perhaps the terrible fate they would meet with, if they happened to fall into the enemy's hands. The impossibility of protracted residence was but increasing their inabilities. How become acquainted with customs, language, religion ? Macao once open to foreign trade they were in close touch with the true China, and the Jesuit Superior of the Indian and Japanese Missions, Father Valignano, did not miss the providential opportunity afforded him. He substituted the haphazard attempts with methodical plans of attack, and with careful selection of missionaries, who the field once opened would be able to implant Christianity therein. Some of the Fathers worked for the evangelisation of Chinese merchants or servants; they made a few converts, and with a view to the help they expected from them afterwards, nothing was neglected to implant a staunch faith in their hearts. Their work was not in vain. From that small congregation were taken the first helpers of the Fathers in the interior ; some joined the Society and Father Ricci could say of them some ten years after that they worked and suffered much for the cause.

Father Valignano had recalled Ruggieri from India in 1579 and a short time after 1582 Ricci was called. By personal favour of the viceroy, Ruggieri was allowed to go to Chaoking, the administrative centre of the Kwantung province. He could not remain there more than a few months. He had to leave when the viceroy was changed but was fortunate enough to be invited back by the newly appointed viceroy, taking with him Father Ricci in 1583. In 1584 the first two converts were baptized. Chaoking was the first foundation of the new missionaries. The beginnings were very slow, full of difficulties,

and some letters plainly show that the work was by no means attractive.

In 1585 we find the Fathers in Chekiang and in Kuangsi (Kweilin) where they fail.

In 1589, they are expelled from Chaoking, and make a new foundation in Haochow. A few years later we find them in Nanchang, Nanking, Peking, Soochow, Shanghai. In 1608 the statistics return 2,000 converts with thirteen Fathers and seven lay-brothers, in the five residences of Haochow, Nanking, Peking, Nanchang and Shanghai.

In 1615 Trigault, the author of a very oft-quoted book "The Christian Expedition to China," gives 5,000 converts, among whom many were literati, a few were mandarins, and some viceroys.

In 1663 there were in the Kiangsu Province 55,100 converts with only six Fathers, whereas in Chili, Shantung, Shansi, Shensi, Szechuan, Chekiang, Kiangsi, Fukien, twenty Fathers were in charge of 55,600 converts. In all there were 26 Jesuits with 110,100 catholics in twelve provinces, Kiangsu being first with the high figure of 55,000! Shensi and Chili followed with 24,000 and 15,000 respectively, while last of all came Szechuan with merely 300. Two provinces only, Kweichow and Yunnan, remained outside their reach. At the end of the century statistics give a total of 300,000 converts for all China.

Now if we wish to appreciate the real value of the work we must bear in mind that the seventeenth century convert was not the poor man, in difficulties with his clan or with existence itself; it was rather the high class gentleman, the official, the learned man. Moreover we must recall to mind the immense changes that have taken place in China, and travel back ten or, more exactly, fifty years ago, when every foreigner was looked upon suspiciously, when everything not Chinese was scorned.

We dwell in the immovable Orient, and in spite of our moving so quickly now, we think that China can still be spoken of as the immovable, or at least that the difficulties of a few years past can be considered as the difficulties of some hundreds of years back. But we see from letters, that outwardly the China of the seventeenth century was very much like that of the twentieth. Politically there was the same government with its ever-changing, ever-distrustful and wayward

officials. The same kind of people, learned and rich unmindful of what is not learning or riches, the poor and working-class indifferent or even hostile to new customs and especially to any foreign imported ones. From top to bottom the same men subservient to leaders, wayward and careless, concealing the same inward corruption under the same outward correctness, extremely polite but finding in that very politeness itself the strength of his diplomacy, the excuse for his refusals, and wearing out the patience of the most persevering, and also the same peaceful patient man extremely curious but equally indifferent, of whom it is so hard to say whether he be pleased or not, convinced or not, whose silence may mean both assent or admiration, scorn or distrust.

Material difficulties were still worse. What dress should be worn? What kind of houses should be built? At first they adopted the dress of Buddhist priests. But they soon realised their mistake, as no esteem was granted to such people. They tried to build foreign houses in Chaoking and they found they were wrong, for the fengshui of the place was supposed to suffer from them. They had also to use interpreters, but they were cheated and as Father Ricci says, "they found that they were not very trustworthy translators."

What of their voyages? It took about three years from Lisbon or Brest. For instance the Fathers of the French Mission left Brest on the third of March 1685; by special favour they were taken on board the royal fleet up to India, and for this reason went faster; still they did not arrive in Ningpo before July 1687, and they had to wait four months for permission to go to Peking, where they did not arrive before February 1688. Hoping to find a quicker and safer way, one of them, Benedict de Goes, tried to reach China by land. He started from Agra in 1602 and *via* Lahore, Cabool, Jamarkhand, Yarkand and the Gobi desert arrived in North Kansu, where he died in 1606 from the fatigue of his long journey.

Correspondence without and within China was very defective. We know of several important reports of Ricci that never reached their destination. A letter from Pope Clement the Eleventh to K'ang Hsi sent from Rome the 2nd of March 1709 arrived only in October 1712.

As to banking, one of the reasons why Father Ricci had to hasten back from Peking in 1598 was through lack of money, and later on we find Fathers LeComte and de Visdelow obliged

to leave the far distant Shensi, because they had not a penny left.

Well they seem to have overcome all these difficulties, nobody knows exactly how. But their courage and zeal will appear still greater, if it be remembered that they reached China, and remained in China without any human protection.

It was not the time of gunboats and consulates, nor was Europe near enough to inspire terror into the tufei or even the officials of these heroic times. Official approbation asked by them and by influential Catholics was not granted.

It was not until 1692 that they got a written imperial approbation, and consequently during all the seventeenth century they had to depend entirely on the good will of local officials, some of whom showed no small sympathy. One or two were bold enough to issue proclamations in favour of religion. In 1635 Lei, prefect of Kwangchow in Shensi, told his people "that the old religion of China was the natural offspring of feelings rooted in the human soul, and consequently it consisted in the adoration of the true Lord of Heaven, the Supreme Lord; that Buddhism and Taoism had introduced confusion everywhere in spite of the protests of the most famous doctors; fortunately, added he, a foreign doctor named Kao (Father Vagnoni) came recently from Europe, whose exhortations are very much praised by all, even in Peking by the Emperor and ministers. You ought to know this and had better enter his religion, than to join the 'White Nenuphar' or the Society of Complete Rest." In 1641 another official in Fukien, Kienninghien, Mr. Tsouo, in a proclamation, says "that the religion of the Lord of Heaven is for the welfare of the Empire, that he wants his people to join it because very many do so, and in that way of progress he cannot suffer his district to stand behind others."

But all that was merely partial approbation in a few small places, and the same freedom was used for or against the Fathers by those autocrats that have always been the Chinese officials; favoured in one place they were persecuted elsewhere; nay even in the self same place persecution often came very close upon approbation, by the very simple and unavoidable fact of official mutations.

In 1589 they had to leave Chaoking because the new viceroy showed no sympathy towards them. In 1595 Father Ricci could not stay in Nanking because nobody would have

anything to do with him and he had to leave Peking in 1598 for the same reason. In different places their houses were sacked or even burned down, because some distrustful minds thought the "fengshui" of the place was spoiled by the church, or because some uneasy minds scattered slanderous accusations about the business done by the missionaries.

The great persecution of Nanking in 1616 known as the persecution of Shenkio * had no higher motives. The accusations were that they had built houses facing the imperial tombs and the palace of Hong Ou. "How can these rats have such pluck?" Besides they spoke of their country and religion as being "Great" the "Great Kingdom of France" and so forth. The Fathers were cast into prison, and afterwards brought to Kwangtung. Nanking saw no more missionaries for four years.

All the particulars of that persecution, contained in the report of the examination in the tribunal of the questions put and the answers given, written by the Chinese themselves, were edited in 1639 under the Emperor Chungcheng, by Hoangcheng. They were again re-published in Japan some ten years hence, and I understand that one of the fathers in Sicawei is making a translation of these most interesting documents.

But the Shenkio persecution is the best known instance of the religious difficulties of these times because it had the widest range. Father de Semedo, who was one of those deported to Kwantung, says, in his history of China, that up to the Nanking persecution, since the foundation of the Mission, that is to say during 35 years, about 54 persecutions took place. To know them all would mean to treat of every Father's work, as very few of them escaped.

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* FOOTNOTE:—Shenkio alias Mingtchen, from Tchekiang was an assessor to the Minister of Rites in Nanking. Had been an Academician since 1592. With the complicity of the President of his Tribunal he sent accusations to Peking, concluding that all must be sent to death. Paul Siu wrote a memorandum to refute Shenkio.

(*To be Continued*).

Leprosy in China

L. FOWLER.

OF the many distressing diseases which afflict humanity probably nothing is more loathsome and hideous than that of leprosy. It is moreover the most ancient and persistent of diseases and there are distinct evidences that the East gave birth to it.

So far as China is concerned leprosy has been known to abound in certain districts for many hundreds of years. Ancient Chinese literature makes mention of the symptoms and curative treatment of the scourge. It is sad, however, to relate that all the attempts to cure leprosy in this and other countries have alike proved futile.

At the present time throughout the scientific world many specialists are working to obtain a positive remedy for this disease. It is to be hoped, in the interests of the many afflicted lepers of the East, that the labours of these investigators will some day be crowned with success.

A consideration of the geographical distribution of leprosy in China is of interest. Especially is this so in view of the fact that the highest authority on Tropical Medicine has stated that in all likelihood there are more lepers in China than in any other country in the world. Undoubtedly there are special "foci" or distributing centres of this disease. Thus, in the dry Northern Provinces but little leprosy is to be found. In some parts of the North West it is also said by residents and travellers to be but rarely seen. In Yunnan and the districts bordering Burma many cases are met with. The streets of any of the cities of Central China testify to its prevalence there. Those acquainted with the Southern Coast line of China will know how it abounds and flourishes in the damp heated atmosphere of Fukien, Kwangtung, and Kwangsi.

China's attitude to the question of leprosy has for the most part been that of indifference. That "pity for others in distress" so often enjoined by her sages and great men seems sadly awanting when it comes to the actual alleviation and treatment of the tens of thousands of lepers who abound throughout her provinces. True, here and there may be found instances where the officials have been doling out a pitiful allowance to the poor sufferers living in the so-called leper

villages, but it remains true that no real attempt has ever been made to treat the leper or to stamp out the disease.

There would seem to be a desire on the part of some in recent years to get rid of the menace of this disease by wholesale slaughter of the unfortunate leper. Happily this cruel method has not been extensively carried into effect. It is worthy of notice that not till the constraining love of Christ moved the Christian Churches of the West to succour the helpless leper was any really effective work done among this needy class of sufferers.

At the present time quite a number of Missionary Societies have established leper homes or asylums in China. In this they have often been financially helped by the Society to Lepers of Great Britain. Various members of the staffs have also been encouraged to minister to the bodily and spiritual welfare of the many lepers congregated in villages. In these Christian leper homes the leper has been kindly treated, housed, clothed and fed. When death has come to relieve the sufferer of his distress he has been reverently buried in the grave yards in connection with these institutions.

At Pakhoi, Foochow, Hongchow, Hokchiang and elsewhere the Church Missionary Society is successfully engaged in this work. At Tung Kun the Rhenish Mission has also a large leper asylum where good work is done. At Wuchow there is a small leper home under Christian supervision. Lepers are particularly numerous around Canton and here the Christian Church has gladly engaged in this work of benevolence.

The only leper home in the interior of China is situated at Siao Kan, a city some 120 *li* North of Hankow. Here the London Missionary Society has been doing effective work for over 15 years. In this home there is ample accommodation for 160 lepers. The fixed aim of those in charge is to have such a model asylum as shall ultimately lead to imitation by the Chinese officials themselves. Arrangements have also been made by means of which workers in other leper settlements may receive fitting training for their difficult work. Tickets for admission to this asylum are distributed to those in charge of Mission Hospitals in Hupeh, Hunan, and elsewhere. By this and other ways attempts have been made to rid the streets of the dirty-disease-laden leper beggar. No applicant for admission, no matter from whence he comes, is ever turned away

if there is a vacant bed. So far only the fringe of the leper crowd has been touched or helped. There is need for many other asylums and many other workers.

It has been conclusively proved that leprosy is spread by direct and indirect contact with persons suffering from the disease. Indirect contagion may be carried by fleas, bugs, lice, the itch parasite, etc. The disease has been shown to be most prevalent under conditions of personal and domestic uncleanliness and overcrowding. This is specially so where there is close and protracted association between the leprous and non-leprous. Moreover, the danger from infection from leprous persons is greater when there is discharge from mucous membranes or from ulcerated surfaces. The most important administrative measure which should be brought to the direct attention of all Chinese well-wishers and administrators, is to separate the leprous from the non-leprous by segregation in settlements or asylums under capable management. This was the method adopted hundreds of years ago in the West and the comparative freedom from leprosy there is testimony to its efficiency. Certainly, segregation offers the most satisfactory means of mitigating the sufferings of the leper and of assisting in his partial recovery.

China to-day has many sanitary and hygienic problems to set right. Many of these cannot immediately be undertaken. Tuberculosis in all its manifestations is a problem which the Governments of the West have only recently been considering. It is not likely that China can tackle the problem for a long time. It should however be possible for the Government to solve the leper problem. The example of Japan could very well be followed. In that country there are to-day many signs of humanitarian progress to be seen. By a special law the whole country has been divided into 6 districts, in each of which the local government is to establish an asylum for the shelter and relief of the wandering leper. Doctors are to intimate all cases of leprosy brought to their notice to the authorities, while houses in which leprosy has occurred are to be thoroughly disinfected. The cost is to be met jointly by the National Treasury and the district government. A large and difficult problem confronts the Executive for the Government of Japan is said to have official records of some 30,000 families in which the disease is known to exist. If in that comparatively small country so many lepers are known

to exist what would a census of lepers in China reveal? Whatever the Government may be constrained to do it surely behoves the growing Christian communities in China to hasten to the rescue of those poor unfortunate lepers who may truly be described as "dwelling outside the camp". The work of rescue having begun with leprosy there is no end to the good which may result. Out of such will surely grow a healthier, happier and more enlightened China.

Language Study

VII. BEGINNING THE STUDY OF WENLI.

W. B. PETTUS, B.A.

TO the Missionary student of Chinese the spoken language is by far the more important. The literary language or Wenli offers him the opportunity to obtain the best statements of Chinese thought as well as a vehicle for expressing himself in writing for the Chinese, but since a large proportion of nearly every missionary's time is given to talking, a study of the literary language should not be allowed to interfere with the mastery of the colloquial. It is best not to begin the study of the literary language until one has made sufficient progress in the spoken language to be able to understand readily the explanations of the literary text as given by the Chinese teacher in the colloquial. When two different languages are begun at about the same time or in close succession there is danger of confusion. The literary and the spoken language in China differ enough to be regarded as two different languages. Most students will not arrive at the stage to which I refer above until they have been working on the language about eighteen months.

There are many varying styles in the literary language which shade off into each other and when one is to begin the study of Wenli the two questions which arise are "What style shall I begin to work upon and what text book shall I use?" The best statement that I have seen regarding the different styles is found in the long quotation from T. T. Meadows as given in the introduction to "Notes on the Documentary Style" by Hirth. I agree with Hirth and Meadows that the documentary style is the most important for the student

to master and that after a thorough grounding in the colloquial he should begin with a study of this style. I give in the following pages some of the various text books which are now being used by Missionary students in beginning the study of Wenli and attempt to state the strong and weak points of each.

1. *The Wenli Bible.*

This offers a text with the thought of which the student is familiar and to which he can secure good Mandarin and English translations; furthermore the various translations differ in difficulty. The disadvantage in using the Bible as a text book is that it does not introduce the student to Chinese thought and furthermore there are no grammatical explanations of the various problems of Wenli as yet worked out explaining these problems as one meets them in the Bible.

2. *The Chinese Classics.*

These offer the most difficult style of written Chinese. Neither foreigners or Chinese really attempt to understand the classics, they understand the commentaries on the classics. The classics contain the best statement there is on Chinese thought and have moulded the ideas of the people through many centuries. Unfortunately after one has learned to read the Chinese classics it does not open up other literature because there is no other material written in the same style. When one begins the study of the classics it is wise to make use of the English translation by Legge and Soothill and the German translation by Wilhelm, as well as to use Chu Fu Dze's commentary: most students will find Pastor Kranz' commentary a great help also. This last contains the Mandarin explanations which are usually given by a Chinese teacher. The teacher should also be used freely I believe by Missionaries who study the classics but I do not believe that it is wise for them to begin their study of Wenli by attempting the classics.

3. *Commercial Press National Readers.*

This series of readers seems well adapted to the purpose for which it was intended which is teaching the literary language to Chinese boys and girls in the primary schools but for use by an adult foreigner there are many drawbacks. The early volumes are too childish for an adult and there are no

notes regarding the difficult grammatical problems which arise. After one has made a start with Wenli the later volumes might be read with profit.

4. *Bullock. Progressive Exercises in the Chinese Written Language.*

The title of this work has led many to think that it was a book on the writing of Chinese characters. It is not intended for that purpose ; it is intended to introduce the foreign student to the literary language. Each of the seventy lessons contains a vocabulary, Chinese text, English translation and notes. Unfortunately there is no connected discourse in the book until one reaches the 45th lesson and even after that there is very little connected discourse. This means that the book is less interesting than it should be and that the student will have secured comparatively little ability to read connected discourse in Chinese after he has read the book.

5. *Wade. A Series of Papers Selected as Specimens of Documentary Chinese.*

This work deals very largely with official communications. It gives the Chinese text, English translation and notes. Unless one is to be engaged in official life as Consular interpreter, etc., the book contains far more material along this one line than the average student need cover. All of its strong points have been embodied in Hirth's book which is an improvement.

6. *Hirth's Text Book on Modern Documentary Chinese.*

This builds on and improves upon Wade's book. It consists largely of papers dealing with Customs business. Translation and notes are given. It is well to study a few of the selections. Those not in the Customs cannot wisely study it all.

7. *Baller. Lessons in Elementary Wenli.*

This book includes fifteen lessons and fifteen reading lessons. Each of the lessons is given in the original Wenli as found in newspapers and is accompanied by a Mandarin translation, an English translation and very full and clear notes. The fifteen reading lessons are accompanied by full, clear notes but have no Mandarin or English translation. The material

is somewhat stiff but it is not difficult to read it with the helps furnished and the mastering of this book is, I think, the best introduction to the study of the literary language.

8. *Hirth's Notes on the Chinese Documentary Style.*

This excellent little grammar on the Chinese literary language should be in the hands of every foreign student of Chinese. It gives the essential principles underlying the literary language as it is most commonly used to-day in China. After one has studied a number of the lessons in Baller it would be well to read the 140 odd pages in this book. I read it through every year and always with profit.

9. *Evan Morgan. A Guide to Wenli Styles and Chinese Ideas.*

The Chinese text is given and accompanied by English translation and notes. It would be better if the notes were fuller. The selections are very difficult and this book should not be taken as a beginning text book. But after one has mastered Baller and Hirth's Notes I believe that this would be as good a book as could be found to study next. The title describes exactly what it is.

10. *Mrs. A. H. Mateer. New Terms for New Ideas. A Study of the Chinese Newspaper.*

This book is not intended as a beginning book in the study of Wenli. It is the best attempt that has been made so far to present the new terms in a systematic way and in such a form that they can be studied. The grouping of subjects is good. Each lesson consists of a vocabulary, Chinese text and (for the first half of the book) English translations. I think that the early part of the book contains far too many unrelated sentences. This is not so true as one gets on.

I believe that the best way to begin the study of the literary language, when the student has advanced sufficiently in the colloquial to make it wise for him to undertake the second language, is by studying Baller's Lessons in Elementary Wenli, accompanying it by a reading of Hirth's Notes and following it by careful study of Morgan's Wenli Styles; in all this work paying attention especially to the difference between colloquial and Wenli constructions, observing especially the use of the Wenli particles or "hollow characters,"

refusing always to be satisfied by the teacher's explanation that a character is "hollow" but insisting that the teacher make clear what effect the use or non use of the particular particle has on the sentence. After the study of these three books I think that the student will be prepared to work profitably in any of the departments of Chinese literature. Novels, essays, history, documents, letters, magazines, classics, newspapers, etc. can be studied to advantage. Men who have studied Chinese several times as long as I have, tell me, however, that the time never arrives when literary Chinese is easy and can be understood without close effort.

If the Language Schools confine their attention, as it seems they should, very largely to the spoken language it would be wise for the Summer schools at the vacation resorts to offer courses in Wenli in order to help those who have been out eighteen months or more in beginning this study or in taking up some new department of Chinese literature. Any one who is interested in religion, philosophy, history, politics, literature or indeed in life itself will find that the unlimited fields opened up by the study of the Chinese literary language amply repays the effort it costs.

The Chinese Student Volunteer Movement for the Ministry

W. B. PETTUS, B.A.

WHEN the Student Volunteer Movement for Foreign Missions was founded nearly thirty years ago, by R. P. Wilder, D. L. Moody, and others, a large number of students began to announce their purpose to become Volunteers. Experienced missionaries said that if one per cent of those forming this purpose should reach the mission field, the Movement would have more than justified its existence. Up to the present time, more than 30 per cent of the members of that Movement have reached Foreign Mission fields.

The Church in China is not yet in a position to engage in Foreign Mission work, all the strength it has is still needed in China. The most important positions in the Church, the most difficult to man, the poorest paid, and in many respects, the ones demanding the most sacrifice, are those which demand ordained men. The Chinese Student Volunteer Movement for

the Ministry has therefore, wisely, concentrated its energy upon securing men for the Christian Ministry. It has proved unwise in China, as in other lands, to give statistics of the numbers who have signed pledge cards. The Student Volunteer Movement for Foreign Missions announce only the number of those Volunteers who have sailed. There are two very definite steps which the Volunteers in China need to take, and in connection with which statistics can be given by the Executive Committee. Up to the present time 107 have entered Theological Seminaries and 40 have already taken up work for the Ministry. These two groups may be looked upon as the fruit of the Volunteer Movement which has been realised up to the present time.

Experience has shown that the following restrictions on the membership in the Student Volunteer Movement are needed. Only those who have stated their purpose to enter the Christian Ministry for life, who have reached the middle school grade, who are at least eighteen years of age and who are endorsed by some pastor, missionary, or teacher, can be recognised as members of the Student Volunteer Movement for the Ministry.

Pastor Ding Li Mei, the founder of the Movement, continues as travelling Secretary. The first half of 1914 he was in Szechuen and did most successful work there in leading Christian students to dedicate their lives to the Christian Ministry, as well as leading many non-Christians to begin the Christian life, and his work has been well testified to by the Ding Li Mei number of the West China Mission News. During the last half of 1914 Pastor Ding took an active part in the Eddy Evangelistic Campaign, especially in Fukien. Pastor Ding has grown rapidly during the years and especially in the depth and richness of his prayer life. He not only presents the call of the Ministry clearly and powerfully, knowing as he does the conditions in China, but he is furthermore an example to the students in the work of an evangelist.

Pastor Wang Shan Chih, graduate of the University of Nanking and for many years pastor of Methodist Churches in Kiangsi province, is devoting the academic year 1914-15 to the work of the Student Volunteer Movement, as travelling secretary. He has already visited Volunteer Bands in Shantung, Manchuria, Chihli, Honan, Hupeh, Kiangsi, Kiangsu, and Chekiang. His visits have been fruitful in winning new

Volunteers, strengthening the purpose of old Volunteers, in improving the Bands and in winning non-Christian students in the evangelistic meetings which he has conducted in many places.

In several parts of China the Volunteers complain that no seminaries planned for college graduates are available for them to continue their preparation after completing their college education, and many of them object to studying in classes with men of less training than themselves. Some Churches and Missions which heretofore have had ministers of less training are finding it difficult to adjust relations between these college graduates and the older ordained men.

In some parts of China the students know little or nothing of the larger plans of the church leaders or missionaries who see the needs of the Churches and the places which must be filled, and what new work should be begun which will demand the services of college trained men. The Executive Committee of the Student Volunteer Movement must therefore secure from the authorities of the different Churches and the leaders of the different missions a statement of what is needed, in order that these statements may be published in *China's Young Men*, Chinese and English editions, and in pamphlet form presented during the visits of the travelling secretaries to the Colleges. The Student Volunteer Movement for Foreign Missions has for several years done a similar work by securing statements from the mission boards of North America and publishing them under the title of "Needs of the Field," and this has been very fruitful in securing Volunteers and in enlisting new workers for important positions.

House Screens

W. H. DOBSON, M.D.

TAKING into consideration our present knowledge of the danger to health from rodents, filthy flies, and stings of insects, this paper needs no apology. I shall refer to semi-tropical conditions, especially as found in South China.

We are all cognizant of the ignorance of hygiene, and the lack of sanitary regulations, on the part of both officials and populace ; and it is obvious that efforts toward eradication of rodent and insect pests will meet with many insurmountable

obstacles. Rice fields and swamps often surround the premises, while cesspools for storage of nightsoil are to be found wherever market gardens exist. Filthy streets and foul gutters would decimate the population if it were not for heavy tropical rains. All these sources of danger are, as a rule, beyond the control of the foreign resident, and therefore, it seems, our only present resource is defense, *viz.*, the screening of dwellings.

No place in our screen picket line may be left unguarded, for the rat and mosquito seek dark corners and small holes, while the fly rides in state on our shoulders, or on food to and from the kitchen. One can easily understand that unless the house and kitchen be *completely* screened, one fly laden with diphtheria, scarlet-fever, poliomyelitis, or typhoid, may poison food; a few mosquitoes may infect with malaria and make sound sleep impossible; a plague rat may leave his flea;—to say nothing of the entrance of other vermin, cockroaches, bugs, flying ants, centipedes, snakes, and mice. From recent experiments one fly has caused a bottle of milk to become, in thirty-six hours, a pure culture of typhoid bacilli. Partial screening is nearly as bad as no screening.

A few remarks on the habits of adult mosquitoes may not be out of place. The mosquito may be carried long distances by the wind. He is a creature of the dark, and hides under thick foliage, and in dark corners in basements and attics, behind wardrobes and under beds. A windy, well lighted place does not harbor these insects. The mosquito begins to leave his hiding place at dusk, and returns about dawn or shortly after. At these hours many insects may be killed on the inside of the screens, as they try to escape. Household duties should be so arranged that there will be little opening of doors during the hours of twilight and dawn. The mosquito is guided by the odor arising in the warm air from the human body, therefore the draft through an unscreened fireplace or drain will surely conduct the pest and render screens futile. Ordinarily a mosquito is not poisonous unless he has previously bitten a person or animal carrying the malarial germ.

The fact that a screen has been fixed in each door and window does not necessarily insure protection, any more than a bed net protects the occupant when he raises it, or when his hand presses against it in sleep. (*a*) If these barriers were never moved; (*b*) if there were no other openings to the interior,

such as chimneys, drains, rat holes, spaces over and under doors, ventilators in the ceiling, etc.; (*c*) if the screen is of sufficiently small mesh; (*d*) if it were not corroded by rust; (*e*) if careless servants did not punch holes; or (*f*) prop doors open; one might rest secure. Our problem is to overcome these "ifs" in an economical and effective way.

(*a*) *Movable door and window screens.* The fewer the better. There are two methods of screening, *viz.*, (1) screening of only doors and windows, or (2) screening of the entire verandah, thus reducing the number of necessary movable screens by at least two-thirds. Economy would seem to call for the former method. However, a large proportion of the time spent under roof should, especially in the case of children, be spent on the verandah. When the house has no screens, children are hustled under a bed net for the daily nap, and as soon as possible on the approach of night. I know of one little girl who puts her feet in a pillow case and pulls it to her knees while eating supper. With only doors and windows screened, safety from insects is secured at the cost of liberty of movement and of light.

Disadvantages of verandah screens:

Greater cost of wire screen, say 40 per cent.,
Danger from typhoons,
Greater danger from rust.

Advantages of verandah screens:

Less cost of labor in construction,
No doors to open or be propped open,
No window screens to open for bolting shutters,
No small traps for shutter bolts,
More outdoor life for all during the rainy season,
An outdoor sleeping place,
Does not furnish a roosting place for insects.

Each entrance to the house must have a screened vestibule with outer and inner self-closing doors at least six feet apart. (This to prevent both doors being held open at the same time.) *Screens always open outward.* A weight and pulley is better than a coiled or torsion spring. The latter permits an unlatched door to swing open in the wind which carries the human odor and affords a straight track for mosquitoes. If possible the outer of these two doors should be where there is light and wind, *i.e.*, the door to be flush with the outside of the building to afford no sheltered harbor for insects. The

inner door should be in as light a place as possible to prevent stray mosquitoes roosting nearby. Do not have double-leaved doors. One of these will need to be bolted, and even then springs enough to prevent the other door from latching properly. Again, one door of a double door is always too narrow for chairs to be carried through. The better plan is to have one narrow and one wide door, or two small side sections and one large central one. These smaller sections can have hinges and be securely bolted. The free edge of these small doors should be wide and thick, with the wide side facing the door casing, so as to provide a firm place for the hinges of door catch. It is not always necessary to put screen in the lower part of doors—a panel often answers better. A door catch is not necessary if a weight and pulley are used to draw the door shut. The pulleys should be set so that the rope may run freely and without noise.

Window screens should have light frames nailed to window casing between glass windows and shutters. (Nail heads left projecting for easy removal.) There should be small openings, sliding up and down, so that shutter bolts may be secured. In some houses these bolts are made long enough so that both may be operated from one slide. The net must be on the outside of the frame. In case coarse mesh (12 to inch) is used, the wooden strips holding net to frame should be placed so that the edge of frame on inside of net projects beyond the strip. This is to prevent mosquitoes from getting a foothold on the outside strips and pushing through the mesh.

(*b*) *Other openings than doors and windows.* Chimneys carry warm air and odor from the room and should, when not in use, be stuffed with paper, or have a frame of screen to cover the opening into the room. A water valve or a weighted door opening outward will efficiently guard drains. Rat holes should be carefully seached for. Openings into the attic, or ventilating spaces in the ceiling must be completely screened. Do not leave a space below or above doors. Should the verandah have rain water drains, these must be screened or stopped with wooden floats. Raise the bottom of the frame one inch from the tiling and have a separate small frame or wooden strip made, which can be removed and cleaned once a month ; water will trickle beneath this if cleaned occasionally.

(*c*) *The screen.* This should be 12, or better 14, mesh to the inch. Wire screening is marketed in almost any width,

and comes in bronze or copper, galvanized iron, and painted iron. Bronze and copper cost double and will last probably three times as long as the galvanized iron, which, in turn, costs twice as much and will last twice as long as the ordinary painted screen. I use galvanized iron, painted.

(*d*) *Rust.* Bronze and copper will not rust as soon as iron. Insect droppings combined with collections of dust where the wires cross, apparently do more to destroy screens than simple mist or rain. The south side screens of galvanized iron will last about five years, while the same material in other places will give good service for ten years or more. Possibly one of the reasons for this difference is the fact that driving rains come on the north and east sides, and wash screens clean. A paint of white lead, red lead, white zinc, ochre, and tung oil is one of the best preservatives.

(*e*) *Accidental perforation.* If it were not for this danger, bronze or copper would probably be more economical. Lower parts of doors may be panelled, or chicken netting securely nailed inside, or outside, as is needed. This netting makes a very neat looking screen. A push rail may be nailed inside the screen at the level a servant would be likely to push.

(*f*) *Propping screens open.* This should be discouraged by a system of fines heavy enough to be deterrent. Eternal vigilance seems to be the price of good sleep. For doors at stairways a treadle fixed on a lower step and attached to the door latch by cord and pulley may be made to conveniently open the door by a pressure of the foot.

The problem of the kitchen. This is generally one of the most neglected places on the premises. Here the servants have full sway, and here of all places food may be contaminated. The first step in screening this place should be that of cleansing. Have a cement sink, cemented drains, and running water from a closely coveted jar outside the kitchen. Give the room much light and use paint and whitewash plentifully. By all means remove the native fireplace and close up the smoke escapes. A foreign range is more economical though you still burn wood. Kerosene at present is nearly as cheap as native fuels. Surely the place for food preparation should be absolutely clean. We may now use screens and they will prove of value. These will receive rough treatment, and chicken netting of ¾ inch mesh may be nailed inside the screen to reinforce it. By lapping the net about three inches near the top of a sunny window, and

separating the pieces about ½ inch an escape may be arranged to permit flies to crawl out of the kitchen. The lower piece of screen is the longest, and should be on the outside, the separating strips to run perpendicularly. This fly escape will do where a few mosquitoes will not especially annoy.

Attention should be given to the immediate surroundings of the house in order to make screening more effective. There should be no heavy foliage within twenty feet of the house. Basements and the space under the house should also be screened, so as to prevent insects finding a roosting place. Old pots and cans must be removed, or inverted so as not to hold water. All pools to have a periodical sprinkling of kerosene. Wells and cisterns must be screened or tightly covered. It is much better to have a modern cast iron pump than the open catch-all-well so generally in use. Especial attention should also be paid to flower vases and the drip dishes under flower pots in the house. The water in these should be changed every three days. All drains and gutters should be open to the sun, and of V or U shape in order to insure good drainage and dryness. Any other sort of a ditch is a crime in this latitude. If the bricks have settled so as to prevent perfect emptying of the drain, then use a mixture of three parts good clean sand to one of cement and fill up the ditch to water level.

The Trend of Thought in the Chinese Church

S. ISETT WOODBRIDGE.

THE Christian Church in China has developed more rapidly in some centres than in others, and this fact makes it extremely difficult for those who have to deal with the Church as a whole. At the present time there are many delicate questions arising in certain quarters which require the most careful handling. The wise missionary will eliminate the personal equation as far as possible and, humbly and unseen, seek to guide the Chinese brethren, in the firm belief that the best apologetics to-day are love, forbearance, self-sacrifice and service.

With our knowledge of history in the planting and training of the Christian Church in our own countries we are apt to forget that for the most part the Chinese are ignorant of those processes and evolutions that have gradually developed the

Western Churches; or take for granted a knowledge of procedure which the Chinese have not acquired. The Church in the Far East is in the first century of its existence and there is little experience of the laws of spiritual and material growth which have directed and governed the progression which is exhibited in the Churches in Europe and America.

Few people who do not keep in constant touch with the Chinese, realize what a wonderful change has come over them both in thought and character since the Revolution three years ago. In many respects this change is not flattering to the Chinese, but on the whole it may be said that the Christian Chinese are much improved by the new order of things. The spirit of independence, however maudlin and confused it may display itself in certain quarters, however misdirected it appears and however distasteful it may be to those who have acquired the settled *habitus* of control, is the first result of the *debâcle* of 1911. A new impelling force was injected into that idea of liberty both in Church and State, that our translated Western books had generated. It would be interesting here to follow the trend of secular events since the Revolution, but we can only rehearse briefly what took place and is taking place in the new history of the Chinese Church. The Revolution threw a new meaning into 自立, two characters which fairly connote the word *independence*, but in the rough and tumble of the wars of the past centuries, in Europe and America, the westerner has strained its content. It should never imply antagonism, and to the Chinese, 自立 in its primary significance never carries the 排外 with it. In the many articles on this subject written by Chinese that we have seen, there are the most guarded statements, and there is the most careful solicitude on the part of the writers to refrain from giving offence to their foreign colleagues in the work of preaching the Gospel.

Self-supporting Churches have sprung up in all parts of China and have been tactfully encouraged by some missionaries who have caught the spirit of the movement however raw, misguided and jejune the manifestations of that spirit may be. There is no doubt that many Chinese have gone too far in certain efforts towards independence but the large body of Christians are willing and even eager to work together with the missionary. The new spirit needs guidance and direction and the times demand our forbearance and our earnest prayers; for it is prone to wander into wrong ways, to deal with politics and

secular patronage, and to become debased by the seductions of the world. In politics the missionary should be seen and not heard, and in all the history of China there has been no better time to keep silent in government affairs than just now.

Examples of practical independence on the part of the Chinese are seen in the newspapers that have been established by the Christians some of which have been obliged to close down largely on account of political complications. These papers have a decided Christian tone. The 大光報 (daily) in Hongkong is a very sprightly sheet but it was banned by the Canton authorities. The 覺魂報 (daily) was closed and its staff arrested by the Canton officials for publishing the account of an insurrection. We learn, however, that the editors have been liberated and that it will resume publication soon. It is a good newspaper. The officials in Shansi were not satisfied with the news published in the 晉陽日報 and it was temporarily stopped. There must be some Christian influence in the Szechuen 成都白話進化 newspaper. It is a purely Chinese production and says plainly what the editor thinks without mincing matters.

But the Chinese authorities narrowly watch the newspapers, and private letters from Chinese correspondents have come to the office of *The Chinese Christian Intelligencer* bearing the marks of the police and stating that they have been officially opened and resealed! In one of the central provinces of China there was some trouble about the ill-considered removal of some chapel sign boards. "The outcome of this," says a correspondent, "has been that the county magistrate forwarded a statement of his standpoint to the provincial authorities, they in turn handed it on to the central government, and now proclamations have been spread far and wide. I have a copy printed in the Shanghai *Shih Pao* of October 13th in which the Independent Church is practically proscribed and Mr. Ko, who was most certainly not to blame for anything wrong that had happened, is specially named in a connection that is both untrue and unjust. Mr. Ko is well known to all Christian workers in Changsha and all hold him to be a zealous, well meaning man." The whole of this matter has been thoroughly ventilated in the Chinese religious press, and it is only just that it should be generally known.

Other manifestations of the new spirit are the critiques of literature prepared by foreigners. The 土白 and "Romanized"

have been violently attacked as militating against the study of pure Chinese and the Pastor's Association of Shanghai have long since discouraged the study of the 土白 by their children. Criticism fair and timely by Chinese of ability is now directed against some of the translations made by the Mandarin Bible Revision Committee, whose statement in Chinese published in *The Intelligencer* about a month ago, meets with considerable opposition.

Chinese contributors to the columns of the religious papers are generally sound in the faith. They desire to spread the revival fires now breaking out in different places and they will have none of the destructive criticism now so rampant in the west. Having been tutored by conservative men for many years, it would take a long time to unsettle their beliefs even if some "smart Aleck" of ecclesiastical vandalism could be found who might try the experiment. Again there is a craving on the part of the Chinese for some form of Church polity. This shows that while our great interdenominational Committees on Union may be desirable, still the great western denominations that have enriched and systematized our Church beneficences, shaped our history and directed the life of our own people, must of necessity be perpetuated perhaps under modified forms, in the Church in China.

The corollary of the propositions here set forth is that in order to bring about a successful issue to our work at this particular juncture the missionary must first obtain the Chinese viewpoint.

Literature, education, preaching must have definite aims. We can not draw the bow at a venture with the expectation that something *may* be hit. There must be a direct object in view. A witnessing church is far more powerful than a witnessing individual; and the efforts of our Chinese brethren towards the self-support of that Church show that the Gospel is making them free indeed. The foreign missionary should heartily co-operate in that spirit of self abnegation which would risk even the loss of his own individuality in the attempt.

Seventh Meeting of the Executive of the China Continuation Committee

THE Seventh Meeting of the Executive of the China Continuation Committee was held in the offices of the Committee in Shanghai, February 22nd-24th, 1915. There were present Bishop L. H. Roots, Dr. G. H. Bondfield, Bishop J. W. Bashford, Dr. R. E. Chambers, Mr. C. T. Wang, Rev. Shen Wen ch'ing, Dr. D. Duncan Main, Mr. D. E. Hoste, Dr. F. D. Gamewell, Mr. Wang Yuen-teh, Rev. Ch'eng Ching-yi and Rev. E. C. Lobenstine.

The Sub-Committee appointed at the last meeting of the Executive reported the result of their scrutiny and revision of the budget, and made a statement of the receipts and expenditures of the Missionary Emergency Fund and of the present financial situation of Continental Missions in China. The report of the Committee was received and the Committee continued.

It was voted that we recognize with gratitude to God and sincere thanks to contributors the generous gift received through Dr. A. J. Brown, Chairman of the Committee of Reference and Counsel, New York, for the China Missionary Emergency Fund, and that a statement of the funds already expended be forwarded to Dr. Brown.

Voted also that this Committee, after considering the whole matter of the financial needs of the Continental Missions in China, find it extremely difficult to forecast the needs that may arise during the current year. In view, however, of the fact that requests for financial help are still being received by the Committee, and in view of urgent needs that may arise, the Committee appeal to the Committee of Reference and Counsel in New York for a grant of Gold $5,000 per month for the three months of February, March and April. Further information as to conditions will be sent at the time of the annual meeting in May.

The total receipts under this fund from Sept. 1st to Feb. 11th were	Mex. $16,241.88
Total appropriations	14,633.52
Leaving a balance on hand of...	Mex. $ 1,608.36

A financial statement was made by the Treasurer and was approved.

The Chinese secretary, Rev. Ch'eng Ching-yi, read a report which included a statement regarding the condition of his health, the work which he had been doing since his return to China, trips made, and plans for the China Church Year Book, 1915 edition. The report was received with thanks and Mr. Ch'eng was urged to proceed with due care to his health.

The Foreign secretary made a statement regarding the China Church Year Book, 1914 edition, the steps taken in seeking to collect uniform statistics, the changes in the office staff, the proposed change of offices to 5 Quinsan Gardens, which will be made on April 1st, and the receipt of grants of books from different Publishing Houses.

The Committee expressed their thanks for grants of books and magazines by the Christian Literature Society, the Chinese Tract Society, the Young Men's Christian Association, the China Baptist Publication Society, and to Mr. E. J. Dingle for a copy of his new map of China.

A statement was made regarding the present state of the negotiations with the Board of Foreign Missions of the Reformed Church in America in the matter of the call of Rev. A. L. Warnshuis to become National Evangelistic Secretary. In view of the desire of the Reformed Board that further consideration of this matter should be postponed until the Annual Meeting of the China Continuation Committee in May, it was voted that this Committee cordially acquiesce in the desire of the Board of Foreign Missions of the Reformed Church in America to postpone further consideration of this matter until the full meeting of the Committee in May.

By way of a report from the Forward Evangelistic Movement Committee, the minutes of a meeting of the Committee held in Shanghai, January 12th-18th, were submitted to the meeting for consideration. The following resolutions were passed :—

That the Executive Committee note with satisfaction that in accordance with Minute No. 13 of the last meeting of the China Continuation Committee, May 1914, the Forward Evangelistic Movement Committee have conferred at length with the officers of the Evangelistic Association, and that at the meeting in Shanghai, on Jan. 13th-18th, 1915, the chairman, vice-chairman, and secretary of the Association expressed themselves as in hearty accord with the work and plans of the Forward Evangelistic Movement Committee. Having considered the preliminary statement of the program which the Forward Evangelistic Movement Committee propose to present to the Annual Meeting of the China Continuation Committee in May, the Executive Committee approve the general terms of the same, and authorize the Secretaries of the Continuation Committee to assist the Forward Evangelistic Movement Committee in making such arrangements as are necessary before the annual meeting, in order to carry out this program.

That the Executive Committee recommend to the National Committee of the Young Women's Christian Association that Miss Ruth Paxson be enabled to give a part of her time for Evangelistic work with students in relation to the plans of the Special Forward Evangelistic Movement Committee of the Continuation Committee.

That the Executive Committee authorize its Foreign Secretary to take the steps requested in regard to invitations to Evangelists from abroad, namely :—

To extend to Dr. Robert E. Speer, Secretary of the Amerian Presbyterian Board of Foreign Missions (North), a hearty invitation to conduct a series of meetings in China in 1915, and,

To correspond with Dr. John R. Mott regarding the possibility of obtaining the services for meetings in China of some of the speakers from abroad, whose help he has been asked by the Japan Evangelistic Campaign Committee to endeavour to secure for the Evangelistic Movement in that country.

That the Executive Committee approve of the preparation by the Special Committee on a Forward Evangelistic Movement of a "Hand Book of Suggestions for United Evangelistic Work," and authorize that Committee to draw from the Treasurer of the China Continuation Committee a sum of one hundred dollars, for the printing of this pamphlet.

That the Forward Evangelistic Movement Committee be authorized to represent to the Committees in charge of conferences at the summer resorts the desirability of arranging this year to give a place in the conferences to the subject of Evangelism among all classes, emphasizing especially the strengthening of the spiritual life of the Church. That this Committee endeavour also to bring the same subjects before summer schools and conferences attended by Chinese pastors and workers.

Brief reports were made regarding the work of the following committees :

Committee on Survey and Statistics.
Committee on Business and Administrative Efficiency.
Committee on Theological Education.
Committee on the Social Application of Christianity.
Committee on Uniform Terms, etc.

The Committee passed a resolution recording their humble thankfulness to God for, and their profound appreciation of, the work accomplished by Mr. G. Sherwood Eddy in the course of his remarkable Evangelistic Campaign in China last year.

A communication received from the Organizing Committee of the Chinese Christian Church in Peking, asking the Continuation Committee's help in determining the form which that Church's organization should take, was read, and after full discussion it was voted that the letter be acknowledged with an expression of our sympathy and that it be referred to the Special Committee on the Chinese Church and Church Unity, with a request that it receive the Committee's careful attention and be reported on at the annual meeting in May.

Dr. F. J. White of the Shanghai Baptist College was elected to the special Committee on the Chinese Church and Church Unity in the place of Rev. George H. Waters, absent on furlough.

Dr. R. E. Chambers, Chairman of the Special Committee on Christian Literature, reported the holding in Shanghai on February 20th of a Round Table Conference of those engaged in the production and circulation of Christian Literature. At this meeting there were present representatives of all of the different Publishing Houses in Shanghai, and in addition also of the North China Religious Tract Society, the South China Religious Tract Society, the Central China Religious Tract Society, and the China Baptist Publication Society, making it probably the most representative gathering of the kind ever held in China. The Conference took steps looking to the organization of a "Christian Publishers' Association."

Several resolutions adopted by a Round Table Conference on Bible Study held in the Union Church Lecture Hall, Shanghai, February 20th, and also a communication received from the West China Mission Conference of the Methodist Episcopal Church requesting the Executive of the Continuation Committee to inquire into, and, if possible, secure judgment of the leading missionary societies, conducting work in China, as to which methods in carrying on Sunday School work give promise of the greatest efficiency at least expense, were referred to the Special Committee on Sunday School Work.

Upon recommendation of this same Round Table Conference, it was voted to recommend that the China Continuation Committee at its annual meeting arrange for a small working committee representing the China Sunday School Union, the Centenary Conference Bible Study Committee, the Young Men's Christian Association and the Special Committee on a Forward Evangelistic Movement, to act as a bond among these committees, to correlate their work, so far as they are on parallel lines, to prevent overlapping, and in general to act as a clearing house for these committees. The following were suggested as a preliminary committee to consider these interests in the interim before the annual meeting in May, and to report at the annual meeting any plans of importance looking to greater effectiveness in the promotion of Bible Study in China: Dr. A. P. Parker, Dr. D. MacGillivray, Rev. F. Rawlinson, Rev. E. G. Tewksbury, Dr. P. F. Price, Dr. J. E. Williams, Mr. C. T. Wang, Dr. W. E. Taylor, Miss Ruth Paxson, Dr. F. D. Gamewell, Dr. W. H. Yang, Dr. F. J. White, Bishop W. C. White, Dr. O. L. Kilborn, Rev. A. L. Warnshuis, Rev. R. A Jaffray.

The Secretary reported that the erection at 18 Peking Road, Shanghai, of a Central Missions Building was under consideration. The Committee expressed their opinion that the erecting in Shanghai of a building that may serve as headquarters for various missions and missionary organizations would be of large value.

Dr. D. Duncan Main reported that substantial progress had been made by the China Medical Missionary Association during the past few months and that the biennial meeting of the Association held in Shanghai in the beginning of February, was very successful. He expressed the hope that before the Annual Meeting of the China Continuation Committee the Medical Missionary Association would be able to report that an Executive Secretary had been found.

The Secretary reported actions passed by the China Council of the American Presbyterian Mission (North) with regard to the work of the Continuation Committee. The Council expressed themselves as satisfied with the attitude which the China Continuation Committee is taking toward the question of elective representation and as desiring to co-operate in any feasible way with the work of the Committee. In view of the many advantages which would accrue from uniform statistics of the work of the Missions in China, the Council voted to recommend to the Presbyterian Board of Foreign Missions the inclusion in the statistical forms used by them in China of the schedule adopted by the China Continuation Committee at its second annual meeting.

Bishop Roots was requested to bring to the notice of the General Synod of the Chung Hwa Sheng Kung Hwei, which is to meet in Shanghai April 14th-18th, the statistical forms of the China Continuation Committee, and the steps being taken to secure their more general adoption in the hope of helping forward the securing of uniform statistics from all missions in China.

It was voted that having Mr. C. L. Boynton's statement of the salary that has been promised for three years and having his request for action on the part of this Committee before us, the foreign secretary be hereby instructed to write Mr. Boynton authorizing him to receive his salary from July 1st, and his expenses for travelling and passage from the fund kindly provided for this purpose, and that we further request Mr. Boynton to express to the donors of this fund the Committee's appreciation of their generosity. Mr. Boynton was authorized to raise $1,000. gold for necesssary office equipment.

A letter from the Preliminary Committee on Higher Education in Fukien Province signed by Rt. Rev. H. McC. E. Price, Chairman, and Rev. A. L. Warnshuis, Secretary, requesting the Continuation Committee to suggest what in its judgment should be the relation of the Foochow University to other Christian universities in China, was brought to the attention of the Committee. It was voted that the Committee learn with interest of the steps being taken in the development of higher education in Fukien Province, and that in view of the fact that the Advisory Board of the Educational Association of China are prepared at

their coming in May to consider the question of the appointment of a Commission, including a few prominent educators from abroad, to make a special educational survey of higher educational work in China, the Committee refer this letter to that Body with the request that they give the matter their consideration and report to this Committee.

A letter from Miss Grace Coppock, general secretary of the Young Women's Christian Association, calling the Committee's attention to the desirability, in evangelistic work, of reaching the women of the family as well as the men, was referred to the Special Committee on a Forward Evangelistic Movement.

The Honorary Secretary was requested to write to Dr. J. C. Gibson expressing the sympathy of the Committee in the death of his wife, and to Rev. C. J. Voskamp, also expressing the sympathy of the Committee in the loss of his son.

The Committee voted to invite Rev. John F. Goucher, D.D., LL.D., Chairman of the American Section of the Special Committee on Education of the Edinburgh Continuation Committee, and Rev. J. H. Franklin, D.D., Secretary of the American Baptist Foreign Missionary Society, and also a member of the Edinburgh Continuation Committee, to be present at the annual meeting of the China Continuation Committee.

It was voted that in view of the fact that the Advisory Council of the Educational Association of China desires to meet in connection with the Annual Meeting of the China Continuation Committee, the date of the Third Annual Meeting be changed from May 4th-8th to April 30th-May 5th.

The Committee adjourned to meet again on April 29th at 9 a.m. in the offices of the China Continuation Committee.

E. C. LOBENSTINE, *Secretary*.

OFFICES OF THE CHINA CONTINUATION COMMITTEE,
5 Quinsan Gardens, Shanghai.

Our Book Table

THE PRESENT WORLD SITUATION, THE CHRISTIAN CHURCH IN RELATION TO NON-CHRISTIAN LANDS. *By* DR. J. R. MOTT. *Student Volunteer Movement. Price $1.00 gold net.*

The present world problems as they affect world evangelisation is the subject of this remarkable book. Dr. Mott has held counsel with 1,200 of the leaders in Asia, and presided at a series of epoch-making conferences throughout the Orient, besides addressing large numbers of the educated classes. The scholarly mind, the grasp of essentials, the unique knowledge of Dr. Mott, are seen on every page of this wonderful book. The first chapter gives in bold strokes the present day conditions in mission lands, followed by a chapter which shows the readiness of the educated classes to listen sympathetically to the message, as proved by Dr. Mott's own journeys, and Mr. Eddy's. The impact of West and East, in its varied aspects, is delineated in a masterly manner. Then follows vivid discussions of the problems of unity and co-operation, and it closes with the imperative need of the spiritual factor. All these themes are illustrated from the author's wide-world experiences, and from the reports of other recognised leaders. It is a book to read and pray over, and will touch the springs of thought in a marked degree. The statesman and the saint speak here with one voice. Surely this book must, under God, produce searching of heart, and a relentless endeavour to grasp the opportunity of the moment, as also clarify the vision of God's own people to follow His lead valiantly. It is a book for to-day, full of depth, forcefulness and unique interest.

SEER.

GLEANINGS FROM CHINESE FOLKLORE. *By* NELLIE N. RUSSELL. *With some of her stories of Life in China, to which are added Memorial Sketches of the Author from Associates and Friends. Compiled by* MARY H. PORTER. *Fleming H. Revell Co., 1915, pp. 169.*

This little volume is a well deserved and a judiciously executed Memorial of one of the best qualified and most winning missionary workers who ever came to China. The compilation and the dedication are by Miss Porter, long associated with Miss Russell in Peking, and the foreword by Miss Luella Miner, another long time fellow worker. A most hearty appreciation is contributed by Mrs. Chauncey Goodrich, who was intimately acquainted with Miss Russell's exceptional work for high class women in Peking, as well as with her labors for country women in little Chinese hamlets, to whom so much of her strength was given. About 120 pages are devoted to twelve tales, ancient and modern, covering a wide range of Chinese life and history.

These stories had been collected and translated by Miss Russell, and are now fitly embodied in this loving memorial of a worthy life.

A. H. S.

"*A Chinese Christmas Tree.*" *Norman Hinsdale Pitman. Illustrated by Liu Hsing-fu. Fleming H. Revell Co. Price 50 cents Gold.*

This is a book for children telling about a small Chinese boy named Wo-lo. He seems to have lived in a comfortable home under fairly happy conditions. One day, when skating, he fell through the ice, developed a feverish cold, and was ultimately visited by an American lady doctor who cured him. The boy expressed a wish to hold a Christmas Tree celebration in his own home, and the story tells how Wo-lo was able to make himself and others happy in this way. There is a vein of wisdom running through the simple pages, and we can readily believe that the book will be a welcome gift to the "tiny tots" of western lands.

The illustrations are a fair sample of native art, and will please little folks.

J. W. W.

ENGLISH LEARNED BY USE, Book I. *Lessons in Speaking, Part 1. By* BROWNELL GAGE, B.D., M.A. *The Commercial Press, Limited, Shanghai. 1915. Price 60 cents.*

After having examined the books which I find in use or suggested for use in teaching English to Chinese, I feel that this one is the best to use with beginners. It places the stress, where it should be placed in beginning, on learning to speak; it calls for very little translation from English into Chinese or from Chinese into English, because the lessons are so graded and arranged that from the first hour the teacher can make himself understood in English by the use of objects, motions and pictures. Grammar is taught inductively rather than by memorizing rules. Each new lesson brings in a fresh vocabulary and there is constant progress in idiom. The preface and introduction are a splendid epitome of the best things that have been said and written on how to teach a foreign language. And what Mr. Gage has written here should be read repeatedly by all those who have any responsibility in connection with the teaching of English to Chinese students. What he says is based on careful study, wide reading and not a little experience in the teaching of English to Chinese students. The book is clearly an outgrowth of class room work. The author promises future editions in which phonetic script will be given for the early lessons. He also promises further material. It is to be hoped in the interest of future teaching of English that both these promises will be fulfilled, and that the lessons in the first book will also be made available in loose leaf form so that the teacher can keep all of them and give the members of the class the material in print only after it has been mastered orally from the lips of the teacher.

W. B. PETTUS.

THE CONSTRUCTIVE QUARTERLY (*December 1914*).

This is a theological journal, now in its third year, edited in the United States and published in England. Its title means that it seeks to promote unity among the various communions in Christendom. The idea is that only united effort,—not necessarily

formal or official,—can do the work of the Church in the world. Unfair criticism and all animus are banned, but free expression and discussion are expected to result in better understanding.

Most of the papers are American in origin, but there are also contributions from Germany, France, Holland and Great Britain. All theological students will find an interesting variety in its pages; some may find the Higher Criticism present; others will see mild and reasonable representations of moderate positions; but every thinking missionary could get helpful stimulus in this journal.

One of the clearest papers is "Progress a Permanent Element in Religion," by Bishop Guerry, arguing that while the Gospel is unchangeable, yet Christianity is bound to adapt its expression to new conditions in a changing world. Thus there was the writing of John's Gospel as the Church emerged from a Jewish to a Greek world; Augustine restated Christianity in the terms of his age, laying new stress on the Sovereignty of God; Luther again introduced modern scholarship and the democratic spirit; Butler, when the need arose, restated Christian truth in terms of Natural Science. After these examples it comes as an anticlimax when the writer brings forward the name of Henry Drummond.

Similarly with regard to specific doctrine, the early idea of Christ's death as a ransom paid to Satan was followed by Anselm's forensic and commercial view, which was succeeded again by the substitutionary theory of Luther and Calvin. Again it seems to show a lack of the sense of values when the writer names Dr. Moberly and Dr. DuBose as the exponents of the latest views.

Two papers deal with Mysticism; one is on Luther and Mysticism by the German Professor Loofs, which concludes "it is the duty of all friends of constructive Christianity to emphasise the fact that the strength of Christianity does not lie in the knowledge acquired by the mystic of all times, even by the pre-Christian ones, but in *solo verbo*, in the historical revelation alone." The other is by Bishop Boyd Carpenter on Tauler, one of the greatest mystics, of whose works Luther said "I have never seen a theology more sound or more according to the Gospel."

Perhaps one of the best articles is that on Generic Christianity by Dr. Shailer Mathews, a study of the essentials which remain through all development of Christian doctrine. But want of space does not allow us to do more than call attention to it, and we cannot even name several other valuable papers.

One does not go to a theological journal for the best English prose; but the writing might be better; and, strange to say, the Germans are not the worst offenders. But the matter in this issue is very thoughtful and those who read it will not stagnate in mind, as toiling missionaries may so easily do.

S. C.

THE CREATION, THE REAL SITUATION OF EDEN AND THE ORIGIN OF THE CHINESE. *By* TSE TSAN TAI. *Kelly and Walsh, Hongkong. pp. 41.*

Forty years ago the promising pioneer of American Presbyterian Mission work in Shantung, the Rev. Mr. McIlwaine, endeavoured to reconcile the Chinese history of the Creation of the

World and the Deluge with Bible History. But his views did not gain general acceptance as many facts necessary to the solution of the problem now familiar were not known then.

We now turn with great pleasure to another attempt to solve the same problem made by an earnest *Chinese* student of fairly wide reading, who thinks he has made it clear that, among other things, the situation of the Garden of Eden was in Chinese Turkestan. He writes:—

When the north of the Asiatic continent was not so cold and frozen as it is at the present day, and when gigantic beasts, reptiles, and strange birds roamed its vast plains and inhabited its dense forests, the primitive ancestors of the human race were created and first saw the light in that crescent-shaped oasis of the plateau of Eastern Asia drained by the tributaries of the Tarim River, bounded on the north by the Tien-shan Mountains, on the west by the Pamir Tableland, on the south by the Kuen-lun Mountains and the highlands of Tibet, and on the east by the Gobi Desert, and now called Chinese Turkestan.

"There are indisputable proofs that the freezing of Northern Asia has been due to a change in the inclination of the Earth's axis, and the shifting of the North Pole from the north of Greenland to its present position."

"As the result of the numerous explorations and archaeological excavations which have been made in Chinese Turkestan, it has been found that the Takla Makan Desert was once an immense lake. Fossils, gravel, sand, chalk grypoea, carboniferous deposits, and 'mesozoic and tertiary transgressions' have been found, all indicating that the land was once convulsed by some seismic disturbance, and finally submerged."

"Ruins of ancient cities abound in the Turfan Oasis, and in the Oasis along the Tibet border, and interesting manuscripts have been found written in alphabets unknown to linguists."

Further, the author adds that the river Tarim with its four tributaries or heads flows eastward through the crescent-shaped oasis of Chinese Turkestan and empties itself into the Lonner Lake. The identification of the four rivers mentioned in Genesis has hitherto been one of the greatest difficulties in the location of the Garden of Eden. The country traversed by this river and its four tributaries is well known to be full of gold and precious stones, as described in the Bible. The bed of the Yarkand river is covered with precious jade, pebbles of different colours, and some of the mountain sides also contain jade. According to the ancient Chinese record of the Deluge the stones quarried by Noah after the Flood were of five different colours, from the Tienshan Mountains.

The author endeavours to show that the wonderful change in Turkestan brought about by the Deluge—no longer considered an unsupported myth of the Bible, but known to all students of physiography—and the recent discoveries of archaeologists in Central Asia, coupled with the proper identification of Chinese ancient records about San Hwang Wu Ti (三皇五帝), etc., with Bible names, make it clear to him that Chinese Turkestan is the true situation of the Garden of Eden, and the original home, not only of the Chinese, but also of the whole human race, and from which, owing to climatic changes, mankind dispersed north, south, east and west. On the ground of the common origin of the human race the author pleads for Universal Peace and Brotherhood.

Though we cannot agree with all the author claims for the civilization of China to the exclusion of other branches of the human family, we thank him most heartily for endeavouring to

reconcile eastern and western accounts of the beginnings of the human race, and for attempting to give an account of the origin of the Chinese, a subject many learned men had given up in despair.

T. R.

STUDENT CHRISTIAN MOVEMENT PUBLICATIONS.

"*My Brother the Tramp.*" *By Mary Higgs. Price 8d.*

Mrs. Higgs deals *con amore* with a subject on which she has every right to speak as an enthusiast and expert. Her present volume, which is on the same lines as her better known "Glimpses into the Abyss," appears to be based upon a sound economic study of existing conditions, and is of course written from the Christian standpoint. The book has been prepared for effective use in Study Circle Work, and is sure to be welcomed by, and prove serviceable to, all who are interested in the deep-rooted social evil of vagrancy.

"*Christ the Teacher.*" *By W. M. Sedgwick. Price 6d.*

This little book was, we are told, primarily written for students in Elementary Training Colleges. Possibly the ideas enunciated by the author may be held by some to be impracticable, and too idealistic. We do not think so. Mr. Sedgwick's object is to show that the teacher may find for his inspiration and encouragement in the details of the life of the Great Teacher, how very close his highest ideals lie to the heart of Christ, and how truly he can promote the welfare of Christ's Kingdom by performing duties which otherwise he might feel irksome. The volume, which is well written, is arranged for daily study covering a period of eight weeks.

"*Students and the Regeneration of Society.*" *Malcolm Spencer, M.A. Price 6d.*

A piece of work thoroughly well accomplished. Although written prior to the outbreak of the war, Mr. Sedgwick convincingly demonstrates that the great problem of social regeneration is an international one. There is much in these forceful pages that deserves to be quoted: there is space for only one reference. "The New Society," says the author most cogently, "if it is to be a Kingdom of God, must be one in which no great class of men feels that its claims have been disregarded. One tyranny may overcome another tyranny by force, political strategy, or sheer voting strength, and it may be well sometimes that an old tyranny should fall even at such a cost. If, however, our hope for society is in Christ, it must be a hope for a very different issue. We want to see society adopting principles of life in which we can all glory. We want it to be born from above." Mr. Spencer has written a virile book, every page of which is well worth reading.

"*The Student Christian Movement at Work.*" *Price 6d.*

An interesting Report of the General Committee of the Movement, 1913-14.

J. W. W.

L. M. S. PUBLICATIONS.

"*War and the Task of the Church.*" *Price 2d.*

Six suggestive outlines for use in Study Circles dealing with the work of the Church at home and abroad during war time.

"*Patriots of the Kingdom.*" *Basil Matthews, M.A. Price 2d.*

Three helpful talks designed for the use of teachers of young boys and girls.

"*The Children's Missionary Fleet.*"

A most interesting and informing pamphlet. Should be read and digested by young and old.

PAMPHLETS RECEIVED.

The Organization of a Student Young Men's Christian Association in China. By W. B. Pettus. The National Committee of the Y. M. C. A., Shanghai.

Copies may be obtained free on application to the office of the National Committee of the Y. M. C. A.

Humphry Milford's "Papers for War Time." Oxford University Press.

No. 5. "The Decisive Hour." J. H. Oldham, M.A.
,, 6. "Active Service: The Share of the Non-Combatant." W. R. Maltby.

Both papers are powerfully written and show that the war remains in the deepest sense, a challenge to Christian thought.

REPORTS RECEIVED.

"*To all the Nations.*" *Church Missionary Society.*

An extremely interesting, graphically written, and well illustrated short report of the work of the C. M. S. during 1913-14.

The Thirty-Third and Thirty-Fourth Reports of the International Institute of China. By Rev. Gilbert Reid, M.A., D.D.

Of special significance in this Report is the unusual Government favour received. In the Appendix to the Report before us will be found mention of the official sanction, the Presidential Rescript and other information which is significant and must be a matter of great cheer to the hard-working promoters of the Mission among the higher classes in China. The Report itself affords much food for thought.

Annual Report of the Board of Regents of the Smithsonian Institution showing the operations, expenditures and condition of the Institution for the year ending June 30th, 1913. Washington Government Printing Office 1914.

In 815 pages, interspersed with beautiful illustrations, we have the record of the wonderful activities of the Smithsonian Institution which practically covers the entire field of the natural and physical sciences and includes anthropological and archeological researches. It is of interest to friends in China to note that the establishment of an American School of Archeology in China was discussed in 1913. Professor Eliot Blackwelder gives an account of the Geologic History of China and its influence upon the Chinese people.

Correspondence

A QUESTION OF BIBLICAL CRITICISM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I beg to point out in reply to the criticism of Bishop Norris on Mark xii, 35, that there is no 'answer' here in the English sense of the word, so the insertion of 回答 would be irrelevant. Gesenius says, "The expression is simply a Hebraism. In late Hebrew, under the influence of the Chaldee, the verb that had commonly meant 'to answer' came to signify 'to commence speaking.'"

For similar use of the expression compare I Sam. xiv, 12; xv, 15; xxii, 1 and Mark x, 24.

In the passage referred to 回答 would be specially out of place, as verse 24, the concluding verse of the previous paragraph, expressly states "and no man after that durst ask Him any question."

Yours truly,
F. W. BALLER.

HSIAO TS'AO CH'ANG, PEKING.

INTERNATIONAL REVIEW OF MISSIONS.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: Please allow me to state in the RECORDER that word has been received from the editors of the International Review of Missions that the publishers of the Review are unable to continue to offer the Review to Missionaries in China for Mex. $4.00, in view of the fluctuation in the rate of exchange caused by the war. The Review will, therefore, hereafter have to be paid for in gold at the regular price of eight shillings, or $2.00 U. S. currency.

Yours sincerely,
E. C. LOBENSTINE.

PRIZE ESSAYS.

To the Editor of
"THE CHINESE RECORDER."

DEAR MR. EDITOR: Kindly allow me the courtesy of your columns to draw the attention of missionaries in China to the following announcement, and to ask them to be good enough to make it known among the Chinese writers in their circles.

Dr. Timothy Richard desiring greatly to help meet the crying need for more Chinese authors to write books which will commend Christianity to their fellow countrymen, offers two prizes, one of $300 and one of $200, for the best essays with this purpose and aim. Writers may choose their own way of presenting the theme, but the general topic is as stated. Essays should not be less than 60,000 and not more than 80,000 characters. The prize essays shall be the property of, and be published by the, Christian Literature Society. Manuscripts should be sent to this office not later than the end of December in this year.

The Heads of the Theological Departments in connection with the following will be invited to adjudicate, viz., St. John's University, Shanghai; Nanking University, Shantung Protestant University, West China University, Canton Christian College, and the North China Educational Union.

Yours faithfully,
W. HOPKYN REES.

C. L. S. Office, *143 North Szechuen Road, Shanghai.*

KULING MUSICAL ASSOCIATION.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: The friends who expect to participate in the sacred concerts at Kuling next summer will be interested to know that the music has now arrived from Novello's, London.

The Kuling Musical Association has thus arranged that those who are to sing may have the music in hand before the summer.

As the supply of scores is limited, persons desiring copies should send their orders early to the undersigned.

Price including postage:

"Rebecca"	$ .75
"Holy City"	1.75

W. S. ELLIOTT.
Secretary.

CHRISTIAN ENDEAVOR ANNOUNCEMENT.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: Will you kindly permit us to notify your readers of our return to China, (after our unavoidably extended fur-

lough), and of our desire to co-operate with them in the extension of the Christian Endeavour Movement in this land.

During our absence from China, we had opportunities of attending a number of large national and inter-national Christian Endeavour Conventions in Great Britain, on the Continent of Europe, and in Canada and the United States; these gatherings were deeply spiritual, and scores of young people offered themselves for service in mission lands.

Everywhere we have found the C. E. cause prospering and being used of God in training young Christians in service, "For Christ and the Church."

We have returned to China with a deepened conviction that this organization which has been such a helpful agency in other lands, and which has already proven its adaptability and usefulness wherever it has been given a fair trial in China, may become a powerful factor in the evangelization of this land.

It is our intention to remain in Shanghai until autumn, before arranging any itinerary.

We are having some new C. E. literature printed and will send out samples soon.

Our address will be, as formerly, 9 Woosung Road, Shanghai.

Thanking you, we are,

Yours truly,

Mr. & Mrs. EDGAR E. STROTHER,
Gen. Sec. U. S. C. E. for China.

A PROTEST.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: I have just been reading Mr. March's able and interesting article on "The Place of English in Education in China" and while I agree in the main with his conclusions and have always advocated a larger use of Chinese in mission schools where English is the medium of instruction in all higher branches, I wish to lodge an emphatic protest against one thought which runs through the article, namely that our graduates who have studied in English are inefficient. He says "He (the young man who has graduated from an institution where Engligh is the medium of instruction) seems weak, lacking in ideas, does not command the confidence of those about him; he does not care for the common people and they do not care for him, etc." And again "Is it any wonder that the man loses initiative? Loses the power to think for himself? Should we look to these imitators, these followers of the foreigner for leadership?"

Now as I said I am no unlimited advocate of English but unless they produce a very inferior grade of article in Mr. March's part of the country this is common or garden nonsense. I have had a great deal to do with graduates of St. John's University and Boone University and something with graduates of some other institutions, and have never found them lacking in initiative. I have no experience with graduates of the schools where English is not taught but the graduates of the institutions mentioned above "think for themselves" more than any other Chinese with whom I have come in contact. They may be "out of sympathy with the common people" but I have never heard any one carry a heathen audience as one of these men can, nor have I ever seen a Sunday School of little rag-

gamuffins in China to compare with one that another of them conducts. As to commanding confidence they certainly do mine—of course I do not mean every one of them. There are exceptions, and if the graduates of our northern colleges are less "lacking in ideas" than these are I hope they will be kept out of my way. These young men overwhelm me with ideas whenever I get time to talk with them.

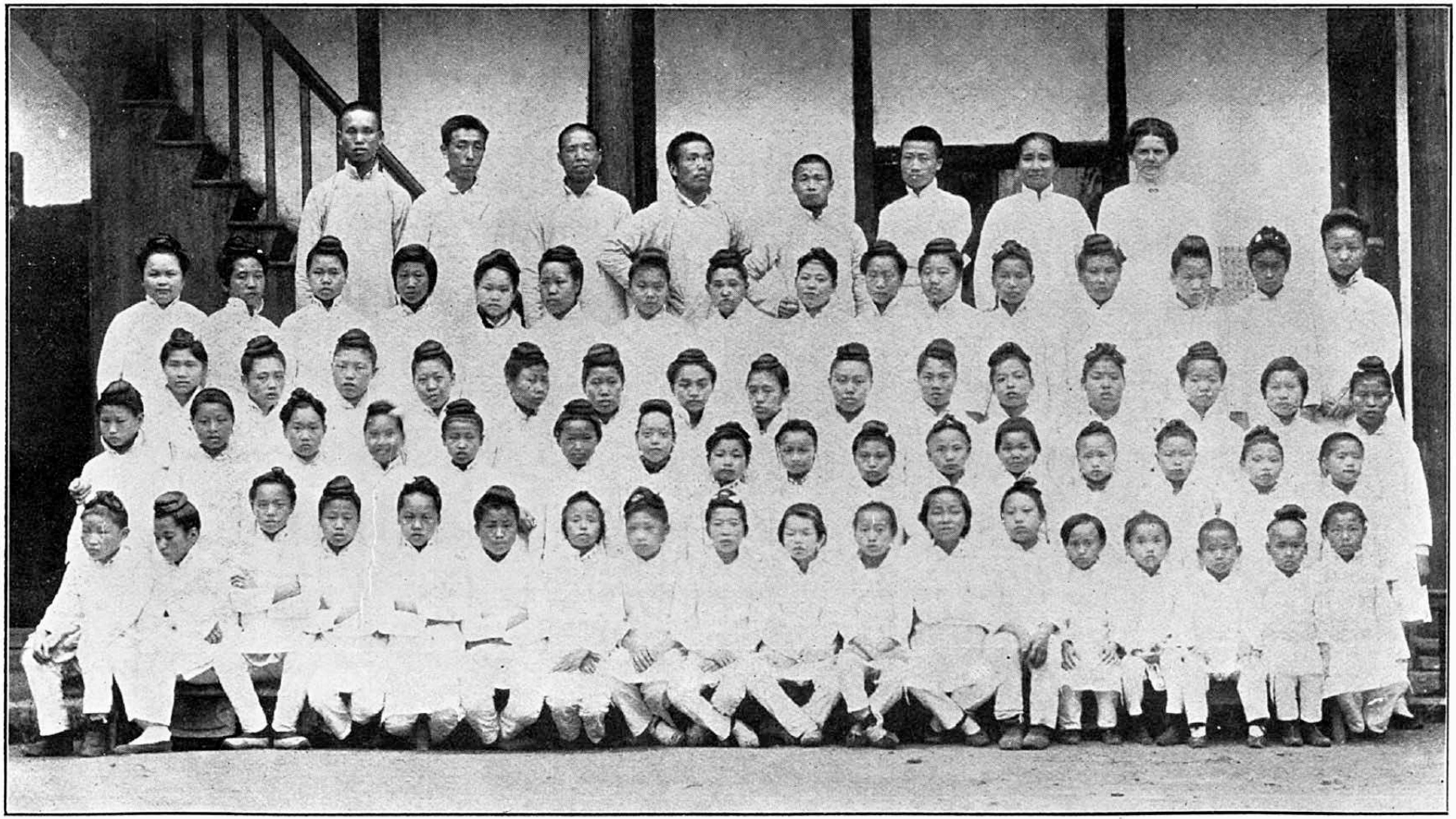
Yours truly,
D. T. HUNTINGTON.

AN APPRECIATION.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: I don't know whether it has come to your notice that Miss Edith Benham of our mission and late of this station died at her home near London on January 5th. Whether you have heard or not, I think in any case I ought to write a few lines descriptive of the feeling in the churches here and among her colleagues. If nothing were said, it may be that her friends in other parts of China might draw the conclusion that her death passed without the people she worked for and with, taking much account of it. That would be entirely wrong. Both the brethren and her fellow workers are only too unhappily conscious of the loss. Enquiries have been made after her almost every day since she was obliged to leave us owing to the serious state of her health. Her messages and accounts of her spiritual welfare have been eagerly looked for during these last months, and it is no small tribute to the power of her personality that the note of triumphant faith over cruel pain and weakness went home to the hearts of her people. In the Memorial Service held on Wednesday last (17th), time and again quotations were made from her letters, and thanks given that at last she was at rest from the body—the body which she despised, almost hated, because it so constantly fettered her spirit. The brethren here are practically all very young in the faith, and consequently still largely held by the chain of their old way of regarding death. But the death of this their friend has done much to break that chain and it was wonderful to hear at the Service the note of thanksgiving and praise and not once the note of heathen grief for a loved one torn away and being metamorphasized into something terrifying and inimical.

Of Miss Benham's work in Amoy I cannot speak, though I hear that there as here, she showed the same spirit of entire devotion and reckless self giving. Of her influence on mission councils I cannot speak, for I do not know to what extent use was made in conference of her ripe experience. One thing however I remember, namely that she wrote a paper on Women's Work for the Shanghai conference previous to the Edinburgh Conference. In any case I am convinced that she was but little known to the general society of missionaries in China, for the reason that she was far too absorbed in her intense daily life of intercourse with women and girls of all kinds to have time or desire much to confer. Though she had considerable powers of literary expression, and was a valuable member of committee because of her clear thought and trenchant speech,



THE GIRLS' SCHOOL,—COMBINED PRIMARY AND NORMAL,—OF THE NORW. MISSION SOCIETY, YI-YANG, HUNAN.

(See Article in "Missionary News.")



BETHESDA UNION HOSPITAL.

(See Article in "Missionary News.")

yet she hated the interruptions which committees and the like involved.

She was the pioneer of specific work amongst women, when she came to Tingchow eight years ago, and she undertook then a task of appalling difficulty. With a weak heart, for which she had been condemned to hide from China twenty years ago, and with a new language to learn yet she was not afraid. She worked as if every day would be her last, and indeed during her last two years every piece of service was a sheer miracle of consecrated will power. She had a Girls' School, a Women's School, and a Kindergarten, and yet she was almost daily to be seen visiting in the city, and every out-patient day she was in the hospital sitting with the women waiting their turn. As for her benefactions, no one had any idea as to the extent of the circle she cared for from the old woman of villainous reputation and pilfering habits to the promising boy in the school whose home could not afford to keep him there. It was only when she was obliged to lay down her work, when indeed the work dropped from her trembling fingers, that we learnt how many people looked to her for help.

I am afraid this is rather a rambling account of Miss Benham, but I have very little time at my disposal.

I remain,

Yours truly,

E. R. HUGHES.

LONDON MISSION, TINGCHOW.

Missionary News

Presbyterian Federation Meeting.

In our September issue for last year we gave particulars of the steps which had been taken in the direction of a more complete Christian unity in China on the initiative of the Federation Council of Presbyterian Churches in China. Our readers will look forward with interest to the Federation meeting in May and delegates are requested to take note that the Federation (長老會聯會) meets on May 6th in the Lowrie Memorial Church, Shanghai, at 10 a.m.

Girls' School, Norwegian Missionary Society.

The combined Primary and Normal School for girls in Yi-yang was started in the autumn three years ago.

Previous to it there had been a Boarding School for girls in Ningsiang. But after the riot in 1910 all the buildings were burnt and the pupils scattered. So we began again in Yi-yang. The former had been a primary school only; but now we started with a normal course too.

To become a student in the Normal School the pupils must have finished the lower and higher primary school courses of seven years. Pupils who have got their training in a heathen primary school must in other ways get knowledge of Christianity and English corresponding to that of our primary school before entering.

We have now four classes in the primary school and two in the normal. In the latter there may be added one more in 1915.

The number of pupils last year was seventy in all (44 boarders) eleven of which are normal school students. Five of these will finish the normal course of four years next year, and we are most earnestly looking forward to that time, as we are much in need of trained women teachers in our numerous primary schools for girls. We hope they will do a good work for the Chinese church in the future, as they now show forth a very earnest mind both in their studies and in the work among the heathen women.

The school has five Chinese male teachers and one female. Most of the English, musical and physical training and the religious instruction is carried on by foreigners.

HANNA HOLTHE.

YI-YANG, HUNAN.

Bethesda Union Hospital.

The above Institution was dedicated February 19th. All the Chinese officials of these two cities were present. There were some 500 guests besides the above mentioned officials. After serving tea we had a program with songs and speeches. "Hsien Chï Sï" and "Tau Chang" the officials present sat upward of five hours. That would have been impossible during the old regime. We were especially favoured with fine weather and a good attendance.

The military official paid special tribute to this Institution as several of his men had been helped and others were saved when they were badly shot by White Wolf's men during the looting of Laohokow.

The first patient to enter this hospital was a foreigner, Mr. Sama of Laohokow. When Laohokow was looted he was badly shot and would hardly have lived if he had not gotten help.

This is a Union Institution as its name indicates. Hauges Synod and the American Swedish Covenant have united in medical and educational work. The American Swedish Covenant built the hospital and Hauges Synod is to build a higher school for the training of teachers and bible-women. This Union took effect in 1912. A dispensary was put up and the foundation of the main building laid. October 1st. 1913 the Union work began. The dispensary was open six days a week until the end of April when the staff was ordered away by the Consul on account of brigands.

After being closed five months the dispensary was again opened October 1, 1914. The number of patients who had been treated was 4,141. The hospital was about completed when we were ordered to leave. After coming back it took us nearly a month to get things into working order again.

The Hospital has therefore only been opened for two months of 1914. The plans of the hospital are as follows :

The ground floor has two large wards (15 beds) two offices, 8 private rooms, 1 drug room, and two bathrooms and a chapel.

The top floor has 2 wards (same size as below) 2 bath rooms, 1 storeroom, 1 laboratory, 4 private rooms, 3 rooms for nurses, 1 sterilization room, 1 dressing room and an operation room. The staff is two foreign doctors (one of whom is on furlough), 2 foreign nurses and a Chinese doctor with twelve helpers. There is also an evangelist to work among the patients.

THEO. PEDERSEN.

News Items.

The report of the China Medical Commission of the Rockefeller Foundation has reached China. It covers over a hundred pages, and embodies the conclusions reached by Dr. H. P. Judson, Mr. R. S. Green, and Dr. F. W. Peabody, the members of the Commission. It is probable that the medical work to be undertaken by the Commission will follow in the main the recommendations contained in the report.

Some of the most important of these recommendations are that so far as possible the Foundation should co-operate with existing missionary institutions, which have already done such good work in China; that medical work in which the Foundation is concerned should be of the highest practicable standard; that the teaching in medical schools in which the Foundation is concerned, for the present and for some time to come, should be in English as the main language; that the medical educational work be at Peking, Shanghai—at which centre, it is proposed to establish a new institution, which will endeavour to unite the medical educational forces and the principal hospitals in the lower Yangtze valley,—at Canton and at Changsha; that two model tuberculosis hospitals be established; that hospitals be developed first of all in the fields tributary to the medical schools, which may be aided by the Foundation; and that encouragement be given to the training of nurses, especially in hospitals aided by the Foundation.

For Chinese students there will be offered six fellowships, yielding $1,000.00 gold a year, and a certain number of annual scholarships, while for medical missionaries provision will be made for ten fellowships annually, to enable them to proceed to the United States and Europe for advanced study.

The time is not considered ripe for the Foundation to assist in the organization of a large work in relation to public health; nor is it regarded as advisable to establish at this time an independent institution for research in China.

The Foundation will be represented in China by a resident Commissioner, who will administer the affairs of the Foundation in connection with the institutions aided. He will make Peking his headquarters.

An interesting experiment is being tried by the Methodist Episcopal Mission (South). Convinced of the importance for the Church's life of laying increased emphasis on Bible study, the mission gathered the Presiding Elders, Pastors, and Evangelists, some thirty in all, to study, under the leadership of the Secretary of the China Sunday School Union, the aims and methods of the "Teacher Training Movement." One of the ablest of the Chinese Christian workers of the mission has been appointed Sunday School Superintendent and will spend his entire time visiting the Sunday Schools of the different churches. The experiment is one that promises large results, especially at this time, when men are so ready to listen to the Christian message, and when the great need of the Church is for men and women who know how to use the Bible in leading others to Christ.

Progress is being made in Union Education in Foochow. The general principle of estab-

lishing a University at Foochow has been approved by the six Mission Boards working in Fukien, provided the scheme can be financed from sources outside the regular channels of the missionary societies. At a recent meeting of the Foochow members of the Preliminary Committee of the Foochow University, steps were taken which make it probable that in addition to the Union Theological College, the Union Medical College and the Union Normal School, a Union Arts Course will begin in September of this year. The students of the course are to be students now in the two upper years of the Anglo-Chinese College (Methodist Episcopal Mission), Trinity College (C.M.S.), Foochow College (A.B.C.F.M.) and others of similar grade at Amoy, Swatow, Hinghwa and Shaowu.

Pastor Ding Li Mei has recently been holding evangelistic meetings in Siangtan and Changsha, and Miss Ruth Paxson has been conducting meetings for girls in Kiukiang and Nanchangfu. Most encouraging reports are being received from all of these cities.

The following extract from a letter of Rev. A. L. Warnshuis regarding the Fukien Evangelistic Meetings is of general interest, expressing as it does the judgment of one who was intimately acquainted with the work in that province. Writing to those who are already laying the plans for a similar united movement in Manchuria in 1916, he says:

"To me the largest result of the recent Fukien Province-Wide campaign is not to be found in the very large number of inquirers that have been enrolled. That in itself is a great result, far exceeding our largest expectations. But much greater than that is the great evangelistic activity of the church which has been aroused. Such a campaign should be, and it is proving to be here, the beginning of a movement that should be permanent and constantly growing in power. The number of inquirers enrolled now is but the beginning,—only the first fruits. I am hoping that in Manchuria we may learn from our experience in Fukien, so that this movement may be greatly strengthened in its effectiveness in arousing the church throughout all China to greater evangelistic activity, and in demonstrating the most fruitful methods of widespread and united evangelistic work. The preparation for and the organization of the mass meetings is of great importance, for these bring the church in contact with the people whom it wants to reach. But when we plan to make this a permanent movement, the cultivation of the spiritual life of the church becomes the most important preparation that we must undertake. The discovery and training of workers in the churches, the best methods of bringing Christian truth to non-Christian men, the preparation of Bible study courses adapted to the various classes included among the enquirers that will be enrolled, and above all the cultivation of a real, deep, and strong prayer life,—the preparation of the churches along these lines will determine the measure of the real results of such a campaign as we are thinking of. The work of organization, the details of committee duties, all are important, and demand much attention

and strength, but after all it is what the church is that will determine the real result of any evangelistic campaign. You know all this, but these foundation principles will bear any amount of repetition. We must work for that evangelism that has length of days, that can labor faithfully and wait patiently. In measuring the success of our efforts, we must not look first for great columns of statistics, but we should cultivate that spiritual discernment that will recognize the setting in of the tide of spiritual life among the people with whom we live."

Missionary Journal

BIRTHS.

AT Laohokow, October 27th, 1914, to Mr. and Mrs. O. M. SAMA, N. L. M., a son (Leif.)

AT Changteh, December 23rd, 1914, to Mr. and Mrs. S. G. CASWELL, C. H. M., a daughter (Evelyn Maud.)

AT Pingyangfu, January 30th, 1915, to Mr. and Mrs. A.B. LEWIS, C.I.M., a son (Arthur Stuart.)

AT Tsingchow, February 6th, to Mr. and Mrs. E. O. SCHILD, C. I. M., a son (Gerhard Friedrich.)

AT Suifu, February 10th, to Mr. and Mrs. C. L. FOSTER, A. B. F. M. S., a daughter (Margaret Ruth-Bailhache.)

AT Kendal, England, February 15th, to Mr. and Mrs. J. GRAHAM, C. I. M., a daughter.

AT Talifu, February 22nd, to Mr. and Mrs. W. J. HANNA, C. I. M., a son (John Elmore.)

AT Nanking, March 2nd, to Mr. and Mrs. CHARLES S. SETTLEMYER, F. C. M. S., a son (George Kurz.)

AT Kwanganchow, March 3rd, to Mr. and Mrs. R. B. PORTER, C. I. M., a son (Basil Bryan.)

AT Siaochang, March 12th, to Mr. and Mrs. J. B. TAYLER, L. M. S., a son (Harold Francis.)

AT Kashing, March 20th, to Rev. and Mrs. R. J. MCMULLEN, A. P. M., South, a son (John Stuart.)

MARRIAGES.

AT Pingtingchow, March 5th, Mr. S. BJERTNOES to Miss LISE LARSEN, both C. I. M.

DEATHS.

AT November 28th, 1914, ELIZABETH BRANCHE, second daughter of Rev. and Mrs. J. C. HAWK, M. E. C. South, from emetine poison.

AT Battle Creek, U.S.A., January 21st, 1915, Mr. JAMES LAWSON, C. I. M.

ARRIVALS.

February 24th, Miss D. TRUDINGER (ret.) and Miss N. MACDUFF, both C. I. M.

March 3rd, Misses N. MCMULLEN, L. WOODS, A. WOODS, and I. MCCAIN all A. P. M. South; Miss MARTIN, M.D., M. E. M., (ret.) and Mr. and Mrs. EARLE and four children, C. M. M.

March 4th, Misses C. M. HACKING and H. M. DUNCAN (ret.) and Misses N. M. BURCHELL, F. EYNON, G. I. F. TAYLOR, and H. E. F. WITHERS, all C. I. M.

March 11th, Miss MABEL ALLEN, M. E. M.

March 13th, Misses F. CUNNINGHAM, M.D., and M. SCOTT, C. of E. M. (ret.).

March 17th, Mr. and Mrs. O. BENGTSSON, C. I. M., (ret.).

March 23rd, Mrs. A. GRACIE, Misses A. K. ROBOTHAM and J. B. PEARSE (ret.) and Mr. J. W. TOMKINSON all C. I. M.

March 30th, Rev. Dr. and Mrs. G. F. FITCH, A. P. M., and Miss ALICE FITCH.

DEPARTURES.

February 26th, Misses A. G. MURDOCK, M.D., and M. F. MURDOCK, A. P. M., and Misses E. SPARLING, M. ASSON and E. ELDERKIN, all C. I. M.

March 2nd, Misses J. W. ARPIAINEN and A. E. EHRSTROM, both C. I. M.

March 8th, Miss E. PALMER, C.I.M., Mrs. H. S. PHILLIPS and daughter, C. M. S., and Mr. J. B. WOLFE, A. B. C. F. M.

March 12th, Dr. and Mrs. D. F. ADAMS and five children; Miss RUTH HAHN, all Ref. Church in U. S. A., and Dr. and Mrs. J. H. GRAY and three children, Y. M. C. A., Calcutta.

March 22nd, Rev. and Mrs. A. R. MACKENZIE and child, U. F. C. of S.

THE CHINESE RECORDER

教務雜誌

VOL. XLVI. MAY, 1915. No. 5

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NOTES ON CONTRIBUTORS.

Dr. W. W. WHITE is in charge of the Bible Teachers' Training School in New York and editor of the Bible Magazine. His short article on "Jesus and the Holy Spirit" is very suggestive: it fits in well with Mr. MCWHIRTER'S references along this line.

Rev. SAMUEL EVANS MEECH is a member of the London Missionary Society, who has been in China for forty-three years, forty of which have been spent in Peking. Most of his time has been given to evangelistic work, though the last ten years he has been teaching in the North China Union College of Theology.

Rev. R. M. MATEER, B.A., D.D., is a member of the American Presbyterian Mission (North), who has been in China for thirty-three years. Most of his time has been spent in evangelistic work, though he has also had charge of considerable educational work in connection therewith.

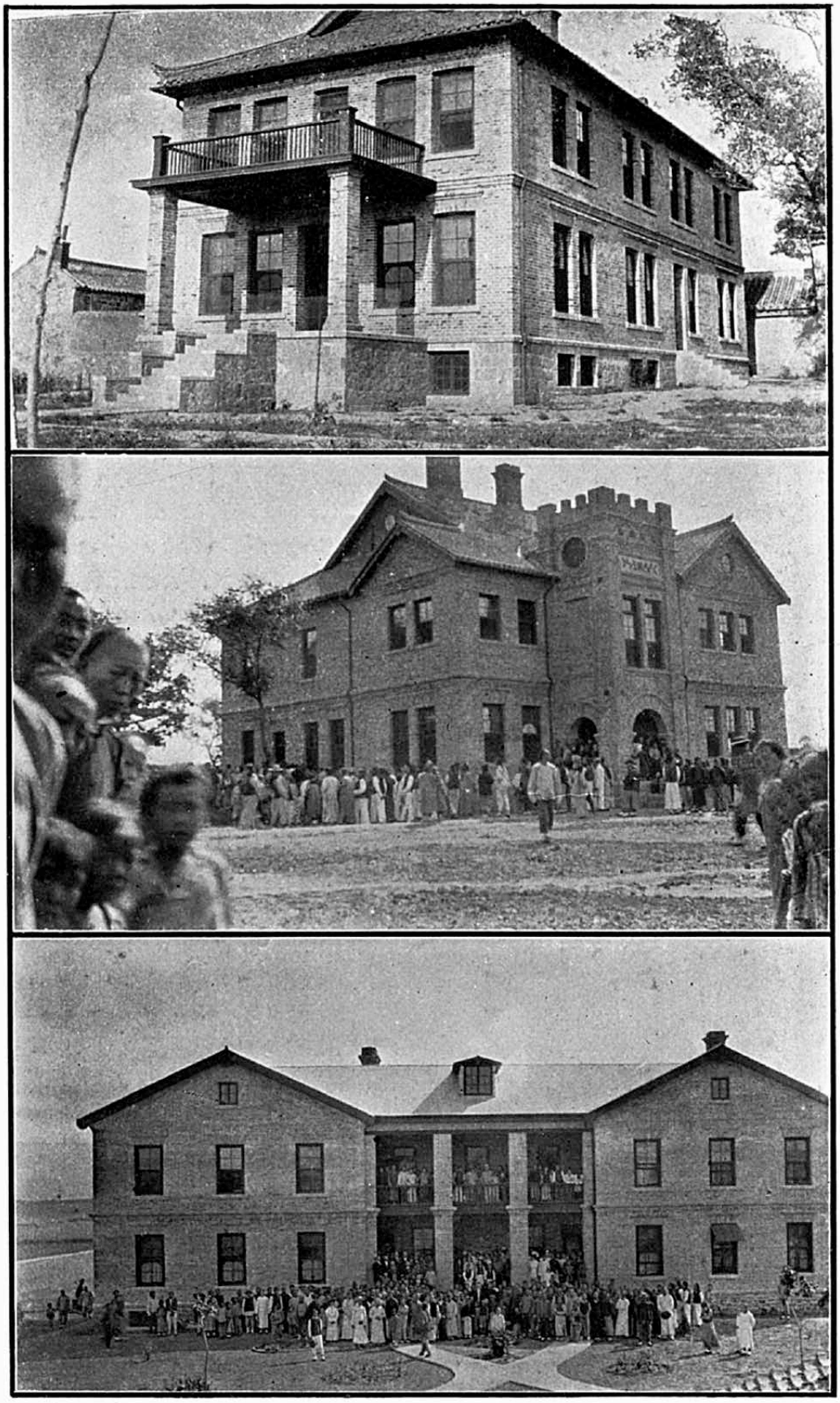
Rev. JAMES MCWHIRTER is a member of the Irish Presbyterian Mission, and has been in China since 1908 working in various places in Manchuria. In addition to other mission work he has participated in the work of the Y. M. C. A. For the last year he has been in charge of general Mission work in Kirin and district.

Mr. W. B. PETTUS, B.A., is national student secretary of the Young Men's Christian Association. He is the Language Secretary for the Y. M. C. A. work in China. He has had special privileges for the investigation of modern methods of Language Study at home.

Rev. W. S. PAKENHAM WALSH is a member of the Church Missionary Society, and has been in China seventeen years, engaged for most of the time in educational work.

Mr. J. HUSTON EDGAR, F.R.G.S., has been for sixteen years a member of the China Inland Mission. Most of his time has been spent in pioneer work on the borders of Thibet. He has had, in consequence, a varied experience.

Rev. J. VERDIER, S. J., has been in China eight years. His time has been spent in general work. He is at present Director of the work in the Nanking, Chinkiang, and Yangchow districts.



No. 1. Girls' High School Dormitory, Tengchowfu, Shantung, China.

No. 2. Girls' High School, Tengchowfu, Shantung, China. Gift of Mr. L. H. Severance.

No. 3. Tengchowfu Hospital, Shantung, China. Gift of Mr. L. H. Severance.

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VOL. XLVI MAY, 1915 NO. 5

Editorial

Which Will You Choose?

THE opportunities for indefinite expansion of all kinds of missionary work were never greater. The demands for intensive training and development of Chinese Christians and leaders is growing in insistence. Every missionary and mission is confronted with this great opportunity and this great demand. There is a growing conviction that we cannot adequately undertake both at the same time. A choice has to be made. There is a fascinating glamour about the thought of encompassing all the social, mental, and spiritual needs of all the Chinese that tends to blur the fact that the quickest way to meet these vast needs is the preparation of an adequate force of workers to cope with it. We are, however, already convinced that China can only be adequately evangelized by the Chinese. It naturally follows, therefore, that the more we do to prepare the Chinese for the task before them the quicker the needs will be met. In view of this, what is your choice? Not one ounce of the energy you have to put into the evangelization of China can be misapplied. Have you taken time to find out whether you are doing the one thing that will count the most and will make your efforts count most in the long run? If not, you will be a better missionary by taking time off to come to a decision about this matter.

A Characteristic of Permanent Leadership.

FOREIGN missionaries are in China to lead the Chinese forward and upward. Every missionary has in some degree to meet the demands of a position of leadership. Is your leadership going to be permanent? Two things said by Gerald Stanley Lee in "Crowds" with regard to Labour leaders are true with regard to Christian leaders. The first is that no man needs to be taken very seriously as a competent leader who is merely thinking of the interests of his own class. The second is that no man will be accepted as a competent leader who is afraid of the other classes. The task, therefore, of the modern leader is to learn to adjust his own convictions about his own faith with his sympathy with that of others, and no one will be able to hold his leadership who cannot think beyond the needs and claims of his immediate followers, for there is no legitimate interest of the Kingdom of God that can be pushed to the exclusion of all others. Unless your sympathies are wide enough to see the other point of view, the possibility is that your own is warped and consequently only partially right. Is your leadership, therefore, of the type that will stand, or are you simply getting ready to be laid on the scrap heap? There is no longer any hope that one branch of the Church, or one religious idea, will dominate the Christian world. Only those can remain leaders who have found how to walk abreast in full sympathy with every other true Christian.

* * *

Future of Missionaries in China.

THERE are frequent references to the day when the missionary will be no longer needed. We are afraid that ere long some will be trying to decide on their day of sailing. We have a feeling, however, that the day when the Western brothers' usefulness in mission fields will pass away, is a long way off. Of course a good many features of the modern missionary work will pass away. In point of numbers and in point of importance the position of the missionary will become more subordinate to the Christian Church in China than it is now. But we do not see any grounds for assuming that the missionary will retire from China any quicker than the foreign trader. All international relationships are changing, and in the change and readjustment there will be a place for the Western brother in the future development of Christianity in China. His experience will long be needed. Then, too, where will

he go? There are, it is true, unoccupied places, but by the time China is evangelized,—only *nominally* evangelized—there will hardly be any extensive unoccupied fields for missionary effort, and yet we cannot think of a situation where there will be no room for the exercise of Christian brotherhood, as expressed in the missionary enterprise. We are not expecting any change of base.

* * *

The Chinese Church and the Missionaries.

THREE articles in this issue deal with the perennial problem of the relation of Chinese Christians to their Western colleagues. The article on "The Relation of the Foreign and Chinese Elements in the Work of the L. M. S. in North China" indicates an attempt to find a modus operandi for the harmonious working together of the Chinese Church and the missionary. The article on "Methods of Organizing Missionary Churches" deals with the phase of this relationship where the missionary is still dominant, while the article on "Saving China's Cities" shows how a mission is preparing to put Chinese leaders in charge of work financed largely from abroad. Here are three points of view representing conditions obtaining contemporaneously. The crux of the problem seems to be that of the ultimate control of funds raised out of China. The missionary cannot get away from a feeling of responsibility towards those who have contributed the money. That responsibility cannot be ignored or lightly passed on to others. On the other hand, the Chinese Church, when it faces the question, feels that there is laid upon it the responsibility to decide what is best to do for its countrymen. Both the responsibility of trusteeship and national affiliations will have to be taken into account. They are rights which fall under the head of *duties*. Neither side should be asked to give up the responsibility laid upon it, and it is not necessary, for they are not fundamentally incompatible, and are both essential. The day is past when funds from home can be spent wisely without the full co-operation of the Chinese Church and Chinese leaders. And indeed the idea of gifts outright to groups of Chinese Christians should be given a larger place than it has had in the past. The gift of a good Church building, for instance, does not necessarily create dependence. There are certain matters of relationship between the missionary and the Boards in which Chinese leaders cannot desire any share. On the other hand, plans and

methods of mission work in China should no longer be undertaken without the sympathy and co-operation of those who are to help do the work, and sometimes even of those for whom the work is to be done. The time is past for a group of missionaries to meet and discuss plans for work among the Chinese without taking Chinese leaders into their confidence. The decisions of such mission meetings must appear very much like "edicts" to those for whom the legislation is enacted. Such a condition savours too much of "extra-territoriality". The problem of finding a method of co-operation is a tremendous one, but independent legislation by a group of missionaries is now an impossible method for those who would meet the needs of the new China. Consequently our task is to work at the problem of Christian co-operation until it is solved.

* * *

St. Paul's Methods Again.

THE article by Mr. McWhirter on "Methods of Organizing Missionary Churches" demands careful reading. The article was read and discussed at a meeting under the auspices of the Manchurian Mission Conference. The author has expressed his convictions in a forcible way. It does seem, however, as though his enthusiasm has led him into too much generalizing. The control of Christian work in China by missionaries undoubtedly still prevails in all too many places. Nevertheless real progress has been made since Mr. Allen published his thought-provoking book. It is evident also from the comparison of the articles in this issue that development with regard to this problem is at different stages in different places. It is no longer true in general to say, "We have done everything for the Chinese except acknowledge any equality". The articles by Mr. Meech, Mr. Mateer, and Mr. Walsh, indeed, show that the missions referred to have made great progress in this regard. Other missions of which we know have their ecclesiastical matters discussed by conferences in which there is often a majority of Chinese Christians, such conferences even discussing the question of the location of the foreign missionary. However, Mr. McWhirter wisely reminds us how necessary it is to get the Chinese Christians to realize that the work is theirs. No group of people or individuals can rise to their highest achievements until they feel responsibility therefor. Therefore Chinese Christians are not placed under the best conditions for growth until actual responsibility falls upon them. It seems to us that in this

regard the article on "Saving China's Cities" marks a distinct step in advance. Mr. McWhirter has made his strongest point in pointing out the necessity for following Paul in his faith in the Holy Spirit working in his converts. A fuller realization of this will enable us to recognize the Chinese Church as trustees with us for the disbursement of funds raised for God's work in China. We are reminded that often the missions ask for more direct control over the money given for work in China, which control the Boards hesitate to give, but it should be possible for consultation between Chinese and foreign leaders over the disbursement of mission funds to be so conducted that the special relation of the Western brother to the funds does not appear. Those for whom mission work in China is to be done have a right to be heard. We believe they can be heard more to advantage than they have been in the past.

* * *

The Chinese Ministry.

THE growth of Christianity in China together with the rapid increase in the number of those interested in and desirous of understanding Christian truth, is putting demands upon the Chinese Ministry for which many of them are not prepared. Where there has been apparent failure to fit in with the needs of the new element that is coming into the Church it has not been due so much to a lack of willingness and sympathy as to inability to readjust the habits that have been formed under different conditions. In speaking of the "Chinese Ministry" we refer, of course, to both ordained and unordained Chinese Christian workers. A correspondent draws attention to the point that we are always too much inclined to talk about China, the Chinese Church, and the Chinese Ministry, as if they made exceptions to all common laws, whereas the qualities that have made faithful and successful ministers and churches in all ages and at all times are the qualities which Chinese Christian workers need. While it is evident that two distinct types of Christian workers are needed, the one to meet the needs of the leading classes in large centres and the other to do the pioneer work in the country, yet all wherever stationed need a wider outlook than has heretofore characterized the general run of Chinese Christian workers. Another correspondent says that though his experience is limited he finds the need of knowledge in ways of modern Biblical interpretation necessary for dealing with the student

class, for he finds that they are thinking more deeply on these matters and kindred subjects in theology than he has been accustomed to give them credit for. Others possibly have had the same experience. The same thing is true in a modified form of many of the places that have been considered out of the general run of activity. The Chinese as a whole are thinking more than ever before.

* * *

Outstanding Needs.

SOME of the outstanding needs of the Chinese Ministry which have been brought to our attention in response to our request are:—

(1) The development of the habit of study to a larger degree.

(2) A higher conception of the nature of the call to the Ministry. It is still considered too much as one possible occupation amongst many, and too many men are sent for a theological education simply because other doors have been closed.

(3) A deeper, fuller, acquaintance with the Bible. Says one correspondent, "They need to be as well acquainted with their Bible as the Confucian scholar with his classics so as to be able to reply to the scholar's quotation from the four books with a "Thus saith the Scripture," and so to show that the Bible is put on a higher plane than the Confucian books because of the effect upon his life and thought.

(4) Greater attention needs to be given to the question of wives for these Christian workers. The demands upon the wife of a Chinese minister, under present conditions, are much greater than ever before, and their influence, therefore, to mar or make has increased proportionately.

(5) Again the Chinese Ministry needs more practical training in pastoral methods and church management. That also is the result of the new condition of things. There is more of a tendency to put students in Bible Schools and theological seminaries through a laboratory course in order to bring them up against the actual problems they have to face.

(6) Back of all other needs is that of the necessity of being fired with a zeal for service and the uplift, by means of the Gospel, of those around them. There are still all too many preachers who look at their work with the idea that if people come they will preach to them, and that having done this they have met their obligations. There is not enough of

the feeling that the Church of Jesus Christ in China must go after the lost, though there are not wanting striking signs of a growth in this direction also.

* * *

World Conference on Faith and Order.

LIKE many other things the movement for a world conference on Faith and Order has been retarded by the present great struggle in Europe. The Executive Committee, however, has recently sent out the report of a special committee appointed to consider the proposal to organize local conferences. This report says, "The interest in the World Conference on Faith and Order is deep and wide-spread. Those who are familiar with the proposal look to it with confidence as the best preparation for such constructive efforts at re-union as shall displace our past feebleness in the proclamation of the Incarnation. Yet if the Conference is to be effective it must have the support of a much wider interest, and above all it must be recognized that we ourselves are powerless and that only God can give us grace to seek and follow His will. The Commission appointed by the Episcopal Mission cordially commends the plan for local conferences to promote a desire for re-union and to spread comprehension of the objects and methods of the World Conference. The greatest danger about such local conferences is that they may lead to the premature discussion of the divisive questions which are to be reserved for the World Conference itself. The main object of each conference, therefore, should be prayer. Wherever possible that should be united prayer, but it must be so real that we can no longer be content with occasional meetings for united prayer, but that real prayer for unity may have its proper place in all our devotions, whether in our respective places of public worship or in our closets. If a member of the liturgical Church takes the lead in organizing these local conferences he should ask his non-liturgical brethren to lead the devotions and vice versa. After weeks, perhaps months, of such meetings of prayer God will show us the value of the Conference method."

* * *

The Appeal of the Hour to Christians Everywhere.

"NOW, when this war is over, the Christian Churches will find themselves face to face with an almost desperate situation. It will then be a question as to whether the future of European civilization is to be built up on armed force, or is to be shaped

anew by moral and spiritual means. It will need the united weight and witness of all the Churches to win any consideration for their point of view. Already there are signs that we shall be called upon to face a vast recrudescence of materialism and militarism. This is only what was to be expected under the circumstances, but it contains no promise of a better future, and can only open out before our eyes an endless vista of wars and rumours of wars. There is a better way, and it rests largely with the Churches to secure its adoption."

W. B. SELBIE, M.A., D.D.

(Churches, War and the Future.
The Constructive Quarterly March 1915.)

"The Church has need to speak with one voice from all her severed parts. The fact is that she is divided, and therefore impotent when a great world-crisis comes suddenly upon her. There is no unifying power and principle, and no sufficient conception of the common good which might enable her to stand before the warring nations and call them in the name of Christ into the way of peace. Her supreme mission is reconciliation. She is at war within herself, how can she reconcile the nation? "By this shall all men know that ye are my disciples, because ye have love one to another". But the world does not know it, for we do not manifest that love. It is not so operative within the body of Christ as to prevent her from calling her sons to slay one another. The Church stands aside ashamed to confess that the eternal ideals of the Kingdom of God do not move men as do the passing ideals of national welfare. Where are we to look for a way out of our strife and discord and into a surer message for distracted humanity?

What the world needs is not that the Church should be less Christian, but that she should be more Christian, not that she should lower her standard by compromise with the world, but that she would raise it incomparably higher, not that she should make a less demand on the loyalty of men, but a greater and more exacting one. This is the change in the Church which will rally to her flag the many thoughtful men in all walks of life who to-day stand aloof. This is the change that will make her once more a power—not with temporal arms, but in the might of an irresistible spiritual conviction."

HENRY T. HODGKIN, M.A., M.B.

(The Church and War.
The Constructive Quarterly March 1915.)

Contributed Articles

Jesus and the Holy Spirit

WILBERT W. WHITE.

TO the readers of the CHINESE RECORDER, greetings.

Your editor, some months ago, kindly requested that I prepare a devotional article for use in the CHINESE RECORDER.

I have been much helped by the study of our Lord in His relation to the Holy Spirit in general, and in particular in the 4th chapter of the Gospel by Luke. May I give to you a report of a little study which I have made on that chapter? I strongly urge that before proceeding further in this article you would read the 4th chapter of the Gospel by Luke. Read it thoughtfully, with an open mind and observe. Make a notation of what you observe before following the article herewith submitted.

The opening expression of the chapter is as follows: "Jesus full of the Holy Spirit." This idea should be kept in mind in the entire study of this chapter. The chapter falls naturally into three parts. In the first part which gives an account of the temptation in the wilderness, Jesus, full of the Holy Spirit, is victorious over the temptations of the devil. In the second part of the chapter we are given an account of His rejection at Nazareth. We might speak of this as His defeat at Nazareth but even in this defeat He was victorious. We might think of the devil as incarnate in the leaders of the people there who rejected Him. In the third part of the chapter, at Capernaum, He is successful. His opposition there is in the form of demons and disease. Here He is also victorious and even in His time of success He resists temptation. Are you clear now concerning the thought of this entire chapter? First, Jesus victorious over the devil in his direct attack against Him in the wilderness. Second, Jesus successful in the indirect attack of the devil against Him at Nazareth. Third, Jesus successful against the opposition in the form of demons and disease at Capernaum.

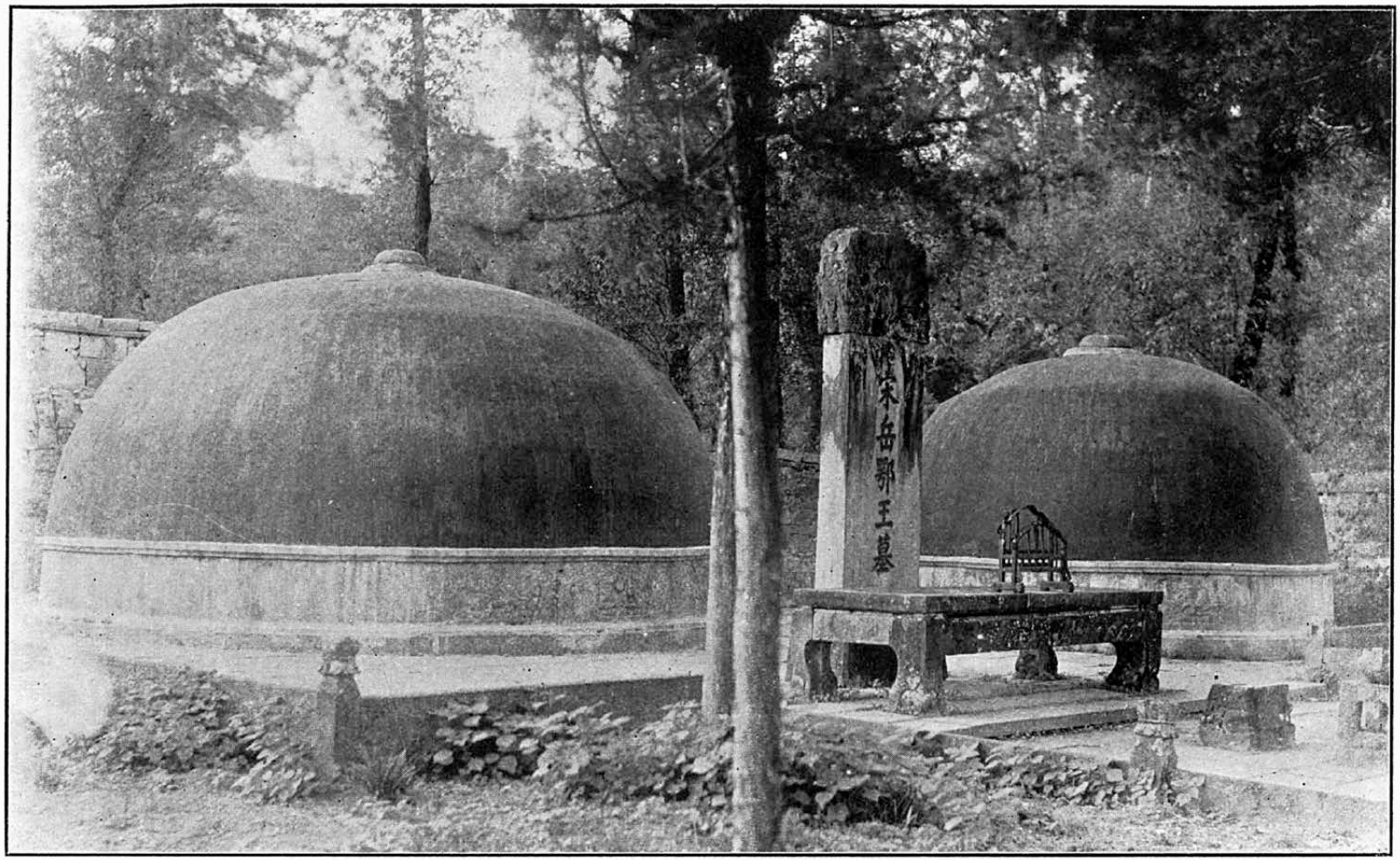
NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

The secret of all this is that He is full of the Holy Spirit. If you will read carefully this chapter, you will find that the Holy Spirit is mentioned several times. Our Lord is represented here as using delegated power. He emphasizes the fact that He is human. Notice the way He answers the devil the first time in the wilderness: "Man shall not live by bread alone." Have we all clearly understood that the life of our blessed Saviour as lived in His humiliation was truly a life of faith? Recall those words in the 57th verse of the 6th chapter of John: "As the living Father hath sent me and I live because of the Father so he that eateth me, he also shall live because of me."

I believe that we are coming rapidly into a period when the work of the Spirit of God in His relation to Jesus Christ, and subsequently in His relation to believers, is bound to be more emphasized.

Here is the secret for true preparation for Christian service. Our Lord is full of the Holy Spirit, and He is full also of the Holy Scriptures. He relies upon their use. He recognizes that in the spiritual realm and in this holy war there are means adapted to ends just as everywhere else; that God has furnished the weapons of our war-fare; that they are not carnal but are mighty. When shall we, as soldiers of the cross, come to recognize that our success in this fierce battle is conditioned upon our fighting according to the rules of our Commander? Great and abundant are the stores which He has laid up for them that fear Him. Our Lord is a revelation in His earthly career of the possibility of living the dependent life, and consequently the life of fruitfulness and beauty.

If you would like to study into the relation of the indwelling Spirit of God and the indwelling Word of God compare among other portions of Scripture those two passages in the Epistles to the Ephesians and Colossians which speak of the same in connection with the joyous life which finds its expression in praise of God.



Tombs of Ya Fei and wife, Hangchow. Ya Fei was a great General (A.D. 650-684) who won many victories against the Tartars. He was strangled to death through the machinations of Prime Minister Kwei.



Bronze Images of Minister Kwei and wife, Hangchow, Chinese archtraitors on whose images the Chinese have for twelve centuries heaped every possible indignity to show their detestation of his treatment of Ya Fei.

Relation of the Foreign and Chinese Elements in the Work of the L. M. S. in North China

S. EVANS MEECH.

IT has been the object of the foreign missionary from the beginning of Christian work to win the Chinese for Christ, and establish a church amongst them. It was not long before the problem of the relation of himself to that church, and of his fellow-labourers in the church to himself, was forced upon him. To some the realisation of the necessity for having some method on which to work in these mutual relations, came at an earlier period ; to others at a later. Much depended on the character of the missionary, and somewhat, also, on the spirit of independence amongst the Chinese Christians. Some have maintained the position that as all the funds for use in all departments of the work came from abroad, the administration should be left wholly in the hands of the foreigner. Others imbued with a more democratic spirit, and possessed of the idea that the most speedy way in which to secure the independence of the Chinese church was to give it some amount of independence, even in the early stages, were willing to put more power into the hands of the church members. The result has been a considerable variety in the extent of the co-operation of the foreigner and the Chinese, and of the time at which a share in the control has been granted. This has been seen in the same mission, where all mission matters are discussed and decided on in the annual meeting.

In the Chihli province, the first decisive steps towards uniting the Chinese with the missionary in the control of the church, were in the Siaochang and Ts'angchou district. Two principal points seem to have forced themselves on the missionary as needing action. The first was the question of the self-support of the church, and the second, the necessity of obtaining some other wisdom as to the character of those employed by the Mission. The first of these was taken up with much energy, with the result that fairly large sums of money were subscribed by the members, and invested in various ways, so that the principal should year by year be increased by the interest accruing. The second seemed also to commend itself to the Chinese so that, for a time, they even controlled the characters of the servants in the employ of the missionaries.

The movement thus started soon spread to the other country station and a Church Council was formed there as well, though the direction in which their energies were expended was not exactly the same. The question of self-support formed an important part of their discussions, as well as the appointment of Church agents, and their control. In the cities the movement was slower of development. One main reason probably being that the number of agents employed by the Mission was much smaller. There was thus a more limited number of men to be called on for help.

And here is shown one of the difficulties, and least satisfactory parts of the movement. Those who have formed the Church Councils have been, and still are, almost entirely composed of men in the paid employ of the Mission. The church, as such, has had no part in the discussion and management of its affairs. This remark refers to the two higher grades of church councils: the District, and Provincial. In the local Church Councils which have to do only with the individual church, there is, of necessity, a considerable representation of the members. But even in these the preacher and, if there be a school, the teacher from their very position hold an authority which the ordinary member would find it difficult to resist, even if he so desired.

The local Church Council is composed of all those who hold offices in connection with the church, and of elected representatives of the members, often one for every ten members, or if the Church is a larger one, one for every twenty. The District Church Council is composed of the foreign members of the station, and delegates appointed from each of the churches in the district. These delegates, as already intimated, are as a rule mission employees, the churches being unable or unwilling to pay the expenses of their representatives. This statement while true of the past is, however, being modified to some extent, though without much change in the introduction of laymen. The Provincial Council at first was composed of Chinese representatives elected by the District Councils, together with six foreign members elected by the annual meeting of the Mission. This arrangement has been changed. Now the two councils, foreign and Chinese, meet at the same time and place. They conduct their own business separately, but meet in joint council for discussion and action on all matters of common interest. These include the appointment of agents

(that of salaries having been fixed in District Council), the management of schools of all grades, the appropriation of all church and mission funds, except such as affect the foreign members, solely, *e.g.* salaries and allowances, and the care of mission buildings, and, to some extent, the allocation of the foreign staff.

Above these three church councils is the Advisory Council, to which is sent a representative from each of the five missions of the society. The delegate is elected at the annual meeting of the Provincial Council and his expenses are met by the Chinese churches of the Mission. This council meets at the same time and place as the foreign Advisory Council, but has only advisory powers. Joint meetings are held at which matters are discussed which have been brought forward by the foreign and Chinese councils respectively.

The simultaneous meeting of the foreign and Chinese Provincial Councils, with consultative and administrative powers has only taken place once, and may be considered more in the light of an experiment, rather than as an example of what is to be in the future. But the step having been taken the relations between the foreign and Chinese workers can never go back to the old condition. The crux of the question is, as to how far control should be allowed to those who have had no part in providing the funds contributed from abroad for mission work. All would gladly welcome the assistance and advice of the church representatives in the management of such matters, but many think the final decision should be with the representatives of the society, and not with the church. For the administration of the funds and other concerns of the Chinese church the Chinese should alone be responsible, with, if they choose, advice from the foreign members of the mission, just as the foreign members desire the advice of the Chinese in the use of funds from abroad, and in the allocation of the foreign members of the staff. As was said at the outset, opinions differ on these points. To some it appears the best and speediest way of securing the independence of the Chinese church both as to self-support, and self-control, to allow its representatives this large amount of control in mission affairs. To others it appears as if progress is hindered by such action, and that the Chinese need the stimulant of the prospect of administering their own concerns, in order to make them more zealous in forwarding their church development now, and meanwhile they are learning by associ-

ation with foreign workers how to conduct the business of the Church. Which of the two methods will be the safer for attaining the desired end, experience alone will decide. Meanwhile it is the duty of all to press on in the way which each may think best, having in view the day when the Church in China shall be self-supporting and self-controlling.

Saving China's Cities

R. M. MATEER.

WITH China's awakening, its cities challenge the Church by a new and unparalleled opportunity and a corresponding responsibility. What are we going to do about it? Even had we a large equipment of men and money, a foreign occupation of all these cities would not evangelize them. There are too many handicaps. Our ordinary Chinese evangelists cannot do it.

In Shantung we Presbyterians fortunately inaugurated higher education just fifty years ago. As a result we have educated men of ability, experience, and consecration who have come to the Kingdom for such a time as this. In our church an independent movement has been started; but some of our high-grade workers have proposed, in preference to this, co-operation between them and the Mission in the opening of at least fifteen cities in our Shantung Presbyterian territory. Our Mission has promptly met them half way by requesting the home church to raise twenty-five thousand dollars at once and one hundred thousand ultimately, with the request that the Board secure the services of Mr. Scott and Mr. Isett for the securing of this money.

At least five thousand dollars will be spent for the plant in each city, which is a mere bagatelle compared with that required for a foreign manned station. Subject to modifications, the buildings will be a large auditorium, a street chapel, a guest room for men and one for women, school rooms to be used both day and evening, and, with a separate street entrance, accommodations for a Y. M. C. A.

Engaged in this work will be an older, together with a somewhat younger, college graduate (preferably a seminary graduate), a Bible-woman and a gateman. Their salaries together with incidental expenses will require five hundred

dollars. It is proposed to have an educated physician traveling among each five of these cities, seeing patients four days every month in each city; also a general Y. M. C. A. secretary for the fifteen cities. The college is proposing to make this their benevolent enterprise, securing gifts from the alumni scattered all over China; and the Christians of the county whose city is thus occupied will assist, so that the current expense will be from the first partly supplied on the field. This whole enterprise is entrusted to the oversight of six men, three Chinese selected by the Synod, and three missionaries selected by the Mission.

This plan is commended by the following considerations:—

First—It means the occupation of the strategic centers. For the vast population of each county, the county seat is becoming more and more the commanding political, commercial, educational, and social center. Formerly the cities have been most difficult of approach, but now their doors are thrown wide open, so that evangelistic work hereafter must not be so exclusively in country districts.

Second—It furnishes an attractive field for an able Chinese leadership. As in all times and countries, large Church success awaits a fully equipped leadership. Here, as in the West, high grade leaders are not satisfied with a pastorate among scattered country churches, but are attracted to the cities. With churches developing among these thickly populated counties, the man in the central city will, without the office, be a veritable metropolitan of wide and commanding influence. We have some such men ready for this work, and an inspiring program will doubtless secure all that are needed.

Third—This plan makes prompt use of available resources and looks forward to a new and permanent method of work.

Fourth—This plan promises Chinese and foreign cooperation instead of separation. If we can have the grace and vision to accord to these men these positions of evangelistic prominence while retaining a directing influence, it will be ideal.

Fifth—This plan is calculated to eliminate the idea that a foreign church is being planted throughout China, which impression is a serious drawback. Moreover the Chinese church itself will never have large success until its members

are filled with the realization that this is an enterprise for which they are responsible. This is a fundamental truth; now is the psychological time; and we think the above is the method for turning this responsibility over to them.

Sixth—This method of work helps to make worth while in an evangelistic way the large amount of effort and money put into higher education in Shantung. It furnishes openings for able and consecrated graduates, because such feel drawn towards the influential task of bearing witness for Christ in city centers where the men who are shaping the destinies of China go and come.

Seventh—Such occupation will give needed prestige to direct evangelistic work in the eyes of the influential classes both in and out of the church. The rapidly increasing prominence given to our church education by so many fine plants and such rapid expansion, with the turning of almost all college graduates to the more profitable work of teaching, is calculated to misrepresent our missionary object. It thus appears that, to say the least, we need the prominence of this city enterprise for the balancing up of the several departments of our common work.

Eighth—This campaign is commended by its plan of approach. Bible preaching and teaching is to be supplemented by lectures, schools, woman's work, medical work and Y. M. C. A., thus touching many different points of approach to mind and heart.

Ninth—This evangelistic effort promises to arrest the attention and save from spiritual bankruptcy the educated classes, and stem the rising tide of an atheistic, materialistic philosophy of life. This impending bankruptcy constitutes the greatest menace to the future of China. With the grip of the old religions gone, with atheism the popular form of educated thought, and agnostic literature widely read, together with a more or less conscious desire of the educated to find something to satisfy the cravings of the soul, it is easy to see that a veritable crisis has come in the religious history of China. Hence the wisdom and urgency of the above program.

Tenth—This project has already passed the theoretical stage. We have two such men already at work in two cities with splendid results. They are men who could command much larger salaries elsewhere, but who prefer this soul

winning work in these cities, especially among the young men and young women students. In view of the above, is it not apparent that it would be hard to find a Christian appeal combining so many attractive and impelling considerations?

Methods of Organizing Missionary Churches; St. Pauls or Ours?

JAMES MCWHIRTER.

A VERY serious and startling indictment has been made against those responsible for mission policy, by the Rev. Roland Allen, in his book, "Missionary Methods, St. Paul's or Ours?" No missionary can afford to ignore Mr. Allen's contentions; they strike at the very foundations of our mission work, and force us to examine our methods in the light of the information he brings to bear on the problem of the establishment of the Kingdom of God in non-christian lands. Should his arguments prove convincing, some of us will be compelled to change our whole attitude towards the churches and people under our care.

Mr. Allen's main contention is—that Paul, in little more than ten years, planted churches in the four provinces of Galatia, Macedonia, Achaia, and Asia. He stayed in each centre usually five or six months; in that time he taught a small nucleus the elements of the faith, made provision for the administration of the sacraments, and placed upon the newly formed congregation full responsibility for the evangelization of the surrounding district. Although he kept in close touch with them for some years afterwards, yet from the first they were fully established, and would have existed had they never seen Paul again.

We, on the contrary, found churches, and keep them in leading strings for years; we teach them from the first to lean upon the foreigner; our organization is so expensive that it cannot be maintained except by help from the homelands; and every year, by additional expenditure we are rendering more and more difficult the task of handing over control to the local congregation. Our *theory* is that we want the Chinese Church, as soon as possible, to be self-supporting, yet our practice is such that almost every effort towards independence is in opposition to the foreigner, rather than a natural growth from existing churches.

We missionaries are compelled, in view of this criticism, to make out a basis for our present methods,—or abandon them. We owe this to the people whom we represent, to the Church which has appointed us, to Christ who has called us.

I do not claim for this paper any originality. I have merely culled from Mr. Allen's book, for our serious consideration and practical guidance, such portions as are applicable to the situation in Manchuria, such thoughts as may be of vital use to us in reshaping the whole policy of our life-work, under the guiding spirit of God. The ideas expressed, most certainly represent my own sincere convictions.

In the few minutes at my disposal I shall:—

First, state briefly Paul's methods of organizing, and of dealing with organized churches, contrasting with these the methods used by ourselves.

Secondly, I shall endeavour to meet possible objections to the arguments drawn from this contrast.

And thirdly, I shall present for your consideration certain principles, which can be put into practice here and now, in our own Mission field, and which, if adopted, will I believe transform the whole situation in these three provinces, and bring us, in a few years, within measurable distance of realising the fond hope of each one of our hearts,—a self-supporting and self-propagating church in Manchuria.

I. *Paul succeeded in doing what we have only tried to do.* The facts are unquestionable. In a very few years he built the Church on so firm a basis that it could live and grow in faith and practice, that it could work out its own problems, and overcome all dangers and hindrances, both from within and without. What were the elements in his methods which contributed to such wonderful success?

1. He chose strategic centres, *i.e.* places which were most likely to become centres of Christian activity. The province was the unit in his mind. His theory of evangelizing a province was not to preach in every place himself, but to establish centres of Christian life in two or three important places, from which the knowledge might spread into the country round. By establishing churches in two or three centres, Paul claimed that he had evangelized the whole province.

2. He stayed in each place long enough to teach a few the fundamental truths of Christianity, and to bring them into

living contact with the Holy Spirit; he was confident that the Holy Spirit would perfect the word of grace in their hearts, and lead them into all truth.

3. He made each church a complete unit in itself by appointing as elders, some of those men whom he had taught, for the preaching of the Gospel, the instruction of the infant church, and the administration of the sacraments. With the appointment of elders the churches were fully equipped.

4. He made each church self-supporting from the very first. He did not give them any help in the way of finance. They received no money from him for a church building, nor were evangelists appointed by him, and supported by the Home Church. He never administered any local funds himself.

5. He taught that the local church was responsible for the spread of the Gospel in the region around, and as a consequence we read of numbers of churches which Paul had never even visited.

6. He refused to transplant the law and customs of the Church in Judea into the four provinces. When difficulties arose in the provinces he treated these difficulties as questions which each province if not each church must settle for itself. He gave his advice, and trusted each church to arrive at a right conclusion. Even when an appeal might have been made to a decree of the Council at Jerusalem, he refrained from doing so. To defend the spiritual liberty of the church, he went in daily peril of his life. His work was hindered, hisconverts perverted, his strength worn out. Yet he held on his course, and the establishment of Christianity throughout the then known world was his reward. In the exercise of discipline he strove to inspire a *spirit*, not to enforce a *law*. His object was not to compel them to obey a law, but to lead them to obey the inner guidance of the Holy Spirit.

Our practice in selecting centres of work is similar to Paul's, but in organizing churches, and in dealing with organized churches, the contrast is more than marked, it is disconcerting and even startling.

1. One of the first things we do in occupying a place is to purchase ground, erect houses, and settle down for a lifetime, as chief administrators of the congregation and district.

2. We give considerable financial help, especially to new churches, and supply in many cases paid evangelists. In some

instances we either control local church and school funds, or require that an account be rendered to us of expenditure.

3. We reserve to ourselves the right to administer the sacraments, although in some cases we cannot visit stations oftener than once a year.

4. We discipline our members by law and precedent.

5. We have in some cases acted in so domineering a fashion that members of the church have become estranged, and efforts towards self-realization and independence, which ought to have been cause for thankfulness and praise, have been the source of disruption and strife.

WHAT HAS BEEN THE RESULT OF OUR POLICY?

If we look over the Mission field of China to-day, we see that wonderful progress has been made. Many missions have been established through which great numbers of heathen have been brought into the fold of the church, Christian standards of conduct have been introduced, immoral customs abolished, and education extended far and wide.

Nevertheless there are everywhere some very disquieting symptoms. Everywhere Christianity is still an exotic. We have not yet succeeded in so planting it that it has really become indigenous. And everywhere our missions are dependent. They look to us for leaders, for instructors; they have as yet shown little sign of being able to supply their own needs. Day by day and year by year there comes to us an increasing appeal for men and money for the same missions to which men and money have been supplied for the last forty to sixty years. And there seems at present, little hope that that demand will change its character. When the day comes in which the demand is made for men and money to establish new missions in new countries, because the old are capable of standing alone, the end of the work will be in sight. But at present that day still seems far distant.

II. *Why are our methods so diametrically opposed to the practice of the Apostle?*

Is it due to difference of conditions? We have only to read Mr. Allen's book to realize that conditions in the four provinces evangelized by Paul were even worse than they are to-day in India and China. The vast majority of those who became Christians were Greeks, not Jews; and had to be taught

the elements of Christianity just as in the case of the Chinese to-day. The atmosphere in which they grew up was immoral in the extreme. Yet Paul thought fit to form them into churches and give them full control. The influence of the small minority of Jews and God-fearing Greeks cannot be overestimated, but it does not account for Paul's marvellous success, nor our wide departure from the methods of the Apostle. Whatever advantages of education, civilization, philosophy, or religion the Empire possessed, so long as it was defiled by slavery, the games, the temples, and the magicians, it is hardly possible to argue that Paul's converts had any exceptional advantages in the moral character of the society in which they were brought up, which are not given to our converts to-day. Before conversion every one of Paul's hearers was born and bred in the atmosphere of superstitious terror; the most cultured were as fully persuaded of the universal power of devils as the Chinese are to-day. And the temples of Ephesus and Corinth were no more the homes of virtue than temples in Benares and Peking. The majority of his converts were of the lower commercial and working classes, labourers, freedmen, and slaves. His converts were no better, no worse than ours in an Eastern land. Not here is the secret of his peculiar success.

It is argued that Paul was an exceptional man, living in exceptional times, and working under exceptional circumstances. That methods must change with the age. That the apostle's methods were suited to his age, our methods are suited to ours.

But unless we wish to drag down Paul from his high position as the great apostle to the Gentiles, we must allow to his methods a certain character of universality. At any rate this much is certain, that his methods succeeded exactly where ours have failed, and however great the difference in conditions, it cannot be so great as to rob his example of all value for us.

Another objection raised is that the comparison is absurd; that our converts are infants, that to talk about principles, and leave the people to find out how to apply them, would be to court disaster. But are the Eastern converts such infants? They are people who understand corporate responsibility in many ways better than we do. And even if they are infants, infants can only be taught truly by exercising their infant faculties. Dependence does not train for independence. Moreover they have the Holy Ghost to strengthen and guide them. Christians are not only what they are by nature, they are

a spirit-hearing body. It is not a question merely of our faith in them, it is still more a question of faith in the Holy Ghost. We look too much to our converts as they are by nature ; Paul looked at his converts as they were by grace.

THE CAUSES OF OUR FAILURE ARE NOT FAR TO SEEK.

We have allowed racial and religious pride to direct our attitude towards the heathen. We have approached them as superior beings moved by charity to impart of our wealth to destitute and perishing souls. We have been anxious to do something for our converts, and we have done too much, we have done everything for them. We have taught them, baptised them, shepherded them ; we have built their churches, provided their teachers ; we have fed them, nursed them, doctored them ; we have trained them, and even ordained some of them. We have done everything for them except acknowledge any equality ; we have done everything *for* them, but very little *with* them. We have done everything for them, except give place to them.

This attitude of mind is apparent everywhere, but it shows itself most distinctly when it is proposed that we should submit any of our actions to the judgments of the Native Councils which we have established as a training ground for independence. The moment it is suggested that a Council in which natives are in a majority should have the power to direct the action of a missionary, the missionary revolts.

Again, want of faith has made us fear and distrust native independence. We have imagined ourselves to be, and we have acted so as to become indispensable. In everything we have taught our converts to turn to us, to accept our guidance. The consequence is that we view any independent action on their part with anxiety and fear.

It is often said that our converts lack initiative and moral force ; that they cannot and will not do anything for themselves ; and consequently that in the early stages it is absolutely necessary to provide everything for them, and to govern them until they acquire a character capable of meeting their own problems.

But some of the people of whom this is said are seen every day to be capable of carrying on great commercial enterprises. They do not really lack initiative ; and if they did, as Christians they should begin to find it. The spirit of Christ is the spirit

of initiative. If they have no initiative without Christ, with Christ they should not fail to have it. That power is in them by the gift of the Holy Ghost. It should be jealously guarded and hopefully encouraged to find larger and larger fields for its activity; but it is checked and discouraged and stifled in a system in which everything is done under foreign direction.— *The causes of our failure I say are not far to seek.*

WHAT WERE THE ELEMENTS WHICH CONTRIBUTED TO PAUL'S SUCCESS?

They were these :—

1. That he was a preacher of Gospel, not of law.
2. That he retired from his converts to give place to Christ.

The spirit in which he was able to do this was the spirit of faith.

This is what separates his doctrine from all other systems of religion. He did not come merely to teach a higher truth than those who preceded him; he came to administer a spirit. He never proceeded by commandment, but always by persuasion. He never did things for them, but always encouraged them to do things for themselves. He set them an example according to the mind of Christ, persuaded that the spirit of Christ in them would teach them to approve that example, and inspire them to follow it.

He practised retirement, not merely by constraint, but willingly.

He withheld no gift which might enable them to dispense with his presence. He gave as a right to a spirit-bearing body, the powers which duly belonged to that spirit-bearing body. He gave freely, and then he retired from them that they might learn to *exercise* the powers which they possessed in Christ. To do this required great faith, and this faith is the spiritual power in which Paul won his victory. He believed in the Holy Ghost, not merely, vaguely as a spiritual power, but as a person, indwelling his converts. He believed therefore in his converts. He could trust them. He did not trust them, because he believed in their natural virtue or intellectual sufficiency, but he believed in the Holy Ghost in them. He believed that Christ would perfect His church, that he would establish, strengthen and settle his converts. He believed, and *acted* as if he believed.

III. *How far is it possible to follow the Apostle's Methods?*

It is plain our missions have hitherto proceeded on very different lines. Is it possible to introduce any of these methods without destroying to the very foundations all that has hitherto been established?

The first thing absolutely necessary is that we have Paul's faith; faith not in the natural capacities of our converts, but in the power of the Holy Ghost in them. Without faith, faith in the Holy Ghost, faith in the Holy Ghost in our converts, we can do nothing.

But if we make this great venture of faith, then the application of Paul's methods is still beset with difficulties.

Most of us to-day find ourselves in Mission stations in the midst of established communities of Christians, with a long tradition of foreign government and foreign support behind them. They look to the missionary in everything. We are assisted by evangelists whose work it is our duty to superintend. These again look to us for guidance, encouragement, and probably for definite and particular orders in every conceivable circumstance that may arise, even if they do not depend upon our initiative and inspiration to save them from stagnation.

In the central station we find a considerable organization which the native Christian community has not created, and cannot at present support without financial aid from abroad. We cannot possibly ignore that situation. We cannot begin all over again. Nevertheless, if we have the spirit of Paul we can in a very real sense practise the method of Paul in its nature, if not in its form. We cannot undo the past, but we can amend the present. We can keep ever before our minds the truth that we are here to prepare the way for the retirement of the foreign missionary. We can live our life among our people, and deal with them *as though we would have no successor.* We should remember that we are temporary, the Church is permanent.

WE CAN PREPARE THE WAY FOR THE RETIREMENT OF THE FOREIGN MISSIONARY IN THE FOLLOWING WAYS:—

1. We can associate the people with ourselves in all that we do, and so make them thoroughly understand the nature of the work. By this it is not meant that we associate with ourselves a few individuals only, such as the elders and deacons, but that we embrace every opportunity of educating the whole congregation. In *the management of funds*, the

administration of *baptism*, and the exercise of *discipline* such opportunities occur.

We should give the congregation full control of all *monies* raised locally. Even where, as in our central stations, a considerable proportion of the annual income is derived from foreign sources, we need not hesitate to take the Church into our confidence. The question of the Chinese having some say in the administration of foreign funds was brought before our Synod last year—by a Chinese member of Synod. This need not have caused us any alarm. The pity is that it was not the proposal of a missionary!

Even in such matters as the erection of schools, the congregation ought to manage its own business; and if a school is to be enlarged the missionary has an opportunity of teaching his people the same lesson. It is a grievous loss to the Church if such work is done simply by foreigners, when the whole community might be made to realize as never before, its importance to them, and their responsibility for it.

In the matter of *baptism*, and in cases of *discipline*, the whole congregation should be consulted, and their decision followed.

2. We can retire by *leaving things more and more in their hands*, by avoiding to press our opinion; by refusing to give it, lest we should, as is often the case, lead them to accept it because it is ours; by gradually delegating the work of the mission to the Chinese themselves.

3. In *new towns* and villages we can begin at the very beginning. We need not take it for granted that every small community of hearers must have a paid evangelist settled among them. Find out the natural leaders and instruct and train them to hand on to others what they have received.

4. We can observe the rule that no *organization* should be introduced which the people cannot maintain. We need not begin by establishing buildings; let the people provide them as they feel the need.

All financial arrangements made for the ordinary life and existence of the church should be such that the people themselves can control and manage independently of any foreign subsidy.

5. Provision should be made for the frequent administration of the *Sacraments;* should this necessitate the giving of

authority to elders to exercise spiritual gifts, we should not withhold it. Nothing should be withheld which may strengthen the life of the church; still less anything which is necessary for its spiritual sustenance. The liberty to enjoy such gifts is not a privilege which may be withheld, but a right which must be acknowledged.

6. In the exercise of *discipline* we can follow closely Paul's model. He had to deal with some of the most pressing and difficult problems which can agitate a church, many of those problems most easily and effectually solved, as we should naturally suppose, by an appeal to authority, yet he scarcely ever lays down the law, preferring doubt and strife to an enforced obedience to a rule. He appealed to the corporate conscience to check serious evils, arguing and pleading that the Holy Ghost might enlighten and strengthen his converts; setting forth the principles, persuaded that the Holy Spirit in them would show them how to apply the principles, and strengthen them to use them. His Gospel was not a Gospel of Law, but of Spirit.

Thus far any missionary who chooses can go to-day without upsetting the work of his predecessors, but building upon it.

Should fear take possession of our hearts at the thought of adopting such a course, let us renew our *faith* in the power of the Holy Ghost.

It is Paul's faith we want to-day; we need to subordinate our methods, our systems, ourselves, to that faith. We often speak as if we had to do with weak and sinful men. We say that we cannot trust our converts to do this and that; that we cannot commit the truth, the sacraments, to men destitute of this or that particular form of education or training. We speak as if we had to do with mere men; we have to do with the Holy Ghost. What systems, forms, and safeguards of every kind cannot do, He can do. When we believe in the Holy Ghost, we shall teach our converts to believe in Him, and when they believe in Him that will be able to face all difficulties and dangers. *They* will justify our faith in them. The *Holy Ghost* will justify our faith in Him.

"This is the victory which overcometh the world, even our faith."

Language Study

VIII. SUGGESTIONS REGARDING THE PREPARATION OF A LANGUAGE STUDY COURSE

W. B. PETTUS.

AN examination of more than a score of language study courses shows that there is great variety as to ground to be covered, as to the kind of material included, as to the systems of examinations, as to the aid given to beginners by seniors and as to the clearness with which the methods of study to be followed are elucidated.

I believe strongly in the language schools of which there are now about a dozen in different parts of China and think that if it is possible missionaries should be sent to one of these schools immediately on arrival in China. This is the best way to insure the getting of correct sounds, tones and idioms and the learning of the proper methods of study. In the schools the students are better protected for study than in the Mission stations. In most Mission stations there is very little help available aside from the text books. But some cannot go to the schools and except those who are to work in the city where the school is found none should stay at the school longer than the first academic year. It would be wise if the heads of the language school, who are giving much or all of their time to the studying of this problem, would prepare further courses of study to be followed by the students who have been with them until the students have covered three or more years of work on the language.

Whether a course is prepared by the language school authorities or by a committee of a mission or group of missions it seems to me that the following points should be heeded.

1. Assume that the student knows nothing about how to study a language. His study of ancient and modern languages has in most cases been a most careful and scientific training planned to unfit him for the learning of a spoken language and to fix on him bad habits of study if learning to speak is an important part of the aim which he has in view.

2. Determine the aim to be attained. Keep learning to hear and speak to the fore till the student can hear clearly what

is said to him and use a vocabulary of several hundred words accurately, both as to pronunciation and idiom.

3. Avoid the giving of too much material but insist on mastery.

4. Provide for frequent consultation with seniors and frequent examinations, especially in the early months.

5. Include in the material studied as much as possible that which will introduce the student to Chinese thought and life.

6. Study the literary language through the colloquial, reserving the beginning of Wenli until one is able to understand the explanations of the Chinese teacher readily.

7. Do not delay progress in hearing and speaking until one has learned to read and write the characters for all words used. Provide for definite progress in reading and writing but let it follow the hearing and speaking.

8. Give explicit directions as to how to work on each book studied and a clear statement as to what will be considered a mastery of the book. For instance, if Baller's Mandarin Lessons is the text book, state what sections are to be memorized, what portions are to be written, what are to be learned so that they can be understood through the ear, what are to be read, what are to be translated, etc.

9. Permit electives. After the first year's work I think that a student should be allowed some choice in the material to be studied. The choice should be made in consultation with those in charge of his work and after a selection has been made should be adhered to.

10. Require a large amount of mixing with Chinese who do not speak English and attendance at and participation in meetings both religious and secular. At every examination require a written statement as to when and how the student has had contact with Chinese other than his teacher.

Methods of Administration and Church Organization in the Diocese of Fuhkien

W. S. PAKENHAM-WALSH.

THAT branch of the Church of Christ in China which is in communion with the Anglican Communion throughout the world, is called the Chung Hua Sheng Kung Hai, 中華聖公會.

It is divided into eleven dioceses, namely, Shanghai, Victoria, Chekiang, North China, Western China, Hankow, Shantung, Fuhkien, Kwangsi and Hunan, Honan and Anking.

The Church organization and methods of administration in each Diocese vary and in this article I have been requested to speak only of the Diocese of Fuhkien, where my own work lies.

The Synod 總議會.

The work of the Diocese is directed and controlled by the Diocesan Synod which meets annually.

The membership of the Synod consists of the Bishop of the Diocese, any assistant bishops, all clergy holding the Bishop's license and lay representatives.

Each pastorate having at least thirty qualified electors is entitled to elect one lay representative on the Synod and an additional lay representative for every thirty qualified electors, but no pastorate can elect more than three lay representatives in all.

A pastorate which has less than thirty electors may obtain leave to join with one or more similar pastorates and elect one lay representative for thirty electors. Each lay representative must be a communicant, a contributor to the Church funds and be at least twenty years old. No lay representative is entitled to take his seat on the Synod until the treasurer has certified that the amount assessed on the pastorate which he represents has been paid. The Bishop of the Diocese or his representative presides at the Synod and one half of the clergy and one half of the lay members are necessary to form a quorum.

One of the secretaries of the Synod must be a clergyman elected by the clergy and the other a layman elected by the lay representatives, and a third secretary may be appointed by the Bishop to keep the Minutes in English.

The Diocesan Board 理事部.

The Diocesan Board is a handmaid of the Synod. It consists of the Bishop, one clergyman nominated by the Bishop, three clergy elected by the clergy and four laymen elected by the lay representatives of the Synod, and a non-voting secretary.

The Diocesan Board meets once a year at the summons of the Bishop and advises the bishop on all matters which he may refer to it for consideration, and it may also offer recommendations to the Bishop in matters connected with the administration of the Diocese as may seem to be required.

The Diocesan Board receives recommendations or requests from the District Church Councils as to the filling of vacant pastorates, transfers of pastors to other spheres, etc., and may then make such recommendations as it sees fit to the Bishop.

The Diocesan Board also receives the reports of other committees of Synod, arranges them and submits them to the Synod. It prepares in due form all such matters as the Bishop or any member of the Synod may desire to bring forward at the Synod, and prints and circulates the reports, etc., of the Synod.

It also prepares for the Synod by issuing a circular under the Bishop's direction stating the business of the ensuing Synod and sending this circular to each member not less than two months before the meeting of Synod.

District Church Councils 支議會.

The Diocese is divided into districts and in each district there is a District Church Council consisting of a chairman and vice-chairman both appointed by the Bishop, all the clergy licensed by the Bishop to work in the district and lay delegates elected by the several pastorate committees.

The District Church Council meets at least twice a year and oftener when summoned by the chairman or at the request of two members. The chairman and a majority of the members form a quorum.

The main duties of the District Church Councils are :—

(*a*) To assess each year the contributions to be paid by each pastorate to the District Church Council funds.

(*b*) To make recommendations through the Diocesan Board to the Bishop in regard to filling vacant pastorates, making transfers, etc.

(*c*) To appoint catechists approved by the Synod.

(*d*) To establish new centres of worship and evangelization.

(*e*) To recommend candidates for ordination.

Pastorate Committees 鄉議會.

Within each district there may be several pastorates and in each pastorate there is a Pastorate Committee consisting of a chairman, being the pastor in charge, a vice-chairman appointed by the chairman subject to the approval of the Bishop; any clergyman holding the Bishop's license to work in the pastorate, and at least three lay communicants of at least twenty years of age.

Each congregation within a pastorate having at least five qualified electors, may elect one lay delegate to the Pastorate Committee, or two lay delegates for twenty electors, three lay delegates for forty electors, and four for eighty or over.

The Pastorate Committee meets at least three times a year and oftener when summoned by the chairman or at the request of two members. The chairman with a majority of the members forms a quorum.

The principal duties of the pastorate committee are:—

(*a*) To carry out the orders of the Synod and of the District Church Council.

(*b*) To assist the pastor in the deepening of the spiritual life of the congregations and in the spread of the Gospel.

(*c*) To collect and forward funds for Church maintenance.

(*d*) To keep in good repair the churches, parsonages, school buildings, etc.

To elect lay representatives on the Synod and in the District Church Council.

The above gives an outline of the main features of the Fuhkien Diocesan Church organization, and covers all work connected with the Synod.

In addition to the above organization there is the work which is independent of the control of the Synod, and which may be called the Foreign Missionary Work, being financed and controlled by the missionary societies at work in the diocese.

There are two missionary societies from the Church of England working in the Diocese of Fuhkien, namely the Church Missionary Society and the Church of England Zenana Missionary Society.

The work of these societies in the fields is arranged for and controlled by conferences of the missionary body.

There is a men's annual conference and a women's annual conference. In the women's annual conference the ladies of

the C. M. S. and the C. E. Z. M. S. sit together and form one conference.

Business arising between the annual conferences is arranged for and transacted by standing sub-committees.

These conferences control all such questions as the location of missionaries, the opening of new foreign missionary stations, the establishing of schools, hospitals, etc., which are supported with foreign money and do not come under the control of the Synod.

The educational and medical work is arranged for by special and educational and Medical Committees, which committees report to and are subject to conference. The Bishop of the diocese is the chairman of the men's conference.

The local missionary affairs of each missionary station are controlled by Station Committees and all matters from the stations coming up to conference must come up through the Station Committees.

Litang: or Missionary Problems in the Highest Town on Earth

J. HUSTON EDGAR.

AS I am not just now concerned about geographical and ethnological limitations but rather with the welding power of Lamaism the terms Lamaland and Lamaist will often be used when something more definite than Tibet or Tibetan is necessary.

Lamaland may be divided roughly into two parts: (*a*) extensive regions grooved by deep corrosions in the arid, semi-tropical valleys in which are to be found a sparse population of agricultural Lamaists; and (*b*) great plateaux generally high above the limit of cereals: a land of nomadic Lamaists, who wander to and fro on the plains seeking the necessary nourishment for their flocks and herds. In this article I shall not discuss mission work in the land of Deep Corrosions, but shall confine my remarks to the illimitable veldt thousands of feet above the limit of settled population. The Lamasery and government centre of Litang will suit my purpose admirably, for it is not only the highest town on earth, but has also an enormous population of lay and clerical lamaists which have not yet come within the spheres of the different Mission Boards.

I. Litang—(Tib. "Plain of Bell Metal")—at the northern apex of a great plain averaging 13,500 above sea level, is no doubt the most important religious centre in Eastern Tibet; and when a purely Tibetan rendezvous is under discussion the writer can say that he has not seen its equal in E. Lamaland. And because the lamasery built almost anywhere in accordance with spiritual laws had every material want, something resembling an ordinary township almost always became part of its constitution. Hence we find that apart altogether from the stationary population, lay and clerical, the nomads in the large and relatively thickly populated district around gather to it as men do to a civil and spiritual metropolis; and traders also, from all parts of the compass, visit it with foreign wares and carry away with them its peculiar products to the most distant parts of China and Tibet. Although it is possible that the population in cities, lamaseries, nomadic encampments included in the name Litang may range between eight and ten thousand, some travellers have dismissed it with a few uncomplimentary lines. But not so other well-known travellers, whose opinion when quoted, may enable the public to judge for themselves. My first witness is A—K, the most patient being, who ever wandered over this weary land and justly considered by unbiased geographers as the Tibetan explorer par excellence. In the volumes where his romantic wanderings are recorded Litang is described as "one of the richest towns in Tibet." Captain Davies another well known authority says "the town contains 300 houses (and) . . . . a very large lamasery which is said to contain 3,700 lamas." And finally Sir A. Hosie says "the town including the lamasery numbered 5,000 but as there was only one street with 145 Chinese houses and 235 Tibetan families . . . . . 4,000 would be a nearer approximation." My only remark is that these latter authorities do not seem to include in their estimate 200 extra Tibetan families, some distance away, nor do they take any account of the adjacent nomadic population. The altitude of this strange town is according to Davies 13,800 ft, and the writer taking the average of nearly a dozen hypsometrical readings makes it about 100 feet higher; but if the highest point within the lamasery be taken, a reading probably exceeding 14,000 feet will no doubt be found. This altitude, if we exclude Indian huts and Tibetan tents, will make Litang the highest town on earth.

Litang until 1905 was controlled by two native Princes, whose castles may still be seen a few *li* below the lamasery. These buildings and those of the Tibetan retainers in the vicinity are probably the highest lay Tibetan buildings I have seen in Lamaland; and even where buildings form part of the lamasery or government equipment such an altitude above the limit of cereals is quite unusual. These Princes had jurisdiction over an immense territory to the south which included Tao-pa and Hsiang-ch'eng where the lamas were wont to flay alive those who differed from them in politics.

II. Litang like almost any town in Tibet would become extinct if anything happened to the lamasery. That is the point to which fame and wealth and power must continually revert like iron filings to a powerful magnet! Within these walls are (or were) the seventeen lamaseries, with the full tally of lamas and abbots, who represented the religious enthusiasm of the seventeen political divisions of former times. But just as the political heads of districts were in subjection to the Princes, so all the lamas and abbots are under one Abbot-General. The lamasery is a grand mass of buildings and gives the impression of a wealthy, well-guarded city; while the gold plated tiles, and the frequency of quaint and massive architecture represent the romance and genius of ages. Travellers differ widely in their estimates of the clerical population in Litang. The Abbot-General claims that there are 3,700 men within the walls bound by religious vows but this does not include pilgrims, visitors and students from other lamaseries. Indeed, according to Chinese reports, if this unsubsidised element is accounted for 5,000 males is not too large an estimate for the local and dependent lamaseries. Hosie considers 2,700 to 2,800 as an approximate population, with that number increased to 3,000 twice a year. Davies gives 3,700, a conclusion the writer arrived at quite independently. The lamasery of Litang is a famous resort of pilgrims, and the lamas form a community of keen traders who buy up the products of Lamaland: antlers, musk, wool, drugs and hides; and barter them for the products of China and other countries. The town, too, is famous for its printing press. Here the writer discovered a great hall filled with type which produce the 108 volume print of the Kanjur or Bible of Lamaism. These blocks may be 3 feet long, 6 inches broad and one inch thick. They are engraved on both sides and may weigh about 3 lbs. As their

numbers is about forty thousand to remove them would require a levy of about 1,000 yak. Every morning there is a wonderful choral service in this lamasery when the chief Abbot is worshipped as a God. On some occasions as many as 1,000 trained monks perform on wild, semi-barbaric instruments of music, and to hear it once is to be impressed for ever. The writer was on one occasion not only impressed but thoroughly scared as well! It was this way. He had been drinking tea with the Incarnation in his cell, and as a favour had been allowed to climb on the roof and measure the thickness of the gold plating on the tiles. Feeling quite at home in the lamasery after such an unheard of concession the next morning he took up a position on the balcony where a good view could be had of the morning service. All went well until a lama, tired of his part, looked up and saw the intruder. Word went round like magic; the wild surging service ceased; and two thousand wicked angry eyes were riveted on him, with a power that would quickly mesmerise stronger men. With what seemed an effort he got away from the building and was preparing to leave the vicinity, when the great concert recommencing told him that the danger was past. And perhaps it would be unfair to tell how glad a Christian missionary was to hear that heathen orchestra return to its idolatry! The lamasery of Litang is so holy that an unknown number of pilgrims circumambulate it every year; and the writer knows of one woman who worships it in a most devout manner. Indeed, so earnest is she that her poor old knees have worn two deep marks in the hard sward!

III. Litang being well above the limit of cereals vegetables either do not grow or are stunted and dwarfed in a remarkable way. Moreover, being near the limit of trees fire-wood is always expensive and never too plentiful. This is a serious difficulty for boiling water being only 187 F., everything must be cooked much longer than on the plains in lower altitudes. The climate also makes fires agreeable if not necessary all the year round. Fortunately, cow-manure which is always plentiful is not a bad substitute for the more desirable firewood. Still the climate of Litang is by no means as cold as one would imagine, for although the writer spent the winter months of 1910-11 in altitudes between fourteen and seventeen thousand feet, O.F. was only registered on two occasions, and one of them was at Litang. The snow-line in the vicinity is pro-

bably as high as 19,000 feet, and in December and January ice may be seen melting at 17,000 feet. This strange phenomenon may be explained by relatively warm winds, cloudless skies, and an absence of precipitation in the cold months. The following temperatures indicate perhaps the coldest day of the 1910-11 season: 7 a.m. O.F. 8 a.m. in the sun 10 F. About noon, in a bright sun, 41 F. was registered, but in less than an hour fleecy clouds decked the sky, and a fierce north wind laden with dust and powdered ice brought the glass down to 29 F. At 2 p.m. in the sun a rise of 8 deg. was noted, but at 4 p.m. the glass had dropped to 28 F. and in two hours time four degrees lower. The Government School was closed all day on account of this unusual cold spell. These figures would suggest that Litang is not much, if any colder than Tachienlu 5,000 feet lower!—Although these high atlitudes may affect races and individuals differently it is safe to say that unless violent exercise is indulged in, the life and reason of ordinary men are not likely to suffer. It is probable that the attacks of indigestion which sometimes cause palpitation and insomnia, are due to badly cooked meat and "hard" water, and may be remedied by a diet of "tsamba" and buttered tea. Of course, some go up to high altitudes with set ideas about mountain sickness and would probably get sick in the Dead Sea depression if obsessed by the same hallucination. But it is only fair to say that while the writer himself could live and thrive in Litang he would never permit his wife and children to take up their abode in such high altitudes permanently.

IV. In journeying between Tachienlu and Batang in 1903, the writer was much struck with the possibilities of Litang; but the hostility of the lamasery, the high altitudes, and the alleged intolerable cold of the winters seemed to doom the town to eternal neglect. But God led step by step. Now it is patent that the first difficulty has been overcome while the second and third do not exist for strong men with a carefully drawn up programme. In 1903, it was generally believed that no European had remained more than two nights in the city; but in spite of the fact that threats and poison were both directed against him the writer remained there nearly two weeks, and was able to give away thousands of tracts and Scripture portions to lamas and laymen. But note the change: Between 1909 and 1911 he and his family passed the night in the lamasery buildings, and the once hostile lamas were wont

to walk the street with him hand in hand. The chief Abbot, too, repeatedly sent for portions of Christian literature and also conversed and drank tea with the foreigner under the golden tiles of His Holy cell. His lamas, too, gave every assistance in renting houses for mission work, and if it had not been for the jealousy of a suspicious Chinese official, a branch station of the mission would have been operating in the Eastern capital of lamaism. But what about the inconveniences incidental to such severe climates and high altitudes? These, as far as Europeans and Chinese are concerned, were to be overcome in this way: a Chinese evangelist would live there for two months or so, and the European who would be working the higher regions between Batang and Litang would visit the latter place at set times, and be prepared to remain there until the evangelist should return from his temporary, but regular, residence with Chinese friends in lower altitudes. Of course in the event of an evangelist marrying a Christian half-caste woman he might wish to dispense with the *bi-monthly* change. This of course would be so much to the good, if the evil effects of the low civilisation would not demand some such change in any case. Such a programme would and did mean much arduous itineration, and although the expenses would be heavy the work capable of being done along the main road was quite as important as that at the main station. Indeed, a better way of reaching Chinese and half caste inn-keepers and couriers, and a host of lamas and lay Tibetans including yak drivers, pilgrims, nomads and nondescript travellers could hardly be imagined. Unfortunately, the revolution came and upset all our work and plans at and for Litang and I left "the highest town in the world" for another less romantic region; but God is not leaving it for up to the present the opportunities of its people for accepting Christ have been inadequate.

Missionary Work in China during the Seventeenth Century

J. VERDIER.

(*Continued from April number, Page 226.*)

IN 1622, 1633, 1637, 1648 some other sporadic persecutions took place here and there impairing once more missionary endeavours; the Tartar conquest also put a very heavy strain upon the Fathers. Still they went on successfully, until the other great persecution of Yangkoansien broke out in 1665. All the Fathers, except a few left in Peking, were once more sent back to Macao. It was during this persecution that Father Adam Von Schall was condemned to death. He was to be cut to pieces and beheaded, but a Tartar prince saved him. One of the grievances against him was that in making up the Calendar he had badly determined lucky and unlucky days, more especially the burial day of a little imperial prince.

Now comes the question, how are we to explain the large influence of the missionaries, an influence which no Mission of whatever denomination, even Catholic, has ever surpassed, which reached from the top to the bottom of society; an influence so strong as to do away with pride, selfishness, and torpor; and so deeply rooted in the hearts of an indifferent and heedless people, that the Faith implanted in their midst was to resist long persecution, and stand firm for nearly a century with very little foreign help and in some places without any help whatever.

Perhaps the first reason to be assigned is to be taken from the wonderful training of the Jesuits, lasting for years upon years, a total of about eleven years intellectual and ascetical training before they entered their field of labour. Their ascetical training to which three full years were devoted, had developed in their minds a few fundamented ideas, namely: the supremacy of God's service, the priceless value of the human soul in God's eyes; by continual reading and meditation of the Gospels and other sacred books, they made these the main working ideas of their existence, and the example of Christ and His Apostles the pattern they tried to imitate. This means intense spiritual activity, and intense spiritual activity means the constant love of self-sacrifice for God's

sake; can we then wonder at so much earnestness and steadfastness in the teeth of innumerable difficulties?

Their intellectual and scientific training equipped them for any sort of labour. They were geographers, astronomers, painters, mathematicians and engineers. All their abilities were directed towards the extension of the Kingdom of God. Everywhere throughout the entire world they gave proof of a facility of adaptation to the circumstances wherein their lot was cast, winning thereby the admiration of their very enemies. In China they showed these aptitudes to such a marvellous extent that it was ascribed to deceitful diplomacy, to weak abandonment of evangelical principles, to pride and many other base motives. For some they succeeded too well, for others their success was too fictitious, and obtained by such means that they had better have failed. That their success was great, we have already seen. Further proof is seen in the number of their converts, their social standing in Peking with the Emperor, in many cities with high mandarins, as well as in the poorest villages, holding the highest intellectual positions in the Empire, teachers of princes and catechists of the crowd.

How did they penetrate into impregnable China, and into the still more impregnable Chinese mind? They entered through the very narrow door of personal sympathy which they succeeded in opening by their earnestness, their knowledge of the world at large and of Chinese things in particular. They spent a good deal of their time in studying Chinese Classics. What Ricci said of himself in his petition to Wanli in 1601 is equally true of all missionaries: "I have not a small knowledge of your old sacred books. I have read and learned by heart passages from all the old classics and I understand them a little." Furthermore, they made themselves everything to everybody, complying with every particular of Chinese etiquette and customs, retaining of their western habits and education only that which was inoffensive to the Chinese. I believe that this adaptation to Chinese standards is the most remarkable feature of their work, and the most important factor in their success.

There is in modern missions a tendency, due somewhat to Chinese desires, towards western ideals. There is a tendency to think that all men are made in the same likeness, that they must have the same cut of mind and of dress . . . . in a word that after all there is no east nor west but one world. More

and more we are expected to and desire to, modernize, and here "modernize" means "westernize," by remaining so ourselves and making others so. We look for the Chinese to come to us and accept our methods, rather than for us to go to them and adopt what can be taken from their methods.

The first Jesuits in China made a complete sacrifice of everything European. They had to assume not scraps of Chinese manners but all of them, *viz.:* dress, house, travelling, carts, junks, bowing, kneeling and waiting. We find them kneeling in the palace before approaching the Emperor. I daresay they felt as much as we do, the tediousness of all this, the resulting waste of time, and the insignificance of their success.

Still they continued in the wearisome way of continual sacrifice. They were not working for themselves, but for the the glory of Him who being God did not disdain to become man to win all men to God. Great prudence alone enabled them to remain. At first no mention was made of their intention to preach. They were merely religious who had left their country in the distant West because of the renown of the good Government of China where they desired to remain until their death, serving God, the Lord of Heaven; had they immediately declared the motive of their coming, this would have clashed with Chinese pride which was loath to admit that China had anything to learn from foreigners, and it would have alarmed their politicians who beheld national danger in every innovation.

They did not however conceal that they were priests, and at the request of visitors the missionaries used to give forth ideas on Christianity. They achieved their results by appealing to the curiosity of the Chinese, by making them feel without saying so, that the foreigners had something new and interesting to teach. To this end they made use of the European objects they brought with them. Such were large and small clocks, mathematical and astronomical instruments, oil paintings and prints, cosmographical, geographical and architectural works with diagrams, maps and views of towers and buildings, large volumes handsomely and splendidly bound. The Chinese who had hitherto fancied that outside of their country only barbarism existed were quite astounded. Rumours of the wonders displayed by the religious from the West soon spread on all sides, and thenceforward their houses

were always filled, especially with the mandarins and the educated. It followed, says Father Ricci, "that all came to have with regard to our countries, our people and particularly our educated men an idea vastly different from that which they had hitherto entertained."

One of the articles which most aroused their curiosity was a map of the world. The Chinese already had maps, called by their geographers "descriptions of the world," but almost the entire space was filled by the fifteen provinces of China, around which were painted a bit of sea and a few islands on which were inscribed the names of the countries of which they had heard, which all together were not as large as a small Chinese province. Naturally the learned men of Chao-king protested when Father Ricci pointed out the various parts of the world on the European map, and they saw how small a part China played. But when the missionary had explained its constructions, and the care taken by the geographers of the West to assign to each country its actual position and boundaries, the wisest of them surrendered to the evidence, and beginning with the governor of Chaoking all urged the missionary to make a copy of the map with the names and inscriptions in Chinese. Ricci drew a larger map of the world on which he wrote more detailed inscriptions suited to the needs of the Chinese. When the work was completed the governor had it printed, giving copies as a present to his friends in the province and at a distance. Father Ricci does not hesitate to say, "This was the most useful work that could be done at the time to dispose China to give credence to the things of our holy Faith. Their conception of the greatness of their country and of the insignificance of all other lands made them so proud, that the whole world seemed to them savage and barbarous compared with themselves. It was scarcely to be expected that while entertaining such an idea they would give heed to foreign masters." But now numbers were eager to learn of European affairs from the missionaries, who took advantage of this to introduce religion more frequently with their explanations, their beautiful bibles, paintings or prints depicting religious subjects.

An American, Mr. Laufer of Field Museum, Chicago, found in Singanfou, a few years ago, a Chinese Madonna made after the pattern of the picture known as the Madonna of St. Luke. It is of Chinese make, and Chinese experts are of

opinion that it belongs to the Ming Dynasty. Mr. Laufer says that very likely the copy was made from a model given by Father Ricci. The same Mr. Laufer found other pictures in Chinese books which were evidently communicated by missionaries, some by Ricci. As for instance—Peter walking upon the waters, with the appropriate explanation :

Faith—walking upon the sea,
Doubt—sinking into the water.

The two Disciples of Emmaus—with the explanation :
Two travellers seeking for truth and finding it.

Sodomites struck blind when they enter Lot's house—with the explanation :

Corruption punished by fire from heaven.

All these explanations are written in Chinese characters and romanization. From a letter of Father Ricci's written in 1605 we know that a wellknown ink merchant asked him to prepare these and other similar subjects to be printed on the ink tablets, and that Mr. Tcheng (for such was his name) wanted explanations to be written both in Chinese and romanization, that he might have curious things to offer his customers.

From these facts and also from the questions that were asked, it was soon evident that the remarks on religion were not less interesting to many of their visitors than their western curiosities; and to satisfy those who wished to learn more they distributed leaflets containing a Chinese translation of the Ten Commandments, an abbreviation of the moral code much appreciated by the Chinese. Next the missionaries with the assistance of some educated Chinese composed a small catechism in which the chief points of Christian doctrine were explained between a pagan and a European priest. This work printed about 1584 was also well received; the highest mandarins of the province considering themselves honoured to receive it as a present. The missionaries distributed hundreds and thousands of copies, and thus the good odour of the Faith began to be spread throughout China.

But this was only the beginning of their writing activity, religious, scientific and historical works came out so rapidly that one cannot help being surprised, and wonder how they found leisure for that sort of work. In 1636 they had put out more than 300 volumes. Buglio was responsible for 21, Aleni for 25. Aleni was evidently a very active man, for we find

that in Kwangtung, Shanghai, Yangchow, Shensi, Shansi, Changchow, Hangchow, Fokien, and Peking that he succeeded in erecting about thirteen churches and in making many conversions. In Fokien he went about all the province visiting officials with great success; and since we have mentioned some of the celebrated names of the first Jesuit mission let us say a word about the three most famous among the Chinese, who by their fame and their high position at court did so much for the religious propaganda.

Father Mathew Ricci, Li-ma-tern.
Artun Von Schall, T'ang-Jo-wang.
Ferdinand Verbiest, Nan-hoai-jen.

Father Verbiest, a Belgian, arrived in China in 1659. He is well known by his astronomical instruments which were made in Peking and are still to be seen there; he devised means for the transportation of enormous blocks of stones, constructed an aqueduct, cast 132 cannons of far superior power than those then employed by the Chinese, invented a new gun-carriage and was the editor of a collection of works explaining the construction of his instruments, their object and the way of using them. The young emperor Kanghi was his pupil and through his influence with him Verbiest did more for the spread of the Gospel than any of the missionaries who preached it in the provinces. In spite of his numerous occupations, he found time for direct evangelisation by writing some short works on the principles of Christ.

He was made the Superior of the Jesuits in 1677 and we have not only the burning letters he wrote to his brethren in Europe to let them know the immense hopes he had for the conversion of China, but a statement of the fewness of men and the inadequacy of resources which ended with a strong appeal for help. He sent also a carefully written report to the Jesuit General in Rome. He energetically advocated the necessity of ordaining Chinese priests, indicated methods of training them and expressed his desire that Chinese priests might be allowed to say Mass and administer the Sacraments in Chinese. It was to support that view that he presented the Pope with the Chinese translation of the Missal by Father Buglio. He died on the 7th of February 1688 and was granted a very solemn funeral by his pupil the Emperor.

His predecessor in Peking, Adam Von Schall, arrived in China in 1622, and Peking in 1630. He was entrusted with the

work of reforming the Chinese calendar. All the provinces were soon informed of the honour granted to the Catholic missionary and all his brethren in the provinces benefited by it. The missionaries who furnished the statistics at that period do not hesitate to give the correction of the calendar as the indirect cause of the progress of evangelisation. To this contributed largely the extraordinary tokens of kindness given to Father Schall by the young Emperor Thungche. It was at the death of that Emperor that a reaction took place and Father Schall was condemned to be cut to pieces. He was then 74 years of age. Heroically defended by his young companion in captivity, Father Verbiest, and by some of his Chinese friends, and helped also by the extraordinary events in Peking (violent earthquake, thick darkness on the city, fire on the part of the palace where sentence of death had been delivered) Father Schall was finally released, but he died shortly after 1666, having lived 44 years in China.

Let us come now to the real founder of the Mission, Father Mathew Ricci. Born in Italy in 1532, he arrived in China in 1552, was the first founder of mission work in China (Chaoking). With Father Ruggieri he afterwards started work in Thaochow in Kwantung, Nanchang in Kiangsi, Nanking in Kiangsu and in Peking. It is he who prepared for the success of others by his great reputation for scientific knowledge and sanctity and by one of his books called Tien-chu-che-i. It is he who by careful perusal of the Chinese classics was able to discover the real meaning of the old religious expression of "Shang-ti" of which he says that it formerly represented the Supreme Master of spirits and men ; a spiritual being who knows everything in every part of the world, who is the origin of power and authority, the supreme regulator and defender of morals, who rewards the good and punishes the wicked. In giving that description he did not contend that it was the interpretation of the scholars at the time he was writing but that it was the meaning to be gathered from old books, and modern scholars are supporting the view of Father Ricci.

He had the pleasure of realizing that the points common to Confucian and Christian doctrine disposed of the principal argument against Christianity namely that of novelty from abroad and consequently of hostility to the genius of the Chinese people. In the proclamation quoted above of Lei the prefect of Kiangchow we saw an example of the Chinese themselves

appealing to the old Chinese doctrine in favour of the new religion. Moreover Ricci found in Chinese teachings a precious help against atheism and materialism "the two principal enemies," says he, "and the first against which we have to fight, when we want to evangelize the higher classes in China."

To this idea is to be attributed the attitude of Father Ricci and of his successors towards Chinese rites. All of us know what Chinese rites are: certain ceremonies consisting principally in prostrations and offerings to honour deceased parents and Confucius. Father Ricci was of the opinion that a broad toleration of them was permissible without any injury to the purity of the Christian religion. After having carefully studied what the Chinese classical books said regarding these rites, and after having observed for a long time the practice of them and questioned very many scholars of every rank with whom he was associated during the eighteen years of his apostolate, Ricci was convinced that these rites had no religious significance either in their institution or in their practice by the enlightened classes. The Chinese, he said, recognised no divinity in Confucius any more than in their deceased ancestors; they prayed to neither; they make no requests nor expect any intervention from them. In fact they only do for the dead what they do for the living to whom they wish to show great respect. "The honour they pay to their parents consists in serving them as they did when living. They do not think that the dead come to eat their offerings (the flesh, fruits, etc.) or need them. They declare that they act in this manner because they know no other way of showing their love and gratitude to their ancestors. Likewise what they do in honour of Confucius, they do to thank him for the excellent doctrine revealed in his books and through which they obtained their degrees and mandarinships. Thus in all this, there is nothing suggestive of idolatry and perhaps it may even be said that there is no superstition." The "perhaps" added to the last part of this conclusion shows the conscientiousness with which the founder acted in that matter. That most of the Chinese pagans mingled superstition with their national rites, Ricci never denied; neither did he overlook the fact that the Chinese like infidels in general mixed superstition with their most legitimate actions. In such cases superstition is an accident which does not corrupt the substance of the just action itself and Ricci thought this applied also to the rites. Consequently he

allowed the new Christians to continue the practice of them, avoiding everything suggestive of superstition, and he gave them rules whereby to discriminate. He believed however that the tolerance, though licit, should be limited by the necessity of the case and that with time, patience and education, the Chinese customs might be brought into conformity with the customs of the rest of the Christian world. These principles of Father Ricci served for fifty years as the guide of all missionaries, but it did not take long before they were the subject of very painful controversies, and even now very harsh judgments are passed upon what is called their laxity.

There is in the spiritual exercises of Saint Ignatius a golden rule which the Fathers seem to have applied in favour of China and that can be used in their favour also. Saint Ignatius wants us to be more ready to accept an opinion of our neighbour than to condemn it, to see the good will and good intentions first. If though viewed through that kinder light, the sayings or doings of our neighbour cannot be made free of fault or error, then we must charitably try to show him where he is wrong.

It is certain that Ricci and his successors were wrong, and so their mother the Catholic Church has decided. Benedict XIV definitely condemned Chinese rites on 11th July, 1742; but the Holy See has expressly forbidden us to say that these zealous missionaries approved idolatry. There is no doubt that in permitting what they permitted, they did what they believed to be the best for the glory of Christ and it is in that light of their immense love for Christ and of love for Christ that we must view their error.

Such is in its broad lines the missionary work of the seventeenth century; very slow at the beginning, carried out through immense difficulties, checked by many persecutions and yet steadily growing up. In the eighteenth century persecutions both in China and Europe compelled the Jesuits to leave but their fruits remained. When after seventy years absence, they came back to this Kiangnan Mission sent by the Holy See at the request of the Chinese themselves, they still found one foreign priest, ten native priests and about 50,000 Christians with 400 chapels.

It is to the present missionaries great consolation to find in old Chinese Catholic families the staunchest faith and not a few saintly examples and they trust that the seed they are sowing with so much pains in the modern field will grow up as it did years ago and give in due time a fine harvest.

Our Book Table

SONGS FOR CHINESE CHILDREN, KINDERGARTEN AND PRIMARY GRADES: *Prepared by* ELIZABETH S. STELLE. *Presbyterian Mission Press, Price $1.50.*

In the process of Educational Evolution one of the first steps is the last taken, namely the best method of teaching and training the little ones. After long waiting, we now have Kindergarten Schools up and down China, and now at last we have a Kindergarten Song Book.

This book spells a great deal of love and work, and is sure to be welcomed with delight by the wee bairns, and by their teachers as well. It contains everything that such a book should have, such as opening songs and prayers, some child's hymns, songs of the seasons, a number of Christmas hymns, motion songs, circle games, finger plays (illustrated), and miscellaneous songs; the whole a most interesting selection. At the end of the book there are instructions to accompany some of the motion songs.

The work has been done, with some help, by Mrs. W. B. Stelle, an enthusiastic Kindergartener, and a lover of music and children. The hymns, with a few exceptions, and the songs have been specially translated for this work.

The rhythm in a few places halts a little, and the rests are a trifle faulty, chiefly in the frequent use of an eighth for a quarter rest. [Why should it make a difference any how which way the little crook turns !]

The book is well printed and bound, and makes one more than ever in love with the Presbyterian Press. The printing of the staff is as good work as our friends across the Gulf can do.

CHAUNCEY GOODRICH.

CONVERSATIONAL EXERCISES IN THE SHANGHAI DIALECT. *By* J. W. CROFOOT AND F. RAWLINSON. *The Presbyterian Mission Press, Shanghai, Forty-eight Pages, Price forty cents.*

This excellent book of conversations and stories is a supplement to Dr. Pott's Lessons in the Shanghai Dialect which is used by all students of the Shanghai Dialect. The language study course used by the missionaries in Shanghai is already a good one, and this new book makes it possible to improve it. Dr. Pott's book gives grammatical material, each lesson being devoted to the exposition of one or more important idioms, the text consisting of a series of well chosen sentences illustrating the idiom. From the very beginning, however, the student should have connected discourse giving him enough on one subject to enable him to talk on that subject. One finds just this in these Conversational Exercises. There are exercises on each of the lessons in Dr. Pott's book as well as several based on groups of lessons. The authors have indicated clearly in the Introduction how the book should be used, and its use in accordance with their directions will assuredly produce in one the

ability to understand the Shanghai dialect when spoken, and to speak it. Why do so many people fail to read the preface and introduction to a book? This book gives the exercises in Chinese character, without romanization and without translation except for the first exercise.

If the student is working with a Chinese teacher, whose work the student himself has to direct, it will be best for him to take Dr. Pott's book first, and after covering each lesson take the exercise in this book. But when a language school is started where one can study the Shanghai dialect under proper tutelage, and where the student is not at the same time teacher and director, the Crofoot-Rawlinson Conversational Exercises should be made the first material studied, following the direct method of teaching in the new language itself, which Mr. Keen is using with such striking success in the Nanking Language School. The use of Dr. Pott's book would then follow rather than precede the Conversational Exercises.

W. B. PETTUS.

STUDENTS AND THE WORLD-WIDE EXPANSION OF CHRISTIANITY. *Student Volunteer Movement. 1914. Price $1.85 gold.*

Under the above comprehensive title the authorities of the Student Volunteer Movement in the United States and Canada issue a bulky but most interesting volume which contains the Executive's Report, plus a highly instructive record of the proceedings at the famous Convention held in Kansas city, Missouri, some sixteen months ago. The book, though unavoidably large, has been most satisfactorily edited by Mr. F. P. Turner, the General Secretary, to whose care and industry, readers owe a considerable debt of gratitude. By adding a very complete index, and by subjoining various helpful appendices, the value of the book has been greatly increased. The wise amongst us will not hesitate to sacrifice something, if sacrifice be necessary, in order to secure a copy of what we regard as a perfect *thesaurus* of information regarding the progress of God's work in the world.

The official statement, presented by Dr. Mott at the Convention, is an altogether inspiring history of steady and splendid work. The mere reading of it stirs up feelings of deep thankfulness that so much has been attempted, and so much achieved, since the inception of organization which has been virile since its birth. As readers of the *Recorder* know, or ought to know, the distinctive purpose of this well-known and world-wide Movement is to induce college students to undertake work for Christ amongst the non-Christian races of the earth. This high object is the sole reason of its existence. It follows, therefore, that the supreme and only sufficient test of its efficiency is the measure of its success in this most vital direction. Failure in this respect would be fatal to its continuance. Now, it is not every student, however willing or educationally well-equipped he may be, who *can* consecrate his life to the great task which is emphasised in the call of Christ and in the weary cry of a needy world. Some must perforce remain amid familiar surroundings to fill gaps as they arise, and strengthen the

files of those whose clear duty lies in more immediate, and perhaps not less important spheres. And yet the record under review shows that, so far as the colleges of the U.S.A. and Canada are concerned, the Movement, since its inauguration, has succeeded in influencing no less than 5882 young men and women to devote their lives to the service of Christ in different Mission fields. Within a generation these young people, many of them possessing keen and highly-trained intellects, have proceeded to the foreign fields under the auspices of seventy Missionary Societies! We venture to think that so magnificent a result is unparalleled in the history of evangelistic operations. It is not less wonderful than worthy; it is something for which the Church of Christ in both hemispheres ought to be, and we hope is, profoundly thankful.

Did space permit much could be written to show the immense value of this most instructive volume. We doubt not that it will have many private readers; and the library of every public institution will, of course, possess a copy for reference. As to the methods universally adopted by the agents of the Movement to secure the ends they have in view, they appear to us to be singularly sapient and delightfully attractive. By means of Conventions, Christian Associations, Study Circles, and the like, the Movement presses upon successive generations of students the surpassing claims of Christ, and His world-wide plans. Under favourable conditions, these efforts not infrequently mark the beginning of new epochs in the spiritual life, as well as the missionary usefulness of the Colleges. To what extent this is true of American institutions alone may be learned by a glance at almost any of these pages. "Each year with our present staff," we read, "we are able to make more than 500 visits to about 400 different institutions." Effective siege is thus laid to the principal student centres; intensive work is carried forward under strong leadership; and from such wise and noble enthusiasm flow those permanent results so fully disclosed in this infant chronicle. Small wonder that the chief note struck in the Executive's cheering report is one of humble thankfulness blended with a song of victory. Just because the Movement is so manifestly inspired from above, we believe that its future history is destined to be even more glorious than its past. For this we shall all pray.

We must not enlarge upon the nature and quality of the numerous addresses delivered at the Convention. It is unnecessary to remark here that the value of such Conventions is now far beyond the reach of hostile criticism. With convincing earnestness representative speakers from various lands brought before the great Kansas Assembly the tremendous depth and width of the meaning of evangelization, the thoroughness of the preparation needed—thoroughness in personal conviction and consecration, in depth of humility and breadth of charity, by the man who would declare his Master's message by lip and life to those who know Him not. No superficial ideas were entertained or expressed as to the urgency of the work itself: solemn and uniform testimony was given by men and women of large experience that the world without Christ is hopeless. Among speakers from China we observe the names of Mr. Lyon, Dr. Brewster, Dr. Jefferys, and Mr. A. E. Cory, and

we have read their effective contributions with pleasure and profit. At the risk of appearing invidious when excellence is stamped on the face of nearly every deliverance, we should like, ere bringing this necessarily imperfect reference to a wholly admirable book to a close, to express our unqualified appreciation of the paper presented by Dr. Haggard of Boston, on the "Preparation necessary for successful service as a medical missionary." Dr. Haggard's remarks on this unspeakably important theme have appealed to us as specially timely and cogent in reasoning, and we avail ourselves of the present opportunity of commending his paper not only to the attention of Home Boards in Europe and America, but also to those professional candidates whose desire it is to follow as far as they can in the footsteps of Him Who, while preaching the Gospel of the Kingdom, also "healed every sickness and every disease among the people." Finally, and for the rest, we can honestly advise our readers to do for this book what an old Scottish divine is said to have advised his parishoners to do when Matthew Henry's famous Commentary was first published: "dig," he said, "for yourselves." The volume is a field from which many precious and helpful and intellectually informing things may be gathered by those who choose "to dig".

J. W. W.

NOTABLE ARTICLES IN CURRENT NATIVE PRESS.

In No. 645 of the *Chinese Christian Intelligencer* (通問報) we note a leading article by Mr. Zia Hong-lai on the proper term in Chinese for 'baptize.' He thinks that the original word should not be translated but transliterated as it is in English. Whilst the article is of great interest and shows considerable research, it is worthy of note that Mr. Zia in the course of his very logical explanations uses the Greek word *βαπτιζω*. We may expect further contributions on all questions relating to terms when the Chinese students become acquainted with Hebrew and Greek. It may be of interest for readers to know that in the Nanking School of Theology a good deal is being done to make the Chinese ministerial students familiar with New Testament Greek. It has been felt that until access to the original tongues has been given the Chinese students in our theological schools, they cannot but feel that they have not understood the language which God used to give His revelation to the world; and that we have not entrusted to them all that Western Christianity has to impart.

LITERATURE FOR THE BLIND.

MEMORANDUM *by* SIR WALTER HILLIER, K.C.M.G., C.M., *upon an Alphabetical System for Writing Chinese. The application of this system to the typewriter, and to the linotype or other typecasting and composing machines, and its adaptation to the Braille System for the blind.*

In this pamphlet of fourteen pages Sir Walter Hillier deals with two matters of far reaching importance, both of which call for earnest consideration on the part of all who have at heart the good of the people of China.

The first of these is an easy writing system for the sighted. The second an adaptation to the Chinese language of the Braille system for teaching the blind to read and write.

The easy writing system described in the pamphlet is the work of a scholar of repute in North China. The eagerness with which it was taken up and the popularity it gained for some time goes to prove the need of some such system, the fact that it seems lately to have lost ground may only show that there are weak points in it which might be rectified if the principle of the system is right.

The basis of the system is the adoption of 62 simple symbols, 50 of which are used as initials, the remaining 12 as finals. Used singly or in combination these signs reproduce every Chinese sound that exists. In this way the sound of any Chinese character can be indicated by the use of one, or at most two, simple radicals, thus providing a system of shorthand which should prove very useful to students and an easy script which can be learned very quickly by the illiterate. It is not suggested that a script such as that described here should supersede the ordinary Chinese character, but in the case of illiterate persons it may form a valuable stepping stone to the study of it, for given books printed with the ordinary character and the new script in parallel columns, those who had mastered the latter could by its aid learn to read the former.

Two other systems similar in principle to that described by Sir Walter Hillier have appeared since the Revolution. Both are the work of Chinese scholars, one emanates from Nanking, the other from Honan. Alike in general principle these three systems are also alike in their failure thoroughly and systematically to classify the sounds which need to be represented; both sounds and signs have been arranged in a rather hap-hazard way. More careful study along the lines indicated by these three Chinese scholars might give to China what she so sorely needs—an easy writing or shorthand system which would readily commend itself to the people as a whole both learned and unlearned.

To turn now to the second matter discussed in Sir Walter Hillier's pamphlet. Mr. E. G. Hillier of Peking has followed the principle of the aforementioned easy writing system and has worked out a scheme in which Braille signs are used to represent each of the 50 consonantal and 12 vowel signs, thus forming a syllabic or initial and final system, which is certainly simpler from the Chinese standpoint than the Braille systems formerly used in South China, which followed the European method of spelling words out alphabetically.

It is somewhat unfortunate, however, that Mr. Hillier seems to have been ignorant of the fact that the Braille system used for 25 years in the David Hill School for the Blind (Hankow) was on this same initial and final plan. Some ten years ago the same plan was followed in preparing a general Mandarin Braille scheme, the Hankow system not having been designed for other than provincial use. The new system was in four schools for the blind as well as for single individuals in various places.

In 1913, at the invitation of the British and Foreign and the American Bible Societies, a conference of Braille workers met in Shanghai to discuss the question of a Union Mandarin Braille System. The result is a Union Code on the initial and final plan,

and a thoroughly accredited sound sheet containing 443 sounds. This sound sheet has been submitted to a number of the best language experts in the Mandarin speaking area, and has been accepted as adequate for use anywhere in that area.

The Union System makes use of only 54 instead of 62 radicals, and thus avoids having to use the same Braille sign to represent an initial at one time and a final at another, as is sometimes the case in Mr. Hillier's system. Very great care has been taken to provide for all the sounds needed in general Mandarin and to do this by means of the fewest possible signs. The strictly limited number of Braille signs made this needful. Care has also been taken to use the simplest signs for the most frequently recurring sounds; by this means a great saving of labour in writing has been secured. Copies of the Mandarin Braille Primer may be ordered from the British and Foreign Bible Society, Shanghai.

The labour bestowed upon the Union Braille System may perhaps prove to have largely paved the way for the perfecting of the easy writing systems referred to above. Given a thoroughly adequate sound sheet, with a carefully revised set of signs, which should be the very simplest and most elementary that can be devised, and apportioned with a strict regard to the principle of least labour in writing, by using the simplest signs for the most frequently used sounds—given these things and the plans adopted by these three scholars might be perfected and prove a boon indeed to the people of China.

The adequate sound sheet is an accomplished fact, and a tentative list of signs has been prepared and will be forwarded to anyone who may be interested enough to apply to the writer.

Miss S. J. Garland.

China Inland Mission, Tsinchow, Kan, via Sian She.

Correspondence

EDUCATIONAL ADDENDA.

To the Editor of
"The Chinese Recorder."

Dear Sir: In my article on "Government and Mission Education in China," which appeared in the March issue of "The Chinese Recorder," I stated that the number of students in the Government and private schools, exclusive of missionary institutions, was 892,514, and that for 1913 the Government spent $5,207,215 for education. I expressed surprise and disappointment at these low figures, but they were the only ones obtainable at the time I wrote the article. Since then the Peking Board of Education has given out the following statistics for the whole country:

Grand total number of students	2,848,214
Grand total expenditure	$28,350,890

This latter item is divided as follows:

By Central Government	$13,708,935
By Local Government	$14,641,955

The new figures show progress and are encouraging.

Yours sincerely,
Fong F. Sec.

BIBLE CONCORDANCE IN CHINESE.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: By way of reply to Dr. Fenn's request in the RECORDER for January, I may be allowed to make a remark. It is to the effect that I humbly think it would much lessen the value of his concordance were its pages peppered over with words from the "Standard" or any other system of Romanising. Mr. G. T. Hare's scholarly work on the Amoy vernacular says, that the great drawback to Romanising lies in the fact that it divorces the learner from the Chinese character; while Dr. J. C. Gibson in the RECORDER for November 1908 urges that the constant need of books for the Chinese should be met by well-written contributions in Wen-li and Mandarin.

As to this Western method of Romanising, it can hardly be assumed that funds from abroad, and untiring effort by those missionaries who are pushing it, will induce our Chinese friends to abandon their ancient, expressive, and picturesque script in favour of Roman letters; one reason being that foreigners themselves are still in doubt regarding the letter of their alphabet and the dialects to which they should be applied. Including books printed at Singapore and by the Roman Catholic Mission in Formosa, speakers of the Amoy vernacular are constantly being supplied with literature which is drawn up according to five different schemes of orthography.

It seems to me, therefore, that at a time where widespread interest in education has been awakened, and improved methods of teaching have been adopted, there is more need than ever for aiming at unity in every branch of our work; so that, while Roman letters in a Bible concordance for all China might be helpful to a few foreigners, such outlandish symbols should not be obtruded on the millions of Chinese, who are making a comfortable enough use of their own written language.

Yours sincerely,
H. CAMPBELL.

Tainan, Formosa.

Missionary News

News Items.

Friends of Mr. G. Sherwood Eddy will be interested to know, that there is at present in progress in Yale University a religious revival, which to quote from the New York Outlook "in its interest and efficiency has no parallel in the history of the University except the revival of 1831, at which Horace Bushnell was converted."

Over one thousand students attended each of the four successive meetings held February 14th to 17th. This audience included most of the leaders in undergraduate life and was about equally divided among academic and scientific students. Two meetings were held "for decision." Several hundred men registered their decision which was of this general nature: "It is my purpose with the help of

God to pay what it costs to be a sincere follower of Jesus Christ." Daily meetings are now being held for men, who are asking these three fundamental questions: "How to study the Bible? How to pray, and How to serve?"

Word has been received from Dr. Robert E. Speer stating, that he feels that it will be impossible for him so to readjust his program as to allow him to give to China the time required for holding religious meetings for missionaries and Christian leaders. Dr. Speer is the Chairman of the Committee on arrangements for a "Latin America Missionary Conference" which is to meet at Panama in the beginning of 1916.

Dr. Speer was to sail from San Francisco for the Far East on April 17th going directly to Siam, where he will spend June and July. The month of August will be given to the Philippines, whence he proceeds to Korea for a part of September. His stay in China will be very brief, touching at Peking, Tientsin, Tsinanfu, Hwaiyuan, Nanking and Shanghai.

The China Medical Missionary Association has recently secured the services of Dr. Robert C. Beebe of Nanking, to act temporarily as Executive Secretary of the Association. The Executive Committee regard it as extremely important that there should be someone to represent the Association at this time, when there is every prospect of large developments taking place in connection with medical work in China. An important meeting of the Educational Council of the Medical Missionary Association and of the Executive was held in Shanghai on April 15th.

An important conference of Chinese educators will be held in Tientsin during the month of May. Each of the Provincial Educational Associations is to send delegates. Those in charge of the arrangements have shown a most sympathetic attitude toward missionary education, and invitations have been sent to the secretaries of the Educational Association of China, the China Medical Missionary Association, and the China Continuation Committee. A special invitation has been sent to Dr. Cousland as a member of the Terminology Committee of the Medical Missionary Association, and it is hoped that some arrangement can be reached at this meeting, which will lead to the appointment of a joint committee on terminology representing both the Chinese Government and the Medical Missionary Association.

For some time past the question of securing a Central Missions Building in Shanghai has been under discussion. While there is no immediate prospect of securing such a building, some of the advantages to be derived from housing together interdenominational missionary organizations are to be secured in rented quarters. After May 1st the following organizations will be housed in 5 Quinsan Gardens: The China Continuation Committee, the Educational Association of China, the China Medical Missionary Association, the China Sunday School Union, and the Chinese Recorder.

Several important missionary gatherings are being held in Shanghai during April and May

The triennial General Synod of the Chung Hwa Sheng Kung Hwei convened in Shanghai at St. John's University on April 14th.

The Advisory Board of the Educational Association of China meets on April 27th and 28th.

The Executive of the China Continuation Committee is to meet on April 29th, and the entire Committee from April 30th to May 5th.

The Committee which is making arrangements for a General Assembly of the Presbyterian Churches in China, meets in Shanghai on May 6th.

Preparations for a special Evangelistic Effort in Manchuria.

At its last meeting the Synod of the Chinese Presbyterian Church in Manchuria spent much time in considering plans for, and setting on foot preparations for, a province-wide evangelistic campaign. The objects are two-fold, viz., (1) the deepening of spiritual life among Church members, and (2) the ingathering of outsiders.

It is proposed to concentrate on the provincial capitals of Moukden and Kirin, where special meetings are to be held, preceded by carefully organized preparatory work and followed by a thorough campaign for conservation of results. It is hoped that the effects of this work will extend throughout the three eastern provinces.

Chinese delegates have already visited Peking and Tientsin to study the methods employed in connection with Mr. Eddy's meetings there. The report of what they saw has been printed and circulated through the Church in Manchuria.

What is still more important, the Church as a whole is committed to work and pray for blessing at and after the meetings. At the instance of the Synod, special prayer-meetings with enrolment of names of members, are being held in many places in Manchuria.

Coupled with this is a plan for a wide-spread house to house distribution of evangelistic tracts to non-Christians. The arrangements for each district are left to the local session to carry out as each sees best.

By these means it is hoped that the Spirit of God will cause to flow out upon the whole Church a richer and more fruitful revival, both intensive and extensive, than it has ever experienced in the past.

A. R. MACKENZIE.

South China Baptist Conference, Swatow.

The Annual Conference of the South China Mission, American Baptist, was held at Kak-chioh, Swatow, Dec. 31st—Jan. 9th, 1915.

Members of the Mission feel that on the whole this Conference was the best the Mission has had in its history. Since last Conference, one of our number has passed away. Rev. G. E. Whitman presided at a memorial service for Rev. H. A. Kemp. Mr. Kemp, who came to China in 1893, did a good work at Chao-chow-fu, where the Christians will long remember him with affection. Mr. Kemp died with tragic suddenness two days after reaching Tacoma. Our heartfelt sympathy is with Mrs. Kemp and the two children.

Certain special Committees brought in reports which were

constructive and suggestive for the conduct of our work this New Year.

The devotional sessions were most helpful and inspiring, and brought new vision to all.

A special feature of this Conference was a brief "Story of the year" from some one at each station, giving something of the more intimate side of Mission life and work, its encouragements and rewards for service, and some of the obstacles to progress, things too intimate to figure in a formal report. In this way we were all brought closely in touch with the conditions in our stations.

Some remarkable things were told in these sessions. We learned of the increased interest in Education for girls and women; of response to the Gospel; of the entrance into homes of the higher and official classes through the work for women; the response of men of the Scholar class, to the Gospel; movements towards self-support; the starting of an endowment fund, with a paid up capital of $540 Mex. for a prospective Mission Hospital (besides the amount pledged towards building Hospital itself.)

Good reports were received of the work of the Chinese Missionary Societies. There is a fine field for the sale of Literature also. Several stations reported government recognition of their schools. Several stations reported students going (already sent or prospective) to Shanghai, Canton and Nanking for higher education. One station reported the helpful effort, at one of their outstation chapels, of a Christian business man, returned from Hongkong. Finding the little church at low ebb, although he was a member of the Basel Mission, he threw in his lot with the Baptists and at his own expense started a boys' school, and later built an additional story for a girls' school. His moral earnestness and effort have had an excellent effect and the Church is well on the way to better things in the future. This is one instance of the spirit of mutual helpfulness which is beginning to characterize the members of Churches of different Missions.

As a Mission we feel we are making steady though not phenomenal advance—more can hardly be expected in this time of change and adaptation to a new order.

(For the Conference)

ARTHUR S. ADAMS.

HOPO *via.* SWATOW.
SOUTH CHINA.

Gleanings from the March Number of "Der Evangelische Heidenbote," the Organ of the Basel Mission.

The latest news from the Basel Mission Stations in China dates from the middle of December and describes the general situation in the Mission field as satisfactory. A good harvest had exercised a calming effect upon the minds of the people, and made them unresponsive to revolutionary agitation. There were some temporary disturbances in the district of the East River, but they were promptly suppressed by the government. Bold robberies are likewise of frequent occurrence since the outbreak of war, but in spite of these drawbacks the work of the Mission is carried on with fair success, and the Gospel message meets with ready acceptance in spite of the

Confucianist reaction. Educational work has suffered greatly from the war. In some schools the number of pupils is considerably reduced; others have had to be temporarily closed. As a result some of the students in training for the Ministry have withdrawn from the Seminary and chosen other professions. The sacrifice on the part of the native staff, of a portion of their salaries, has been a gratifying experience. Money arrangements are now satisfactorily managed by the German-Asiatic Bank at Canton. Intercourse by letter continues insecure, and the brethren have been informed upon enquiry, that the mail bags for the German Post Office at Canton are opened and examined at Hongkong. Hence the unpleasant experience, that many of the letters and papers never reach their destination. The American Missionaries at Canton have collected among themselves 400 dollars for the three German Missions labouring in the province of Canton.

Such was the situation about the middle of December, since then things have assumed a more serious aspect through the negotiation between China and Japan. Whichever way things may turn, the work of missions is sure to suffer, but faith takes comfort in the assurance, that "God is in His Heaven" and overrules the evil designs of men for the furtherance of His own gracious purposes.

B. H.

North China United Methodist Mission.

The Annual Meeting of the North China District of the United Methodist Mission was held in Tientsin, on March 24th, and following days: The Rev. G. T. Candlin, D.D., was in the chair. Reports were presented from the different circuits and shewed in some respects a gratifying advance: though the work has been hampered a good deal this last year by the reduction of the grant from the Home Church, and it has been found impossible to prosecute this work on the lines we had hitherto followed out. On the contrary it has necessitated the temporary withdrawal from our service of nearly twenty of our preaching staff and the amount of work done has been to this extent limited, even to the point of a number of our preaching places having to be closed. But it is a matter for rejoicing that the members recognizing the difficulty of the situation have been stirred up to devote themselves, and to some extent their substance, more fully to the work of the Church. The increased interest in the preaching of the Gospel by the Tientsin public is a happy feature. It is cause for regret that the Wu Ting district shews a decrease of 62 members, which however has been necessitated by a more systematic revision of the membership register, so that the returns now given may be considered as fairly correct.

The slight increase in the other districts unfortunately does not make good the loss. The progress of self-support in the Mission shews advance, especially so in the Tongshan district, where two of the churches subscribe the whole amount of their preacher's support; and Yung Ping district, though the smallest circuit, has reached the point of providing one fourth of the cost of its preaching.

Our college and school work has been carried on with unflag-

ging zeal and marked success: Dr. Candlin's place in Peking being kindly supplied by the brethren of the M. E. M. while he was home on furlough. The Girls' School work has suffered somewhat in the earlier part of the year by the raising of the fees, but later that difficulty was surmounted.

The work of "Double Cure" has been successfully carried on at Yung Ping Fu Hospital. The returns are as follows:—

Seen at home	67
Out-patients	1,762
City Dispensary ...	406
In-patients	156
Dispensary	1,360
Making a Total of	3,751

The returns in this department however are not complete, as no statistics have come in from Lao Ling.

The Statistics for the Mission are as follows:—

	Preaching Places 203	
	Probationers ... 850	
	Members ... 3,518	
	Baptisms ... 231	
1	Peking Theo. Coll. 15	Students.
2	Intermediate Sch. 43	Students.
24	Day Schools. 406	Scholars.

The Pentecostal Movement.

Nearly eight years ago the first Apostolic Faith Missionaries came to Hongkong, China. The movement which had its birth in California, had not at that time been in existence more than a year and a half. Its chief characteristic was the revival of speaking in tongues. Persons in every walk of life, and men of rank, in and out of the Church, have been affected by the spread of this movement. The movement grew marvelously in America, England and other European countries, its missionaries rapidly pressing their way to the remote parts of the world.

In April of 1914, at Hot Springs, Arkansas, there met in General Council 120 ministers and many other workers from the States and Canada, together with missionaries. As a result of their deliberations a General Council was formed, whose purpose should not be to legislate laws of government nor usurp authority over its various "Assemblies of God," nor deprive them of their scriptural or local rights, but to consider certain purposes previously announced, chief of which was the missionary interest. Missionaries have had to do legal business in the name of some other denominational body because the Assemblies had no legal standing in the home land and in some instances have been unable to secure ground on which to build mission stations.

So it was unanimously agreed to select from the various states twelve men of wide experience with love for, and interest in the missionaries, as a Missionary Presbytery. Instead of calling them a Committee or a Board they were called a Presbytery, (1 Tim. 4:14).

The following brethren were selected on the Presbytery which was authorized to increase its numbers.

MISSIONARY PRESBYTERY.

D. W. KERR, Cleveland, O.
D. C. O. OPPERMAN, Houston, Texas.
M. M. PINSON, Oakland, Calif.
J. R. FLOWER, Plainfield, Ind.
H. A. GOSS, Hot Springs, Ark.
J. W. WELCH, Baxter Springs, Kan.
John C. SINCLAIR, Chicago, Ill.
A. P. COLLINS, Fort Worth, Texas.
C. B. FOCKLER, Milwaukee, Wis.
T. K. LEONARD, Findlay, Ohio.
E. N. BELL, Malvern, Ark.

Both the Council and the Presbytery its executive, regard themselves as only the servants of God and of the saints. They

stand ready to serve all who care to use them in forwarding mission funds, helping the missionaries, and promoting in love the interests of the kingdom of God and of our Christ.

The forward movement in America has inspired many of the Apostolic missionaries and others of kindred faith in China to seek a closer unity. A Council of the missionaries has been held by mail, the name "Assemblies of God" adopted, and a directory of the missionaries issued.

There are perhaps more than one hundred of these missionaries scattered over China.

The Apostolic Light, the organ of the movement, is published in Shanghai.

This world-wide movement did not originate with man. It has no great earthly leader. It is not a religious organization. It will not be organized. It is rather the trumpet call of the Spirit, who wishes to emphasize the truth that Jesus is coming again soon. The manifestations, the peculiar signs, are merely to give sharpness to the call. Unusual methods must be adopted to penetrate the thickening gloom, which has settled down upon the earth obscuring the truth of the glorious hope and thus delaying the appearing of our Lord and Savior Jesus Christ. The burden of the message of this movement, whether spoken, written or sung in tongues, known or unknown, is "Jesus is coming soon?"

Five thousand copies of the Apostolic Light are now issued. This makes a new era in the history of the Apostolic Mission work in China; the paper has developed, since its last issue, from an eight page to a twelve page publication.

There is a noticeable increase of activity reported from all the mission stations, and in many of them fruitful revivals are in progress. Some of the mission stations have established orphanages, others schools for Bible study, and still others issue periodicals in the native dialects.

M. L. RYAN.

The Missionary Home, Shanghai.

As Miss Askin is going for a brief furlough Mrs. Evans is in need of a helper in the work from 1st July until Christmas. This would be partly in the correspondence and office work, at the same time generally occupied in conjuction with the other lady helper. Will be glad to communicate further with any suitable person who can undertake such a position.

Missionary Journal

BIRTHS.

AT Hankow, January 18th, to Pastor and Mrs. CH. W. KASTLER, G. Ch. M., a son (Paul Gustav George Fuerchtegott).

AT Nanking, February 24th, to Mr. and Mrs. J. W. NIPPS, Y. M. C. A., a daughter (Elizabeth Brown).

AT Sining, March 3rd, to Mr. and Mrs. F. D. LEARNER, C. I. M., a son (Alfred Doggett).

AT Lintsing, March,—to Rev. and Mrs. J. J. MOE, N. H. M., a son (David Laughlin).

AT Tsinanfu, March 19th, to Rev. and Mrs. H. SUTTON SMITH, E. B. M., a son.

AT Hengchow, March 19th, to Rev. and Mrs. D. E. CRABB, A. P. M., a son (George David).

AT Tongrenfu, April 3rd, to Mr. and Mrs. L. C. WHITELAW, C. I. M., a daughter (Lorna Mary).

AT Yihsien, April 8th, to Mr. and Mrs. C. H. YERKES, A. P. M., North, a son (Carroll Bayard).

AT Hsuchowfu, April 11th, to Rev. and Mrs. G. P. STEVENS, A. P. M., South, a daughter (Janie Perrin).

AT Ichowfu, April 13th, to Rev. and Mrs. ROY ALLISON, A. P. M., a daughter (Mary Luella).

MARRIAGES.

AT Hankow, March 24th, Rev. H. J. CONRADSON to Miss AMELIA C. ACKERSON both of S. A. M. C.

AT Yokohama, Japan, April 20th, Mr. L. C. WILSON, Y. M. C. A., to Miss ADDIE BURNEY.

DEATHS.

AT Hoyang, March 19th, STEN VOSS OLSSON, aged eleven and a half months, from measles and croup.

AT Hengchow, March 20th, Mrs. D. E. CRABB (nee Lauren), A. P. M.

AT Shanghai, April 24th, Mrs. LOUISA DYER, widow of the late Rev. SAMUEL DYER, B.A., formerly Agent of the B. & F. B. S., in her 82nd year.

ARRIVALS.

February 24th, Rev. and Mrs. R. A. GRIESSER and Miss DODSON, all A. C. M.

March 3rd, Mr. C. W. HARVEY, Y. M. C. A.

March 23rd, Dr. and Mrs. T. O. HEARN and child, A. S. B. M.

April 3rd, Mr. and Mrs. L. P. PEET, A. B. C. F. M., and Miss E. J. MCKEE, C. I. M.

April 7th, Mr. R. R. GAILEY, Y. M. C. A.

April 8th, Dr. and Mrs. R. WOLFENDALE, C. M. M.

April 10th, Mr. and Mrs. A. K. MACPHERSON and child, C. I. M.

April 13th, Rev. and Mrs. H. PAYNE and child, E. B. M., Dr. and Mrs. ROBSON and child, E. M. M., and Rev. and Mrs. J. J. COULTHARD and three children, C. I. M.

April 20th, Miss S. W. WOLFE, M.D., W. M. S.

April 21st, Rev. and Mrs. W. F. JUNKIN and three children, A. P. M. (South).

DEPARTURES.

February 26th, Miss BENDER and Dr. and Mrs. JOHN MCWILLIE and two sons, all A. C. M.

March 12th, Rev. and Mrs. H. A. MCNULTY and child, A. C. M.

March 17th, Mr. HARRIS MASTERSON, Jr., Y. M. C. A.

March 27th, Rev. and Mrs. C. S. CHAMPNESS and two children, W. M. S.

March 30th, Miss S. LAMPEN, F. M. S.

April 1st, Rev. and Mrs. S. J. UMBREIT and two children, E. A. N. A.

April 2nd, Dr. and Mrs. ANDERSEN and child, A. S. M. and Miss ACKERSON, S. A. M. C.

April 4th, Rev. and Mrs. H. ALANKO, F. M. S.

April 6th, Miss M. L. CUMBER, F. M., and Miss F. M. QUIMBY, A. A. C. M.

April 7th, Miss E. COUCHE, and Miss K. WHITE, both C. M. S.

April 9th, Miss J. WOODS, A. P. M., Mrs. G. MINTER, A.M., Mr. R. S. HALL and family, Y. M. C. A., Mr. T. W. BATEMAN and child, C. M. M., and Mr. and Mrs. T. E. PLEWMAN, C. M. M.

April 16th, Miss B. MCNAUGHTON, C. M. M., and Dr. and Mrs. E. H. HUME and three children, Y. F. M. S.

April 19th, Mr. and Mrs. WALTER SMALL and two children, and Mr. and Mrs. E. R. BRECKEN, all C. M. M., and Dr. A. M. WESTWATER, U. F. C. S.

April 22nd, Dr. and Mrs. A. P. LAYCOCK and two children, and Misses J. R. ANDERSON, M. G. MOWER, F. A. R. BAKER and E. WALLIS, all C. I. M., and Miss H. SMITH, E. S. P. G. M.

April 23rd, Rev. G. E. SIMMONS, C. C. M.

April,—Rev. and Mrs. S. TANNEVIST and four children, S. M. S.

THIRD ANNUAL MEETING CHINA CONTINUATION COMMITTEE

THE CHINESE RECORDER

教務雜誌

VOL. XLVI. JUNE, 1915. No. 6

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"A Significant Movement for Christian Unity." - - - - Prin. HILL, D.D., Congl. College of Canada.

"The Sacrifice to Heaven." - - Rev. L. HODOUS.

"Relations of Christian Missions in China to Practical Sociology." - CARL REMER.

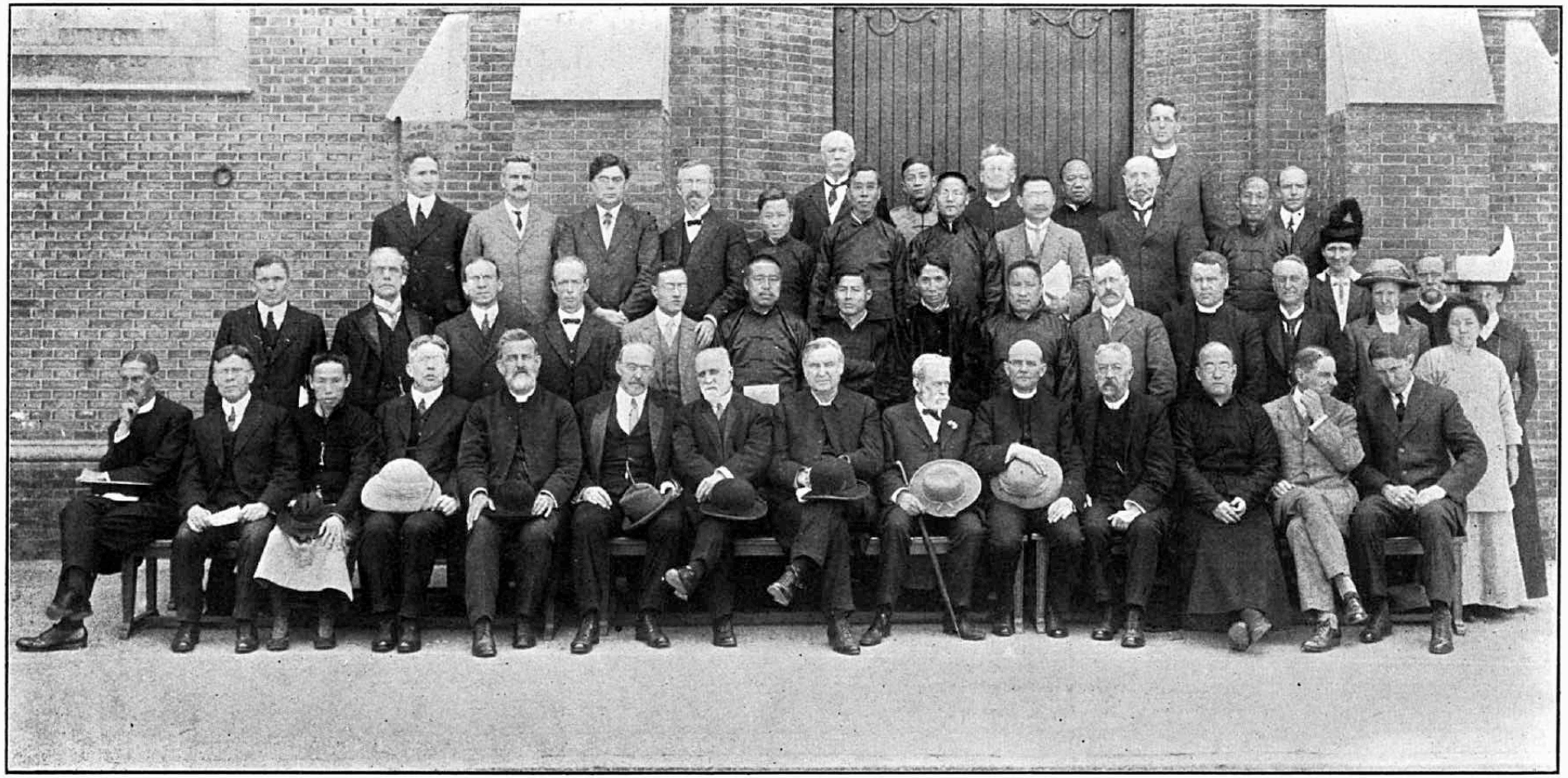
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"Normal Training and Educational Co-operation." - - - - A. A. BULLOCK.



MEMBERS OF THE CHINA CONTINUATION COMMITTEE IN ATTENDANCE AT THE THIRD ANNUAL MEETING.

In rear :—D. D. Main, H. L. Zia, D. McGillvray, Liu Tien-teh, G. Douglas.

Third Row :—L. Hodous, R. A. Jaffray, F. Rawlinson, O. L. Kilborn, Shen Wen-ch'ing, L. M. Ting, Wang Yuen-teh, Hwang Sui-ch'iang, Ku Hao-Ling, H. H. K'ung, D. E. Hoste, Li Ch'ang-sui, F. J. White.

Second Row :—P. F. Price, A. P. Parker, J. E. Williams, W. H. Grant, C. T. Wang, Chuang Cheng-sheng, G. S. Ch'en, J. Gotteberg, Bishop Iliff, E. Burt, Ruth Paxson, M. King, Bishop Price, C. J. Lambert.

Front Row :—F. L. H. Pott, F. Brockman, K. D. Tsoh, J. C. Garritt, G. G. Warren, F. D. Gamewell, A. H. Smith, Bishop Lewis, Dr. Goucher, Bishop Roots, J. C. Gibson, C. Y. Ch'eng, E. C. Lobenstine, A. L. Warnshuis, Dr. Stone.

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VOL. XLVI JUNE, 1915 NO. 6

Editorial

The Third Annual Meeting.

WE have given up this entire edition of the "CHINESE RECORDER" to a condensed report of the Third Annual Meeting of the China Continuation Committee. The various reports presented contain possibly the most thorough study of the problems treated yet attempted. They contain also an accumulation of facts, which while not yet exhaustive, should go far towards solving some current problems. We have made extracts from most of these reports. The attendance on the meeting was excellent; out of sixty-four members over fifty were present.

While there was a feeling that too many things tended to come up for consideration at once, yet it is evident that in spite of the tremendous field to be covered definite progress was made. An incident arose during the year that called for a clear statement of the relation of the China Continuation Committee to the Boards and to the Missions. This statement re-emphasized the position of the Committee that in suggesting the advisability of setting apart any individual for any specific task the China Continuation Committee does not approach the missionary direct, but only through the Board and the Mission concerned. The Committee does not call men direct, nor directly undertake Mission work, and yet the China Continuation Committee is a centre for co-operative thinking and planning, outside of the realm of divisive questions that will difectly promote the spirit and attitude of

Christian unity. Its decisions will have weight in so far as they are the *right* solution of the problem involved. The China Continuation Committee furnishes an opportunity for different view points to influence common problems, and is a distributing centre for certain ideas. It is a positive influence for Christian unity and for the strengthening of the essential phases of missionary operation. It is, however, only the beginning of what the forces of Christianity in China will yet attempt together.

One great advantage that the China Continuation Committee possesses over the various organizations and conferences that have preceded it, is its ability to follow up an investigation until a conclusion is reached based on a complete knowledge of the facts. From a business point of view, the condition of the Committee is encouraging; it finished the year with all expenses paid and a safe balance in hand.

* * *

The Promotion of Intercession.

WHILE the sessions of the China Continuation Committee were marked by intense concentration on the choice and development of plans for missionary work, yet the need of promoting continuous and effective intercession was felt to be of highest importance. The realization of this need culminated in the appointment of a Committee on the Promotion of Intercession. Such a committee is a logical result of the desire to foster one of the fundamental aims of the China Continuation Committee, and in order to help meet the deep need of more effectual contact with the Divine resources that is evident throughout the whole missionary body. As Miss Ruth Paxson, the Chairman of the Committee which was finally appointed, said, "If we believe in intercession as a practical working force there is no reason why we should not have a committee to promote it." Among other things we hope that this Committee will make use of the page formerly allocated to "The Sanctuary."

In this connection it is fitting that we should mention a movement to promote intercession for world peace on the part of women everywhere in the world. We learn that in the United States fifty women's home and foreign missionary societies together with the Young Women's Christian Associations, and Mothers' Association, are affiliated in this movement for prayer by women everywhere. July 4th, 1915, has been set apart as a special Day of Intercession on the part of Christian

women all over the world. No attempt, of course, is to be made to enter into the political aspects of the question. It is a movement to organize the womanhood of all lands in prayer for peace based on the teachings and spirit of Jesus. We suggest that the attention of Chinese Christian women be called to this special effort to promote intercession. There never was a time when the need for effective intercession was greater or more deeply realized.

* * *

Christian Education. WITH regard to the whole problem of Christian Education, progress is being registered not alone in expansion of existing work so much as in definite attempts to outline a task that is compassable as well as necessary. In regard to general education, emphasis is being laid upon the need of securing a balanced system of Mission schools by the advocation of a constructive programme of elementary education. Steps are being taken for the organization of an Educational Commission composed of experts, who shall study the higher institutions of learning in China. This Commission, by reason of its connection with the China Christian Educational Association, through Dr. Gamewell the General Secretary, who has been elected a member thereof, will register the opinion of the missionary body as well as that of experts at home. We hope this Commission will, in addition to others, do at least two things:—first, classify definitely existing institutions. We are possibly not so well supplied with "colleges" as the number of Mission schools so designated would imply. Second, indicate where, in the next decade, the missionary force should lay the emphasis in general educational work. A similar need for the classification of "theological seminaries" will, we hope, receive special attention by the Committee on Theological Education, which plans to conduct a careful survey of actual conditions in each province. The facts thus collated will not hinder work that is now being done. On the contrary a knowledge thereof will be of assistance to the Mission body in its attempts to meet actual needs. Here again we are possibly not as well equipped as the freedom with which terms are used would imply. Carelessness in classification tends to hide the facts as to what is actually being done.

With regard to the training of the Christian laity in practical matters, the Committee on the social application of Christianity has presented a most constructive programme.

Another feature of Christian Education in China, which has not been definitely included under that head heretofore, is that of the training of missionaries. It is a sign of growth in grace that the missionary body is at present making the most concerted and determined effort to increase the efficiency of the missionary force, by proper training at the commencement of their missionary career. During the Edinburgh Conference when this subject was under discussion the possibilities of such training on the field had hardly loomed up, but now it is one of the most prominent and practical questions and one in which real progess has been made during the last few years. One argument for schools for the training of missionaries, that did not obtain a decade ago and that has not been noted, is that Mission work has become so complex that it is almost impossible for new missionaries to concentrate on the study of the language unless they are practically isolated from Mission work.

* * *

Christian Literature. THE production and distribution of Christian literature is a problem whose intricacy and vastness have made the solution thereof extremely slow. This is true in every country where missionary work is done. For adequate production we have apparently been constantly under-staffed. Yet much literature is produced that is not distributed as widely as it might be, because too little known. Much that has been produced in the past seems to be unfitted for the needs of to-day.

At the meeting of the China Continuation Committee, reviewed in this issue, real progress was made towards a constructive, co-operative attack on the problem. An adequate distributing agency will, we hope, evolve from the organization of a Christian Publishers' Association, which eight organizations interested in the production of Christian literature have already approved of joining. In the problem of distributing such literature as we have, or will have, the less than six thousand missionaries in China should be able to move as a unit. It is possible we are inclined to wait for people to come to purchase the literature, whereas it is part of our task to make them so acquainted with it that they will want it.

Then, too, the bringing together in one committee of the various organizations interested in Bible Study and the production of literature for Evangelistic Work should make possible a

selection of the best literature that is already in existence and the production of another type of literature that will fill the gap felt in regard to the training of inquirers and the nurture of Christians. The actual needs of general Christian literature will be more clearly outlined and a more definite policy in consequence be possible as a result of the investigations to be carried out by the Commission on Christian Literature, of which Dr. W.H. Rees and Rev. Ch'eng are the nucleus. The study of existing literature which we hope this Commission will make, and the light which will be thrown on existing needs, together with the correlation of Chinese and foreign ideas in various Mission centres which will be possible as a result of the series of conferences to be held, will certainly clarify the whole problem and enable us to concentrate our efforts where they will count for most. We hope above all things that the task of producing Christian literature will be put within lines which will make it more compassable than it appears at present.

* * *

Missionary Efficiency. THE China Continuation Committee lays great stress upon the spiritual side of missionary work, yet the careful and illuminating report on "Business and Administrative Efficiency" shows a realization of the need of improvement in this line. We believe that the following tendencies indicate progress in this direction—greater emphasis upon the need of specialists and the setting apart of missionaries for definite tasks. This does not indicate a moving away from evangelistic work but a realization that modern evangelization has to be carried on in a large number of ways. For instance, an efficient missionary business man, by keeping things running smoothly is making as direct a contribution to the cause of Mission work as a brother who is able to confine his efforts to direct preaching.

There is also a tendency to concentrate matters of Mission administration. This is not only true with regard to finances but also with regard to the erection of Mission buildings. We are glad to see that the day is at hand when the missionary who has spent long years in the school room will not need to start his missionary career by erecting buildings,—a task for which no preparation at all has been made.

Then, too, we believe that most definite progress has been made in practical, co-operative enterprise. It should be noticed that the most successful evangelistic effort of the past year was

a union effort. Without waiting to settle all divisive questions, denominations are working together in many ways. Those questions which cannot be settled by joint effort in practical work will tend to slip into the background.

Then, too, we are studying together our actual needs in the way of men and money. Some have a feeling that the estimates sent home have a padded appearance: that is, that they are made out with the idea of getting all possible and meeting all the needs possible without due regard to relative importance of needs and the wisdom of spending the funds involved. If that impression is correct, it tends to discourage those at home. We think the day is rapidly approaching when in accordance with their strength the people at the home base will try to give all that is asked because they are sure that every item of the estimate is wanted.

* * *

Survey and Statistics.

FOR this voluminous report which was in four sections we are able to allow a very small amount of space. The outlying feature of one section is, however, given in a brief extract. The entire report will be printed in the China Mission Year Book. A few additional facts culled from the general report, should be given in order to balance what we have published.

Between the years 1876 and 1913 the missionary force went from 472 to 5,563; an increase of eleven-and-seven-tenths-fold. The total number of Mission centres (cities with resident missionaries of one or two societies) was in 1913, 597. Inasmuch as Mission centres are not all within the suburbs of the cities included in these statistics, it is evident that somewhat less than one-third of the 1887 cities of various ranks in China have resident foreign missionaries.

Of the 105 Protestant Missionary societies the twenty-five largest have 78% of the missionaries; the remaining societies have only 22%. 490 or 82% of the centres occupied by resident missionaries have only one society working therein. While overlapping does not appear to be as serious as was thought, yet in some of the large cities the number of societies represented is unduly large. It would seem to be a sound policy for new societies to enter the less well occupied regions which are now definitely known.

Since 1890 the number of women missionaries (including married women) has been larger than that of men. At present

the proportion is about two men to three women missionaries. Single women missionaries are in the proportion of about seven women to ten men.

68% of the missionary centres have no resident physician. In only eight provinces is there as much as one medical missionary to a million people or less, and in five there is not even one missionary physician to two millions.

A study of this significant report, even though from a statistical point of view it is necessarily somewhat imperfect, will do much to correct some of the inequalities in the distribution of the missionary force which it points out.

* * *

The China Inland Mission Jubilee

On May the 27th, the China Inland Mission celebrated its Jubilee in the compound of the headquarters at Shanghai. A large number of visitors were present; after the social hour, inspiring addresses were delivered. We desire to extend our hearty congratulations on this auspicious occasion; furthermore, we humbly thank God for the great work this one Mission has been able to do since its organization in 1865. In the words of Dr. A. P. Parker, who spoke on behalf of the missionaries present, "We desire to express our conviction that the China Inland Mission has been a source of strength and inspiration to the whole of our Mission work in China." The chief thought brought home to us in the addresses made at the celebration was that of the tremendous strides which have been made in the work of the China Inland Mission, and indeed in all Mission work during the last fifty years. Half a century ago there were about 200 missionaries in China, who occupied fifteen centres mainly along the coast. There was no Protestant missionary beyond Hankow, either west or north. Now there are more missionaries in the western provinces than were then in the whole of China. The China Inland Mission has missionaries stationed fifty days' journey beyond Lanchow, the capital of Kansu. We congratulate the China Inland Mission on its real interdenominational and international character: twenty-two countries and many denominations are represented in its missionary force. At present this one Mission is, in sixteen provinces, doing work in 1,285 centres of various sizes, and has distributed since its organization eight-and-a-half million dollars (U. S. gold).

We wish for the China Inland Mission many more years of service similar to those which it has already achieved. The attention that this Jubilee calls to the China Inland Mission's definiteness of aim, concentration in administration, and reliance upon direct appeals to God rather than to men for support, should lead to some helpful comparisons. The China Inland Mission is also an object lesson in practical Christian unity. We again thank God for the work of this Mission.

* * *

Work Among Chinese Moslems

In response to a request we gladly call attention to the Day of Prayer for the Moslem World, for which June 30th, 1915, has been set apart. This is the 600th anniversary of the martyrdom by stoning of Raymond Lull, often called "the first and greatest missionary to the Moslems." It is eminently fitting on this date to center attention upon the urgent problem of evangelizing the Moslems in China. We have received a few items of recent information on work among Chinese Moslems which will be of help to all desiring to take advantage of the special opportunity for intercession in behalf of this important work. There seems to be clearer thinking on the part of Chinese Moslems with regard to the *differentia* of Christianity and Islam. From several centres it is reported that the attitude and influence of some of the Chinese Mullahs is changing. There has also been increased attendance upon Christian services on the part of Mohammedans in some centres. One church in Shantung has appointed some of its members to work among local Moslems. A missionary calls attention to the importance of preaching and visiting among this people, pointing out the great amount of illiteracy which still exists among them. There is a need, too, that the Chinese Church should be more fully awake to its responsibility and opportunity in this matter.

The suggestion has been made that all Bible Schools might give some consideration to the needs of these millions of Chinese Moslems and so help to lay the need upon the hearts of the Christian Chinese. The outlook is distinctly encouraging, but the need is as great as ever, while the opportunities for effective work are increasing annually.

CHINA CONTINUATION COMMITTEE REPORT

Greetings from the Edinburgh Continuation Committee to the China Continuation Committee

DR. J. F. GOUCHER.

MR. Chairman, Fellow-Workers :—

When your Executive Committee invited me to attend this session of the China Continuation Committee I accepted very gladly and rearranged my plans that I might do so. I remembered the pleasure which your Secretary, Mr. Lobenstine, gave the members of the Edinburgh Continuation Committee by his attendance upon its sessions at The Hague in 1913, bringing, through his personal conversations, much information and inspiration.

It is significant that while the nations of Europe are marshalled in a passionate effort, unparalleled in the world's history, to embarrass and possibly destroy each other; and while peculiar agencies are at work in the Far East to modify if not subvert existing forms of national life, Christianity is planning here in Shanghai, through a Continuation Committee, with the composure of unbroken confidence, for the future development of the Kingdom of Righteousness and the Sovereignty of the Prince of Peace.

The Edinburgh Continuation Committee and the China Continuation Committee are so intimately related that it is difficult to define their relationship. Your Chairman has called the China Continuation Committee the "child of the Edinburgh Continuation Committee." I should rather speak of them as brothers, children of the Church, in the family of Ministry. Ever since I have been able to observe with discrimination I have been thankful that I was the youngest child in my father's family; for not infrequently the first-born is in danger of being overdisciplined; but the parents in testing their theories are themselves profited by the course of discipline which the children unconsciously administer to their fathers and mothers, and as a result, it usually comes to pass that the youngest child has

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

larger liberty of action and a freer life than had been granted its older brothers and sisters. So I notice that the China Continuation Committee, thus far the youngest child, has more liberty of action than its oldest brother.

The Continuation Committee of the Edinburgh Conference did not happen. Modern science gives no endorsement to the theory of spontaneous generation. Like every form of life lived on earth, the Continuation Committee is consequential, related to the past as a result and related to the future as a cause.

The Edinburgh Conference of 1910 was the seventh of a series which began in New York on the occasion of the visit of Dr. Alexander Duff in 1854. The next four were held in Great Britain at irregular intervals, but each registered greater inclusiveness, thoroughness of organization, and definiteness of objective than the previous one.

The sixth of the series was held in New York in 1900, with about 1500 members in attendance. These did not officially represent the Churches, and had no authority to commit them to any definite action, but the potential influence of such a Conference suggested dangers as well as benefits, which found expression at the Edinburgh Conference in limitations, defined and rigid, which were unthought of previous to 1910. When the Committee of arrangements had signified its willingness to accept the tentative invitation to hold the 1910 Conference in Great Britain, certain Communions said they could not join in the invitation or co-operate with the Conference unless its functions and limitations were clearly defined. After earnest consultation it was agreed that no work should be represented at the Edinburgh Conference except such as all the co-operating missionary societies were engaged in ; that it should avoid all ecclesiastical and doctrinal legislation on points where there is divergence of views, that it should avoid all administrative responsibility, and that the Conference should be purely consultative and co-operative. The Continuation Committee, as its name indicates, was not an enlargement of the responsibilities and functions of the Edinburgh Conference. The Conference could not communicate to its Continuation Committee powers which it did not possess.

The Edinburgh Conference was the first serious and comprehensive attempt to formulate a scientific statement of the principles fundamental to the great missionary propaganda. Through its eight Commissions, which were working for nearly

two years previous to the Conference, it sought from all fields the expert knowledge of those who could contribute to this definite purpose. The problems were so intricate, inclusive and far-reaching, that the more fully they were studied the more fully those who studied them realized the inadequacy of the work registered at the Conference. Even before the Conference had convened, some of the committees thought that it would require years to prosecute their work to a successful issue. But the Conference itself was unanimous in the conclusion that a committee of forty-five should be constituted to continue the work so well begun and so full of promise.

The Conference in theory and practice recognized two other functions as of prime importance, namely, to foster the spirit of unity, not oneness, and to strengthen the practice of intercessory prayer. These three functions are included in the commission entrusted to the Edinburgh Continuation Committee.

I. Its spirit is the embodiment of this commission. It has created a number of most carefully selected committees, which are carrying on investigations along the original lines, and others which were suggested by the work of the Conference; seeking to define the facts, formulate principles and face the facts through a comprehensive and systematic study of the whole field, availing themselves of all contributing agencies. This work is of great importance but only as machinery is important in so far as it aids to communicate, distribute or accentuate power.

II. The Edinburgh Continuation Committee is seeking to foster the spirit of unity and strengthen the practice of intercessory prayer, as its primary and most vital function. Everything else is held to be accessory to this.

The spirit of intercession is inseparable from the attitude of expectancy,—Thy will, O God, Thy will and not mine be done. The Spirit of Intercession is receptive and not assertive, teachable and not dogmatic. It finds fullest expression in the soul most hospitable to truth, for "the entrance of Thy word giveth light; it gives understanding to the simple," and we know not what we should pray for but as His Spirit teaches us.

As the Committee studied its problems it came to recognize that it must embody that which it proposes to foster and strengthen, that is, in spirit it should be a miniature of the Church universal, the spirit for which our Lord plead in His intercessory prayer recorded in the seventeenth chapter of John,

wherein He says, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one as we are." In this prayer Christ places special emphasis upon the personality of the Father and upon His own personality, not intimating that they should be merged the one in the other, but should be dominated by a oneness of spirit finding expression through this diversity of personality and strengthened thereby, and He prays for His disciples that in their very essence, after this manner, they also should be one. So there has been no attempt to break down denominational lines, to eliminate denominational peculiarities or to subordinate the denominational convictions, but to elevate and energize all these as agencies through which a unity of spirit may find accentuated interpretation.

The most noticeable feature of the Edinburgh Continuation Committee is the growth of this spirit. Its successive sessions have each furnished special demonstration of its attainments in this grace. During the meetings of the Business Committee of the Edinburgh Conference, from which a considerable number of the Continuation Committee were selected, there was a noticeable stand-off-attitude, more suggestive because unintentional on the part of the members as they discussed the fundamental and comprehensive questions which came before them. So also in the first meeting of the Continuation Committee. It is natural to judge the unknown by the known, and no one of us was willing to interpret himself fully in the presence of a company of such divergent convictions and to whose inner personal life he felt himself such a stranger. All statements were modified. No one spoke with absolute frankness. It was impossible to tell by the things said, how large and varied the area might be of that which was withheld. No one accepted everything that any other person said and therefore he himself could not expect anyone to accept all he said. Each was so sensitive to divergent statements, assuming them to be contradictions, that if he thought at all beyond his own personality he expected others to be alike sensitive. The perceptions had not been so quickened as to recognize in each the underlying element of sincerity, nor had charity grown to that point where one could make due allowance for the limited range of knowledge possessed by others concerning his standpoint because he had not charted the almost boundless range of his own ignorance concerning their standpoints. But after continuous association

two great truths dawned upon the consciousness of the members of the Committee, namely, that it is impossible for a person to differ from you more widely than you differ from that person; you are exactly the same distance apart; and that common honesty required of us to give to the other person the same privilege of holding his convictions which we claimed for loyalty to our own. Simple as these statements are, they were transforming as they became embodied as working principles.

The second meeting of the Committee was held at Durham Castle, where we were the guests of Bishop Moule. Lunching together, sitting together through long protracted sessions, taking our recreation together, worshipping together at the vesper services, there was a very manifest growth in appreciation, confidence and sympathy. This same spirit continued to develop and found fuller demonstration at the next meeting of the Committee, which was held at Lake Mohonk in central New York. On Sunday of this session, when we met for our usual Sunday afternoon service, which was a service of testimony and prayer, it was proposed that every member should speak definitely to two points: (1) What was the most noticeable evidence of the growth of the spirit of unity which had come under his observation during the past year? and (2) What would best foster the continued development of this spirit? The presiding officer called upon each member in turn to speak to these points. When I was called upon I said, first that the most noticeable evidence of the development of the spirit of unity during the past year which had come under my observation was manifest in the Continuation Committee itself: gradually and possibly unconsciously we had passed from the attitude of suspicion to that of confidence; from reticence to that of frankness; from a critical spirit to that of charity, for each one had spoken with the utmost frankness in every discussion, expecting to be interpreted in the atmosphere of his denominational affiliations, traditions and convictions, as he interpreted the others, and expecting to have his statements more appreciated because they were the interpretation of his personal environment and convictions. And without ruffling of spirit or cessation in the flow of sympathetic intercourse the meetings had continued until that present time. As one of the members said, we had all laid aside as far as possible our denominational prejudices and convictions, leaving them in the anteroom, and were talking here as children of God; and

we expected to take up our denominational peculiarities, undiscredited or compromised, as we entered out into the world again, but gradually each one's interpretation was becoming wiser, more appreciative and kindly.

Second: I believed nothing else of which I could think could so contribute to the further development of this spirit of unity as to have a prayer card prepared, on which the name of one or two members should be placed opposite each day of the month, including all in alphabetical order, and that we should pray, especially, one for the other wherever we were on the day indicated, during the Morning Watch or at some other season of devotion during the day. When we first convened as a Committee, I think the individual opinion of each member was that all the other members needed to be prayed for; but through the working of the blessed Holy Spirit we had been individually brought to recognize that we, personally, needed the prayers of the other members of the Committee far more than they needed our prayers; and through this mutual intercession we might deepen our sympathies, strengthen our faith and develop a spirit of unity with a steady and consequential growth, as possibly in no other way. I hold in my hand a copy of this prayer cycle. One we keep in our book of devotions and another we carry with us, that the reminder may be constant. When the 9th day of each month comes, the day opposite which my name stands, I have a peculiar consciousness of the uplifting influence of the Holy Spirit in the recognition that throughout the world wherever the other members of the Committee may be in the service of God, prosecuting the large enterprises to which He has called them, my name is being voiced in their petitions. Nothing perhaps has done more to strengthen the spirit of unity than daily prayer the one for the other.

May I say, Mr. Chairman, in the few minutes which remain to me, a word concerning another important method of strengthening this spirit of unity and intercession? I would call attention to the fact that the Edinburgh Continuation Committee always holds its sessions in retirement. The first session after our organization was held as the guests of Bishop Moule at Durham Castle, the second convened at Lake Mohonk after the season had closed and the guests largely departed from that delightfully isolated and environed resort; and the last one was at Auckland Castle at The Hague. There

in these meetings, having eliminated legislation on mooted questions, subordinated denominational differences while in the meetings, neither attacking them by legislation nor discrediting them in discussion, emphasizing the fundamentals of our common heritage and accentuating our agreements, "If there be any virtue, any good report," thinking on these things and being isolated from the dissipations of social engagements, public receptions, requirements of other forms of church work, we lived together in the presence of our problems, taking our exercise in little groups of two or three, having our meals around small tables where special companies gathered to discuss different phases of the problems under consideration, continuing in hours of leisure our delightful converse and fellowship and quietly exchanging the social amenities which mean so much for mutual appreciation. Thus the atmosphere being undiluted and surcharged with the spirit of unity and intercession was constructive in its cumulative influence. One of our philosophical writers in the United States has said, "There are four things in the atmosphere: oxygen, nitrogen, carbonic acid gas and—education." We gave great attention to developing an atmosphere educative, constructive, charged with spiritual ozone and unadulterated, which contributed to the development of the spirit of unity and intercession.

Every member of the Committee takes its demands seriously. The fundamental conception of the Edinburgh Committee is, that delightful as the fellowships are during the annual sessions, the great responsibility upon the members individually is that each shall embody during the remainder of the year the spirit of the Continuation Committee wherever he goes and in all he attempts.

I thank you most cordially for the privilege of sitting with you during your deliberations and participating in the high functions of the China Continuation Committee, and pray that the world may know that ye are His disciples because ye have love one for another.

EXTRACTS FROM THE REPORTS OF SOME OF THE SPECIAL COMMITTEES

Prefatory Note

THE China Continuation Committee decided that in publishing the reports of Special Committees the following statement should be printed:

This report was prepared by a Special Committee of the China Continuation Committee, and has been received by that Committee, and approved by it as to its general substance. Without accepting responsibility for all the details in the report the Committee commends the report to the careful study of all interested in this important subject. The specific recommendations appended have been adopted by the China Continuation Committee, and full responsibility for these is accepted by that Committee.

On Forward Evangelistic Movement.

RT. REV. H. MCC. E. PRICE (CHAIRMAN).

The Forward Evangelistic Movement during the Past Year.

THIS Movement can be most conveniently studied under the following divisions:—

a. The Report on the Meetings for Students, Officials, Gentry, Merchants and other Educated Classes in twelve cities, namely, Tientsin, Peking, Paotingfu, Changsha, Wuchang, Hangchow, Foochow, Amoy, Hongkong, Canton, Shanghai and Nanking. The Report of these Meetings prepared by Dr. W. E. Taylor and published three months after the meetings, both gives the narrative of the meetings themselves and also a study of the conservation of results. It seems impossible to give an epitome of it in this Committee's Report. It should be read and studied by all interested in the Forward Evangelistic Movement.

b. The Report of the Fukien Province Wide Campaign. This has also been published separately. In dealing with the cities of Foochow and Amoy it necessarily overlaps slightly with Dr. Taylor's Report on the work in the twelve cities; but the point of view is that of the Province Wide Campaign. In regard to these and other Reports on Special Evangelistic efforts it is well to state that the Compilers of the Reports took great pains

to obtain accurate and reliable statistics. Nevertheless this Committee wishes to make its opinion quite plain that whilst the figures do serve to point out some of the encouragements and some of the important lessons to be drawn from recent experience, it is not advisable to lay much stress upon them otherwise.

c. A brief Report of the Evangelistic Campaign among women and girls prepared for this Committee by Miss Ruth Paxson. This deals with meetings held in Tientsin, Paotingfu, Changsha, Soochow, Hangchow, Foochow, Canton, Shanghai and Nanking. The discussion of this Report on the Meetings for Women and Girls led to the passing of the following motion by the Committee: "That this Committee recommend to the Board of the National Committee of the Young Women's Christian Association that Miss Ruth Paxson be enabled to give a part of her time to Evangelistic work for students in relation to the plans of the Special Forward Evangelistic Movement Committee of the China Continuation Committee." This was subsequently endorsed by the Executive Committee of the China Continuation Committee and has been approved by the National Committee of the Young Women's Christian Association.

In the three reports of evangelistic effort which have been mentioned, this Committee desires to call special attention to the sections which attempt to set forth the chief lessons of recent experience. In January last this Committee met for six days, and a large part of the time was devoted to the consideration of these lessons. The result of this consideration is embodied in some of the Findings with which this Report closes.

In addition to the three parts of the Evangelistic Campaign already mentioned, the Committee has heard or received brief notices of various other special efforts such as the meetings in Changsha, Siangtan and in Pingkiang; also of the results of China Inland Mission work, and of meetings in Wuhu, Luchowfu (An.), Chuanchow (Fukien), and of the work of the Rev. Ding Li-mei in Szechuen. These are, of course, only a few instances of the widespread evangelistic efforts, whether ordinary or of a more special Evangelistic Movement, which would have been impossible, but for the years of patient evangelistic effort carried on by the Missions and Churches: work which is still going forward and will doubtless continue to go forward on

unconspicuous lines which hardly come under the definition of an organized movement. At the same time it is evident that all the Evangelistic work may receive strong encouragement and most valuable aid from this organized Forward Evangelistic Movement. With the hope of rendering a really helpful service to the whole Church in China this Committee appointed two of its members, Dr. W. E. Taylor and the Rev. A. L. Warnshuis to be responsible for the preparation of a "Handbook of Suggestions for United Evangelistic Work." This action has been approved by the Executive Committee of the China Continuation Committee, which has also voted a sum of $100 for the printing expenses.

Findings growing out of the experience of the past year.

(*This section is especially recommended by The China Continuation Committee to the consideration of the Missions and the Home Boards.*)

a. This Committee finds that in the further development of plans for the Forward Evangelistic Movement much larger attention must be given to the training of church members in Bible study classes, preparing them for personal work and for the leadership of Bible Classes. We cordially recognize the very valuable work done by the China Sunday School Union and the Young Men's Christian Association in the preparation of Bible study courses and the training of teachers, but we find that there remains much to be done to meet the needs of various classes of men and women in the churches and among inquirers and we recommend that the National Evangelistic Secretary when appointed devote special attention to the important task of providing for these needs. We would also urge the necessity of joint conference on the part of all agencies which have these and kindred ends in view.

b. In planning for united evangelistic work the Committee would call attention to the importance of keeping in mind that the aim should be to reach the family and not merely the individual, and that, therefore, the co-ordination and interrelation of work for men and for women should receive careful consideration. Wherever meetings for men or women alone are held, the Committee in charge of the follow-up work should, as far as possible, endeavour to include in its plans other members of the family as well as the new inquirers.

c. This Committee feels that great importance should be attached to the matter of giving enquirers enrolled in Bible

Classes opportunity to express themselves in service to others. Some plans for such expression should be made to parallel the follow-up work of the Bible Classes for enquirers. This should begin soon after the meetings but not until the Bible Classes have been thoroughly organized. Such activities as the conduct of night schools, efforts to improve the health and sanitary conditions of a city, study of social conditions in the city, etc., are suggested as forms of service adapted to this purpose.

d. After studying the work of the past year the Committee believes that the following conditions are essential to success in undertaking special united evangelistic work in a city where several missions are at work :

(1.) United, co-ordinated effort of the Christian forces in the city not only in the preparation for mass meetings but also in following up the work begun by such meetings.

(2.) Adequate supervision involving the definite appointment of two men, one Chinese and one foreign, (and similarly, where meetings for women and girl students are also planned, two women, one Chinese and one foreign) to be Executive Secretaries, definitely set aside for this special evangelistic work, giving their full time, if possible, for a whole year, and certainly for not less than six months, the larger part of that time being subsequent to the meetings.

(3.) The appointment of an Executive Committee, fully representative of the forces uniting in the special work. This committee should continue its work after the meetings, accepting full responsibility for maintaining the follow-up work.

(4.) The raising by that Executive Committee of a sufficient budget to meet the necessary expenses.

(5.) Careful organization with a view to provide a sufficient number of Bible Study Classes. This should include the training of teachers, and the selection of courses of study adapted to various groups of men, and women.

(6.) The decision to hold the meetings should be made early enough to make possible thorough preparation for the follow-up work. This preparatory work should include a thorough survey of the field to determine definite objectives and forces available, personal cultivation of influential men and women to win their confidence and friendship, and especially the training of Bible Class leaders, some of whom may be sent to special summer conferences or schools organized for this

purpose, and all of whom should be enrolled in normal classes with opportunity to put into practice the methods that are to be employed in the follow-up work.

c. After studying the experience gained in the Fukien Province-Wide Campaign, this Committee believes that the following conditions are essential to success in such provincial movements:

(1.) Preliminary experience in such special work in one or two of the largest cities in the province—not less than one year before the beginning of the province-wide work.

(2.) The cordial co-operation of the Christian forces in a sufficient number of the larger centres in the provinces, in each of which cities the conditions for success in a local centre so far as applicable should be met.

(3.) The appointment of a provincial committee of men and women, representing the Christian forces in the province.

(4.) The appointment of two provincial Executive Secretaries (Chinese and foreign) for a period of at least one year. If meetings for women are to be held in several cities, there should be in addition at least one woman as an Executive Secretary.

(5.) A provincial training conference for both men and women to be attended by representatives from each of the centres where the work is to be carried on.

Recommendations of the Committee adopted by the China Continuation Committee.

a. To keep before the Church the urgency of the existing opportunity for a Forward Evangelistic Movement among all classes which would seem to be limited only by the vigor of the spiritual life and the preparedness of the working forces of the Church.

b. To promote, by such means as may lie within the power of this Committee, the movement for more thorough Bible Study and teaching both for Christians and inquirers.

c. To be ready to serve the Church in China (1) as an agency in supplying information concerning available evangelists in China or from abroad: (2) and in endeavoring to find and secure such evangelists for special service as may be called for. This Committee, however, does not undertake to provide

the necessary finances for the salaries and other expenses connected with the service of such men.

d. To give such assistance as is within this Committee's power in the carrying on of special evangelistic work in such cities or provinces as desire this assistance, and as meet the conditions which this committee believes to be necessary for the success of such campaigns.

e. To study and suggest how the evangelistic experience of the past two years can be adapted to the needs of the smaller cities and towns and to assist as far as possible such places as may desire help of this kind.

f. To undertake to find out what suitable literature for evangelistic purposes is already available, to take steps to secure the preparation of such books as are urgently needed, and to help in making known the methods that have been found most successful in getting such books circulated and read.

The Committee also recommends that we express the earnest hope that Mr. Sherwood Eddy may revisit China this year, and, in the event that he finds it possible to do so, that this Committee co-operate with him in special work in a few cities, especially along these lines :—

(1.) For the deepening of the spiritual life and the training of Christians in Bible Class teaching and personal work.

(2.) For securing Christian decisions amongst those who have already studied in Bible Classes and amongst other known inquirers.

(3.) For students in Christian Colleges.

The Committee feels it to be most important that Mr. Eddy, if he comes, should give five to seven days to each city which he visits.

Special Resolution adopted by the China Continuation Committee.

This Committee voices its devout thankfulness to God for the marvelous opportunities which He has opened before the Church in China, opportunities which are growing more and more widespread. Wherever united Evangelistic effort has been made during the past year, the same readiness to hear the Gospel Message has been apparent. Thus far we have touched only the edges of the opportunity. A task of such great proportions and so full of promise calls with increasing urgency to the Christian forces of China to move forward unitedly with renewed faith and consecration.

The Committee reaffirms its conviction, greatly strengthened by the experience of the past year, that the appointment of a National Evangelistic Secretary is of paramount importance for the succesful development of the Forward Evangelistic Movement.

On Theological Education

E. W. BURT (CHAIRMAN.)

Lower Grade Theological Schools.

THERE is a general and gratifying tendency to accept the findings of this committee's last year's report, wherein the broad outlines of the subject were defined, and approve the standard then set forth for College graduates under training for the Ministry. But at the same time it is abundantly evident that in many parts of China some years must elapse before that standard can be reached, and that meantime the simpler or lower courses now in operation will continue to serve a useful part in preparing country evangelists and pastors for village congregations. The general opinion of the Committee is that it would be more or less waste of time to discuss in detail these lower courses, because conditions differ so much that every field is forced to follow its own line, so as to make the most of its existing circumstances. In other words the local conditions and demands must be the determining factor. Meanwhile, the China Continuation Committee should hold up the Theological course for College graduates as the goal to be steadily aimed at and to be reached as soon as local circumstances permit.

It was, however, felt that the completion of a Middle School course should be the normal entrance to this Lower Grade Theological course, just as the completion of a college course should be the normal entrance to the Higher grade Theological course.

With regard to the subjects taught it seems needless to draw up a fresh list, for with the exception of Greek and Modern Languages there is nothing in the present theological course which is not of importance to this lower grade of students. But such courses should be abbreviated and simplified and still more attention should be given to the Bible itself,

It is when we begin to go into details as to the best course for training the various types of workers, known as Lay Helpers, Evangelists, Catechists, and Aided Preachers, that we meet with the greatest differences of opinion, and it therefore seems best to leave this question entirely aside until we are comparatively clear as to what we want for the Ministry. We are in danger of tackling too many subjects at once, and really affirming nothing with force. The great thing brought out by the recent Forward Evangelistic Campaign in Fukien is the absence of Christian leadership, and it is sound policy to leave all other questions until we have got near a solution of the mental and moral equipment of the Leaders. For the most part, such men will not be found in the ranks of these lower grade men. They have not and cannot have the vision and the ambition. We want, not so much people who will do as they are told, but people with initiative who will tell others how to succeed. Therefore—however details may be worked out in different districts—the lower course should be parallel to rather than preliminary to the training to be given in the Ministerial Colleges. It should be complete in itself, calculated to fit a man for his life-work as a catechist, be more or less an outline of what will be done in much greater detail by ministerial students. Essentials are the same—only the treatment should differ. This parallelism will keep in view the fact that sometimes a catechetical student with few advantages but plenty of brain might pass after real proof of ability into the higher grade Ministerial College. It is doubtful if the Church is going to be run permanently by two distinct kinds of ministry. In the past we have necessarily relied mainly on the catechist. In the future, as the Chinese Minister looms larger, the Catechist's work will tend more and more to be done by the voluntary lay-worker. There will still be need for Bible Training Institutes, but in all lands the ministries of all churches are essentially of a single type and it can only be a question of time before that too is realized in China.

Need of Theological Literature.

So much for the Lower Grade Theological School. Passing next to the division of subjects and hours to be given to each in the Higher Theological College, there is naturally some difference of opinion, but on the whole about four periods of class-work a day are felt to be enough for students of this grade

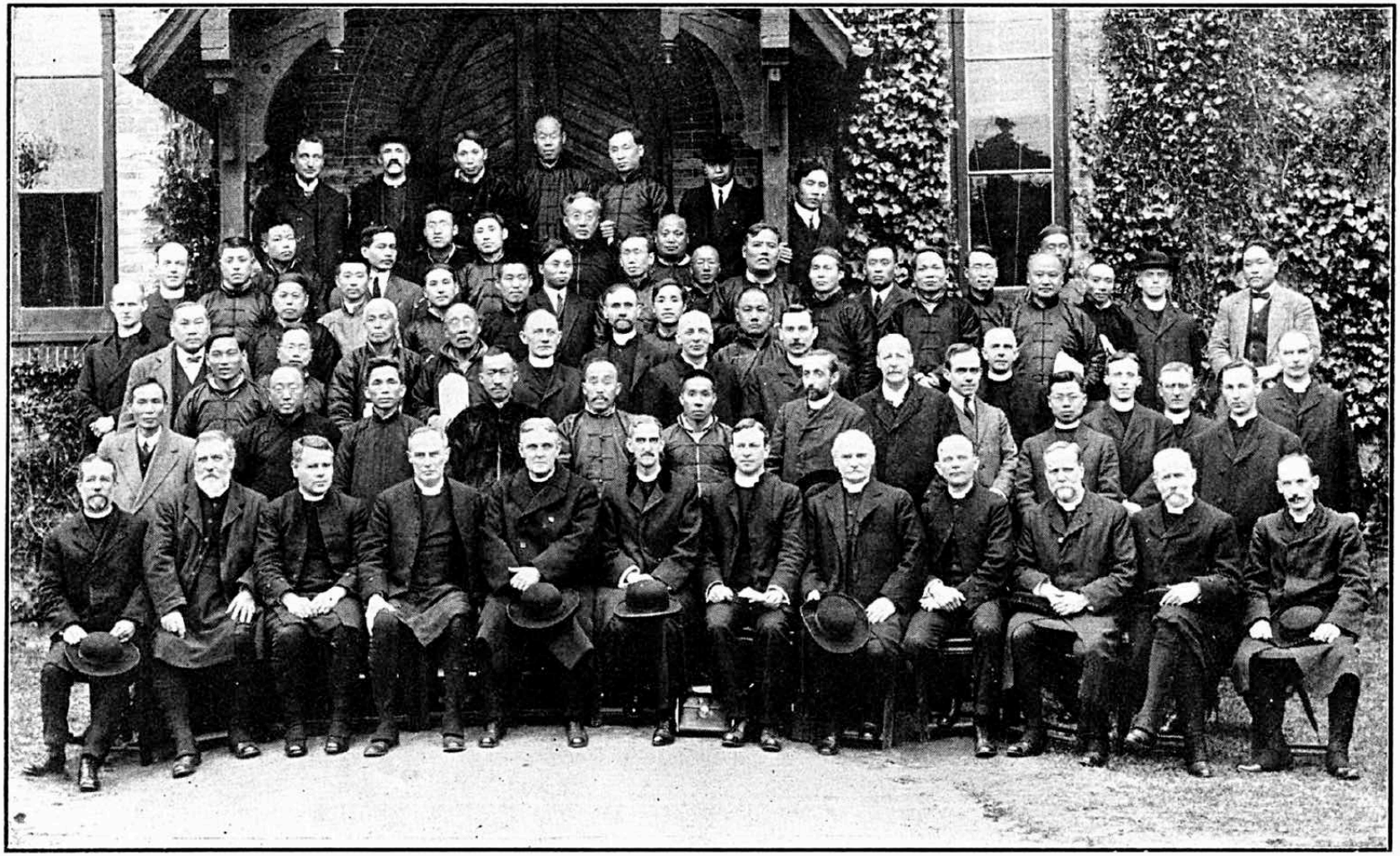
among whom it is most necessary to encourage habits of private reading and personal study. Here, however, we meet with one great practical difficulty which confronts the Chinese theological student—the paucity of a good theological library in Chinese. When we recall the wealth of literature that was open to us in our own college days, we realize what a great disadvantage the theological student is under in China. This is indeed the real reason why some of the present college curricula appear crowded.

The fact is that the Chinese theological student is much more dependent on the personal oral teaching of his teacher than is commonly the case in the West. One of the duties assigned to this committee was the collection of a list of text-books found most useful in theological teaching. The result is most meagre and disappointing. In the greater number of subjects there are no Chinese text-books and even where they exist they are for the most part so elementary that they have to be supplemented by oral lectures. While this method has many disadvantages and greatly increases the burden on both pupil and teacher, it is not without compensations in so far as it certainly tends to impress the personality of the living teacher more deeply on the pupil than any reliance on text-books could do. Nevertheless, there is a crying need for good theological literature—something, moreover, beyond the mere manual or outline. Yet with the present numerous and understaffed schools it is impossible for the missionary to find the leisure requisite for the production of really first-class works. If the present teaching staff were redistributed over say half the present number of institutions, something worthy might no doubt be accomplished. Again, as the student becomes really master of a modern language, a great world of inspiring literature is thrown open to him, but at present only a small percentage of theological students are able to enter into this rich inheritance.

Number of Theological Schools.

This brings us to the question of the number of institutions doing theological work in China, and whether that number is excessive, and if so, how it may be reduced.

The China Mission Year Book officially reports that there are no less than 143 theological institutions of all grades, with 3,524 students, or an average roll-call of 25 each. This



DELEGATES TO THE GENERAL SYNOD OF THE CHUNG HUA SHENG KUNG HUI, APRIL 1915. (See Page 389.)

6th row :—Mr. P. J. Turner, Rev. W. H. Aldis, Rev. Ku Ho-Lin, Rev. Li Tsun-lan, Mr. Y. T. Tsang, Dr. U. K. Koo, Mr. T. L. Ts'en.

5th row :—Rev. T. A. Scott. Mr. Chang Tsun-chieh, Rev. Ding Ing-ong, Dr. E. S. Tyau, ... Mr. V. Y. Nyün, Rev Yu Lu-chie'n.

4th row :—Rev. J. W. Nichols, Rev. Au Pan, Archdeacon Hu, Rev. Lindel Tsen, Rev. Bernard Ts'en, Mr. Wu Shoh-teh, Mr. Cio Lik-daik, Mr. Lau Kieng guong, Rev. T. Hsi, Rev. Lei Ming-hsia, Rev. S. C. Hwang Dr. T. K. Siau, Mr. Y. Y. Yiao, Rev. Song Vi-sing, Archdeacon Sing, Mr. P. K. Loh, Rev. Fang Ling-seng, Rev. James Parker, Mr. Poon Ui-ying.

3rd row :— . . . . . Rev. Wei Fu-yung, Rev. J. Kao, Mr. Wan Ch'uan-kuan, Rev. H. J. Benham Brown, Rev. L. B. Ridgely, Mr. John Shih, Archdeacon Moule, ... Rev. H. Barton.

2nd row :—Mr. S. C. Lin, Rev. T. H. Tai. Rev. Ha Po Wan, Mr. Ma Feng-yuan, Mr. Li Yao-ting, ... Rev. Henry Mathews, Rev. H. S. Phillips, Dr. H. B Taylor, Rev. C. J. F. Symons, Rev. Y. Y. Tsu. Rev. E. J. Lee, Rev. Frederick Jones Rev. G. E. Simmons, Archdeacon Byrde.

1st row :- Right Rev. D. T. Huntington, D.D., Right Rev. W. Banister, D.D., Right Rev. G. D. Iliff, D.D., Right Rev. F. L. Norris, D.D., Right Rev. F R. Graves, D.D., Rev. F. L. Hawks Pott, D.D., Rev. S. H. Littell, Right Rev. W. W. Cassels, D.D., Right Rev. L. H. Roots, D.D., Right Rev. H. McC. E. Price, M.A., Right Rev. H. J. Molony, D.D., Right Rev. W. C. White, D.D.

sub-committee is, however, convinced that there is some mistake about these figures, and that such a large total can only be reached by including short-period training classes and other similar efforts which cannot properly be termed theological institutions.

In fairness it has to be remembered that these schools cover two or three distinct types of work, and that a large proportion of their graduates become lay helpers, catechists or country evangelists rather than fully ordained ministers of the church. But making every allowance for this fact and also for the immense size and dialectic variety of the field, it appears likely that the number of schools could be reduced by one half with advantage to the cause of Christ. One real Theological College ought certainly to be enough in a province, and in some cases one is already serving several provinces. The Lower Grade Bible Training Schools might be rather more numerous, though it seems as if every real interest could be conserved and economy secured through union of such institutions. As one member of this Committee writes: "The existence of such a number as you report is a veritable crime against the givers at home and the Body of Christ." We must amend our ways in this respect if we would meet the present opportunity. Our present use of our Theological force would not commend itself to an impartial and sympathetic spectator. We are not making the very best use of our total limited resources. There can be no doubt that the children of this world are wiser in their generation than the children of light.

How to find a remedy is not to be hastily discovered. The first step must be a careful survey of the actual situation in each province or language area. This survey could best be undertaken by the Federation or other similar bodies. The publication of the results of such a survey would probably do much to stimulate co-operation.

Proposed Advanced Grade School.

(*This Section was referred back to the Committee for further Investigation.*)

We now come to the question whether the time has come to establish in China, over and above the existing types of Theological Schools, Union Theological Colleges of Advanced Grade to be carried on mainly in Western languages.

The concensus of opinion is favourable to the establishment of *one* such College in close connection with a University at some central place such as Nanking.

As one result of Mr. Sherwood Eddy's campaign, there is a prospect that within another year at least one thousand and perhaps two or three thousand educated men will be entering the Christian Church. Hence the importance of doing everything possible to prepare a Chinese ordained Ministry which shall be able to hold these men true to their new faith and to secure their allegiance to the Church and their loyal co-operation in the extension of Christian work throughout China. The Christian ministry at present in China has done noble work, but it was hardly raised up with this new type of church member in view, and it is in very great need of strengthening. Now it is only by mobilising all our forces in close alliance that we can successfully attack this difficult problem and create a leadership equal to the new conditions which have arisen. Individual Missions and Theological Schools, acting independently of one another, cannot find an adequate solution of the problem.

Among the reasons for the establishment of such an advanced college are the following:

1. It will train efficient theological teachers for other seminaries. This is a great need. In many of the present colleges all the strictly theological teaching is done by the foreign missionary, simply for lack of sufficiently equipped Chinese, and yet we all look to the time, and ought now to plan definitely for it, when the burden of this work will be shifted to Chinese shoulders.

2. It will train leaders who will be able to take charge of large districts.

3. It will train leaders for our important centres.

4. It will stimulate theological education all over the country as nothing else can.

The coming into the Church of the more highly educated classes is already accentuating this as one of the needs of the near future. The service of men of note in the home-lands might be secured to spend a term or a year in such a College.

At the same time, as one member of the Committee points out, there are snares and pitfalls which should not be overlooked. Such a college as that contemplated must not be in any sense a substitute for the course provided for the ordinary

Minister. So interpreted, it would have the unfortunate effect of retarding the rise in the general level of theological work. Our main business is to raise standards everywhere, especially the general standard. Last year the China Continuation Committee limited itself to only one question, *viz*: At what standard are we to aim for the training, not of catechists or country evangelists, but of the regular Chinese Ministry, which is to take its place side by side with the Ministries of other lands? The China Continuation Committee recommended that as a prerequisite such men should be graduated from a College or its equivalent. Such students will therefore be grounded in Mathematics, Science, Philosophy, History and almost certainly in some modern language, as well as in things more distinctively Chinese. The proposed curriculum was to meet their case. Such men are now under training in several centres and others are appearing. The ordinary Theological course (allowing always for special exceptions) is thus to be a post-graduate course. Hence it must be clearly understood that this superimposed Highest Course to be carried on in Western Languages is not a mere net to catch the western-trained student. Any knowledge he has acquired is to be utilized in the ordinary Theological course. Unless we are to go back upon ourselves and defeat our own ends, we must insist upon this point. We want College graduates *as a rule* in our ministerial training colleges. We want the Church generally to know and realize that their Ministers *as a rule* have added a Theological training to their Arts College attainments, and we want students themselves to realize that the Ministry is a great vocation, intellectually as well as otherwise, and one demanding all their highest previous gifts and learning. Therefore, we must take heed lest the establishment of the Highest College should militate against the course as laid down for the ordinary Minister.

It should rather be understood that, after men have taken their ordinary post-graduate theological training, opportunities should be afforded to a few picked and brilliant men to pursue their studies at some Union School of the highest possible grade. At present some men can obtain what they seek only by going abroad, a way naturally closed to all but a very few. There is need for expert theologians in China as elsewhere and it ought to be possible to supply the need here. In the ordinary Theological course Western books must for the time being be used,

whatever language be the medium of instruction, and, if any one Higher College is established, it should be in the interests of Theology and not for the flattery of the intellectual attainments of any candidate for the Christian Ministry. In short, such a college would supplement the ordinary Ministerial Training School much in the same way as certain famous schools on the Continent of Europe supplement the theological schools of America and Great Britain, *viz.*, as places offering facilities for further study and research along special lines on the part of picked men, who might be equipped to occupy important chairs on the faculties of the other Theological schools of their country and eventually make valuable contributions to the theological thought and literature of the growing Chinese Church.

To create such a College is no light task. It must become one that can hold its own on its merits with similar institutions in Christendom. Otherwise it would be a fraud to divert promising theological scholars from those other institutions. If anything is to be done, we must first secure the hearty and combined support of all the Christian forces working in China. Even so, it will need a great effort to secure men of known power and distinction who shall command the respect and confidence of the whole Church without which it would be doomed to failure in its infancy. For it would be essential that each professor in such an institution should owe his appointment solely to the fact that he had already won his spurs in some department of theological study and become a recognized authority therein.

No great stress should be laid on the fact that the work would mostly be carried on in Western Languages. This alone would not justify the establishment of such a College, nor differentiate it sufficiently from other schools. The grade of work done must be really more advanced than what has been done in any of the existing colleges. Its usefulness would be judged by its ability to prepare selected men for special tasks beyond the scope of the ordinary Ministry.

Recommendations of the Committee adopted by the China Continuation Committee.

a. That the China Continuation Committee instruct the Special Committee on Theological Education to appoint a small sub-committee, which should, upon the basis of the list of theological books already reported, determine what are the most

urgent and important needs and make definite suggestions as to filling them, naming subjects and possible authors or editors.

b. That the Special Committee be instructed to take steps to make a careful survey of the actual situation in each province or language area with reference to the number and grade of theological schools.

On Business and Administrative Efficiency

F. S. BROCKMAN (CHAIRMAN.)

Introductory.

THE early era when evangelistic effort with heavy but simple demands was almost the only form of missionary work is giving way to the present period of bewilderingly complex duties. This expansion has forced us into a period of organization and specialization. The Committee on Business and Administrative Efficiency is making a study of the organization of missionary work with a view to finding what plans of organization are proving most efficient and to investigate if possible the principles of efficient missionary administration.

In the report the standpoint taken has been that of the mission rather than of the Chinese Church. This is done because for the present the mission in most instances rather than the Chinese Church is the centre of administrative control.

The Committee in preparing this report is aware that administrative efficiency in itself cannot bring the highest success in missionary work; the transformation of lives is the work of God, and the power of God is the one great resource upon which missionary work must depend. Missionary work, however, has certain aspects which are similar to those of large commercial and industrial enterprises, and in these aspects the same principles of organization apply to missionary work as to commercial and industrial. For example, money expended by the mission is subject to the same exacting standards of business practice as in that of a large corporation. A poor organization may waste the time of missionary workers in the same way as it will that of workers in an industrial plan. A poor architect, an inexperienced superintendent-of-buildings, an incompetent contractor, will produce similar results in the erection of a mission building as in any other building. An inexperienced

book-keeper with a bad system is as costly to a mission as to a business firm. A mission cannot hope for immunity from the consequences of bad business methods and poor organization because of its spiritual aims.

FUNDAMENTAL PRINCIPLES OF MISSIONARY ADMINISTRATION.

1. *The aim and scope of the work and its broad lines of policy should as far as possible be definitely settled and fully understood by both the Mission and the Board.*

The China Inland Mission is an example of a work with definiteness of ideal and general policy adhered to continuously for a number of years. This has covered in this case limitation of territory, emphasis in kind of work, relation to other missionary organizations and determination of the principles to be observed in obtaining support for missionaries.

Such definiteness of aim is to a mission what a constitution is to a country; it becomes the mission's principle of growth. It is a compelling force for unity because the attainment of the common ideal is the glory of all. Departmental jealousies give place to a spirit of co-operation.

This definiteness of aim is a great saver of time. Many questions do not need to be discussed; many calls for service and demands for opening new work are automatically settled. The distribution of forces and funds has a guiding principle.

Without such an aim all sorts of tangents will manifest themselves. No mission should grow by the coral reef method, each person adding what he wants, when and where he wants it.

Such an aim or ideal should not be so rigid as to preclude the clear leading of God's spirit in another direction, but a radical change should not be allowed until after the fullest consideration and for the clearest and most convincing reasons. A mission should not permit the whim of a wealthy donor, the sentiment of an active and persuasive woman or the determination of a strong-headed man to veer the bark from its true course.

Successful missionary work is due as much to what a mission has declined to do as to what it has done. Some missions now find themselves unable to make the rapid progress offered by the opportunities of the present time because they are handicapped by the burdens inherited from a previous generation.

2. *A Mission, or the Missions of one Board, should at regular intervals take accurate account of resources in men, money and equipment; review the needs of the whole field; and map out a clear-cut programme of work covering a definite period.*

This programme is different from the general policy and aim referred to above; it determines the immediate methods and policies toward the accomplishment of the far off aim. Such a programme should cover in its main features a period of five or more years, but should be revised and have its details filled in each year. It should cover such matters as the number of new missionaries to be asked for and in order or urgency, the number of new Chinese workers to be added to the force, the occupation of new territory, new buildings to be erected, the distribution of funds, and the main lines of emphasis. All work should be fitted into this programme; any decision as to enlargement should be reached in the light of it; all departments of effort should be co-ordinated with a view to carrying it out. It should be broad and statesman-like, yet definite and compassable.

The national councils of the Presbyterian Church and of the London Missionary Society have since their organization done splendid work in definite and comprehensive plans for all the missions which they represent. Such small but representative bodies of experienced men afford excellent organizations for working out a constructive plan.

Such a plan is of great value not only on the field but is often, when made known to the home churches, of important service in increasing gifts of men and money. In Korea several years ago the Southern Presbyterian Mission decided the number of stations, the number of foreign workers and the equipment necessary in the part of the Korean field which had been assigned to the mission. The whole was presented to the church in America. The church responded much earlier than the fondest hopes of the mission had anticipated.

In mapping out work, careful study should be made of the force and time required for its accomplishment. This means an accurate, comprehensive and minute study of the work to be done. A piece of missionary work is usually more complex and difficult than appears on the surface. In the enthusiasm which comes with the first view of an opportunity, even known difficulties are minimized. A mission thus obligates itself to a task altogether too great for the time at the disposal

of its staff. This is probably the greatest sin in missionary administration. It results even at the beginning in work poorly done, the breaking down of workers, and later the abandonment of work or its frequent interruption. The task is always hopelessly beyond accomplishment and the workers are too burdened and harassed to respond to suggestions. Under such conditions it is useless to try to introduce measures of efficiency.

While a compassable task constantly spurs one to the exercise of his best powers, an unattainable task kills enthusiasm.

In this respect we might well study the example of industrial institutions where the most minute study is made of the time required to perform each task of the thousands of workmen. In some factories minuteness is carried to the point of knowing within a fraction of a minute the time required for every operation. It is true that our tasks are largely not mechanical and not capable of the same rigid standardization, but the fact that we cannot determine within a fraction of a minute the time that work will consume, does not mean that we should make no effort to determine whether it will take one man one year, or two men five years.

This undertaking of tasks far beyond our time and strength has its main cause in our feeling that we cannot afford the time to minutely investigate the situation and patiently think through its problems. Planning is costly in time and effort but not so costly as the drifting into situations which mean certain disaster.

One of the most common mistakes we make is to disregard the demands made upon the missionary force because of furloughs and emergencies such, for example, as sick-leave. About fifteen per cent of the missionary force is constantly on furlough, about five per cent of the remainder of the force are lost during the year because of emergencies. In manning a field, therefore, a staff twenty per cent greater than that required on the field at any one time should be provided. A certain proportion, therefore, of the missionary force should always be kept at such tasks that they can be easily withdrawn to meet the demands growing out of emergencies and furloughs. A schedule of furloughs and supplies should be worked out from five to ten years in advance and frequently revised.

3. *As far as possible, each person should give his time and energy to that form of effort which he is by natural ability and training best fitted to do.*

The functions to be performed by the missionary body are now so varied that specialization is necessary. The small school has grown into the medical college, the theological college, the normal school and the university, all of which demand teachers, highly trained in a number of different lines. The preparation, publication and distribution of literature has become a huge undertaking that calls for experts. Large buildings are being erected or are now demanded, and these require the technical knowledge of the architect. The Treasurer's work has assumed such a volume that the missionary trained for evangelistic work is unequal to the financial administration of the mission.

Some of the boards have been slow to realize this. In a laudable desire to continue the emphasis upon evangelistic effort, they have insisted upon sending only men trained for evangelistic work long after specialists in other lines are demanded. The evangelistic missionary in many cases is still put to keeping books, erecting buildings and doing other things for which he is not specially qualified, with the result that his long training for evangelistic work is unused and he is transformed from an efficient to an inefficient agent doing but a fraction of the work which an expert would do in these lines. In a vain effort to preserve the evangelistic emphasis this emphasis was in a measure lost.

The medical work in like measure has suffered by a policy or lack of policy which gives a man four years for his preparatory school work, four years for his Bachelor of Arts degree, another four years for his medical degree, one year in a hospital, two years of language study on the field, and puts him at the end of this time to superintend the erection of a residence—something for which he is in no respect qualified.

Many missionary buildings have been erected by those who had no taste, training or experience for the work. The average missionary compound or college is all too eloquent and pathetic a monument to the folly of the system which forces this upon the missionaries.

Some missions having the feeling that all the members of the mission should be kept in touch with all departments of the work, in order to hold their fullest sympathy have followed

the policy of rotating the membership of the committees, so as to ultimately place each member of the mission on every committee. In the early days of misssonary work, when the missionary was apt to be called unexpectedly from any line of work to any other, there was perhaps wisdom in this policy, but when the functions have become so highly specialized that such interchange is impossible, this policy is directly opposed to the highest efficiency. It brings the whole mission to a dead level of comparative inefficiency; the expert is constantly held up and check-mated by those who are incompetent to give expert judgment.

The ideal of administration from this standpoint is described by a skilled administrator as to have each man perform those functions which he is best fitted to perform, and prohibit him from interfering in the performance of those functions about which he is not specially qualified to give opinion.

4. *The Executive function should be so clearly defined and located that business can be carried on with despatch.*

The problem of the administration of the mission during the interim between mission conferences is for many missions a serious one. This does not apply perhaps to those missions with an executive officer, such as a Bishop or a superintendent, but a mission with a congregational or democratic form of government often finds itself tied up for eleven months of the year with no person or persons at hand to consider questions and make final decisions.

Some missions attempt to meet the difficulty by an executive committee. In other missions a number of committees are appointed, such as the property committee, examining committee, educational committee, etc. As a rule administration under committee management is slow, timorous and inefficient. The committees are usually large, members live in widely separated places and are often not specially qualified for the committees on which they serve. Business is transacted by correspondence or by a hasty meeting just before the annual conference. Authority is frequently either withheld from the committees or so grudgingly given that they fear to exercise it. Important questions which come before them are referred to the annual meeting or by correspondence to each member of the mission.

The Canadian Methodist Mission has devised a modification of the committee executive which is proving of real

practical efficiency. The mission selects a small executive, all of whom must reside in one center. Regular meetings are held one afternoon a week. This center is always the same city. The Secretary-Treasurer of the mission is, *ex-officio*, a member of the executive committee. Other members are elected from year to year, but as a rule the same men are chosen unless absent on furlough. The executive has full power for decisive action. In each of the nine other stations of the mission outside the city where the executive reside, the mission elects an adviser or correspondent in order that the executive may keep in touch with the sentiment of the mission. It may consult these advisers, or the whole mission through the advisers, on matters which are not urgent. The opinion of the advisers of course has weight with the executive, but action is by vote of the executive and not of the advisers. The minutes of the executive are published immediately after each meeting and distributed to all members of the mission and sent to the home board. The great satisfaction which has followed the use of this plan is due to the following characteristics which it possesses :

a. The executive is located in one center and decisions on urgent matters may be rendered within an hour's time.

b. There is an element of permanency in the executive. The Secretary-Treasurer is a permanent officer and is an *ex-officio* member of the Committee. The place for the executive is the same. The same men are usually re-elected year after year. There is no rotating of membership on the executive so as to pay compliments or for fear that the power will fall into the hands of a few. The members of the executive gain large experience in dealing with the affairs of the mission and have time to gain wisdom in their decisions.

c. Authoritative action is given to the executive. This has been a matter of gradual growth. The experience of the mission is proving the wisdom of placing increasing authority in their hands so as to secure rapidity of action.

d. Regular weekly meetings are held and business is thus kept up to date.

e. The minutes of the executive are circulated at once among all members of the mission and the mission is thus kept informed and interested, and any suspicion that might arise is avoided.

Some missions have been so anxious to safeguard the executive function that they have paralyzed it or caused it to suffer atrophy. Such a course is not necessary to preserve democratic government. Democracy holds the power to delegate authority, and in any organization of any considerable size power must be delegated in order to gain efficiency. A person who possesses authority and proves unwise in its use should be relieved of it. The bane of missionary administration is the endless time which it requires to do authoritatively the simplest things. Time is spent in various committees discussing and re-discussing a trivial matter which would be decided in a few moments by one or two responsible persons in a business or government organization. Here is the great leak in time which prevents missionaries who have come out to preach the gospel, finding time to preach. Hours are sometimes spent to authorize the expenditure of small sums, and the amount is lost whatever disposition is made of it.

The annual missionary conference which is held by most missions is valuable to deliberate on plans and policies, but it can never serve as an executive. Time is needed for deliberation; speed in execution. Much time is wasted in constantly referring a question from one committee to another, from a committee to the annual meeting and from the annual meeting to the home board. This long process is necessary in matters of great importance, but a proper valuation of the missionary's time would diminish the number of questions thus referred.

5. *Methods of work where possible should be standardized.*

There is a best way of doing things. This is what is meant by a standard. When a better method has been discovered, then it of course becomes the standard. In the sense here used, standardization does not mean perfection. When this best way has been discovered by a group of workers after years of careful experimentation, it is not necessary for an individual or another group of workers painfully to go over the whole process. Everybody does not have to think every question through each time. Experience should not have to be bought the second time, not to say the twentieth. Standardization gradually increases the automatic workings of mission machinery. What would otherwise require the prolonged consideration of a committee of the wisest members of the mission is settled in a moment by a clerk.

The past few years have shown a most gratifying progress in the standardization of methods in all sections of the country and in many varieties of work. Several missions have standardized the requirements for the opening of a day school ; such, for example, as requiring that the school house shall have light, ventilation, drainage, that it shall be furnished with seats, desks, chalk, black board, maps and a clock, in some cases the minimum number of pupils is given ; and standard course of study is printed, and the definite qualifications of the teacher named.

The Evangelistic Committee gave this year a good example of the value of the standardization of methods in the instructions which were sent to each city which hold an evangelistic campaign. Through the failures and successes of the different cities during the 1913 campaign, they discovered certain elements in preparation which were necessary for satisfactory results. These were carefully written out and placed in the hands of each campaign committee. A city had to agree to come up to the standard of preparation set by the Evangelistic Committee before the campaign was approved by the Committee. By this means each city entered into all of the experiences of the preceding year.

Through the assistance of expert accountants or business agents, much progress has been made in various missions in the standardization of business methods.

But the beginning has only been made. There is still an almost limitless scope for the application of the principle. Mr. Sidney J. W. Clark, after more than a year spent in investigation of mission methods in China, says "my surprise did not arise from varying degrees of efficiency, this was natural ; but from the fact that no effort was made to prevent inefficiency or to help the efficient. . . . . I look upon it as a weakness in missionary societies that, although in almost every department there are some men who are doing model work which might well be taken as the standard for the whole, yet they have no machinery for preventing inferior work or to bring the work up to the level of the best. . . . So far as I am aware, there is no tabulated information to guide a doctor in equipping his hospital or in stocking his dispensary. Each does the best he can and finds out afterwards how much better he might have done. Ill-balanced stocks are by no means rare and in many cases the quantity of 'dead' drugs is far too

high. . . . I was surprised that some societies have no uniform system of book-keeping and that each missionary made his own. *In one mission station I noticed that five successive missionaries had each adopted a different method of book-keeping.*"

Mr. Morris L. Cooke, in a report to the Carnegie Foundation on the Teaching of Physics in a number of American Universities, says, "It must be considered remarkable that in any line of endeavor which has been continuously followed by educated and specially trained men for several hundreds of years, almost nothing has been so systematized and staked down that it has ceased to be now almost a day to day matter for discussion. In most lines of business, for instance, there are certain printed forms used by practically every concern in the same line. Business practices have so crystalized that the methods of two concerns at remote points will be in many cases almost identical."

6. *Such records as are necessary to afford reliable data for marking progress and throwing light on problems should be continuously and accurately kept.*

Even a slight study of a large corporation makes clear the value which business places upon records. The records of a railway are kept under thousands of separate headings. The most skilled minds are used to work out the system. It preserves the account of the detailed actions day by day of its thousands of employees. Millions of dollars are spent annually by railways alone, and a whole army of men are employed in making, classifying and perfecting the records. This we may be sure is not done for sentimental reasons nor as advertisement, but this record of the past is considered necessary in order to prepare a rule of action for the future. Such care is taken by the scientist that he is able to record the millionth of a degree of heat or measure the millionth of a second of time. A publisher who makes a record of his costs so as to detect a saving of a hundred-thousandth part of a cent per page in his newspaper shows to what extent the business world has attempted to apply the processes of the scientist to itself.

The time expended in making these investigations is considered necessary for further progress. The purpose of records is to afford checks on growth or the lack of it, to furnish a scientific basis for increasing efficiency. Records or statistics are not of value in themselves; their worth is measured by the

value, not the amount of information they furnish. Some information about our work is valuable, much is not. We wish to know whether the money expended is most economically expended, the time used to the best advantage, the methods the best.

Most missionaries have misgivings as to the value of records and especially statistics in missionary work. This is not strange, and indeed is wise. So much in missionary work is illusive and escapes statistical tables. The lesson from this fact, however, is not that no record should be kept and no attempt made to record the history of the past, but that these records should be studied with a realization of their inadequacy, even when absolutely accurate.

A CENTRAL BUSINESS AGENCY.

The Committee on Missionary Business Methods at the Shanghai Continuation Committee Conference, February 11th to 15th, 1913, recommended the formation of a central business agency in Shanghai for purchasing and forwarding supplies. In the opinion of this committee, the obstacles in the way of establishing a general agency carrying its own stocks of goods, are at the present stage, well nigh, if not entirely, insuperable. The Committee has in mind no man to suggest who is at once available and who is competent in knowledge and experience to manage such an undertaking. The smallest capital upon which it could be started is G. $50,000. or £10,000, and this amount would only be sufficient to start with a limited number of departments. The agency ought to have twice this amount. The Committee doubts the wisdom of the China Continuation Committee using its influence in advocating the establishment of such an Agency at the present time. This, however, does not mean that nothing can be done. A much more modest but still very useful scheme is in our judgment possible : one which involves no risk of capital and a very small expense, and which should in a few months result in appreciable economy to the societies using it, and at the same time would pave the way for a larger effort later when the necessary experience had been gained.

The plan which we have in mind is an agency that would for some time involve only the expense of office rent, salary of the manager and Chinese clerk expert on the typewriter, and chit coolie, office stationery, etc., and would need no capital.

Its service would consist in purchasing from wholesale firms in Western countries goods on indent orders as they are required. Payments would be made through the foreign banks and the purchasers would provide money before the goods arrive, hence the agency would not need its own capital.

The use of the Agency need not be confined to large orders. With the aid of a Home Shipping Agency and careful organization a number of small orders might be combined in one shipment. It may possibly be urged that many existing business houses in Shanghai undertake such work for a small commission. True ; but not one house specializes in the many varieties of goods required in connection with missionary work, and the purchasers do not know the best market.

The first few months after the opening of such an Agency would necessarily be occupied in getting information, collating manufacturers' catalogues, and generally getting into touch with the home market. During this period the earning capacity of the Agency would be practically nothing, so that it would be necessary to raise one or two thousand dollars for preliminary expenses.

As soon as the office was opened it could at once be utilized as a Travel Agency in taking steamer passages, etc., and also for giving help in financial matters, securing exchanges and acting as a clearing house. It would, under proper management, be constantly extending its sphere of usefulness and in time might gain the confidence that would attract the necessary capital and enable it to develop into a fully equipped Agency carrying its own stock and thus attaining its maximum of usefulness and economy.

Before starting, it is necessary that the man be found. He must be a consecrated worker, an enthusiast in missionary interest, energetic, a master of detail with the gift of taking unlimited trouble, and of solid business experience. For the first few years at any rate, the work of such an Agency should be supervised by a Board well acquainted with this special field of service.

While in America, the chairman of the Committee gave considerable time to investigate the possibility of forming an architectural bureau. Several Board secretaries were interviewed and some encouragement was received ; but the more the question was investigated the greater the difficulty appeared of securing architects of sufficient experience and ability who were

willing to come out under such an organization as could be effected. The Committee has come to the conclusion that the better solution of the problem is to secure some architectural firm of high standing and keen interest in missionary work to open a branch office in Shanghai.

The Committee is glad to report that Messrs. Shattuck and Hussey, Chicago, who have already done considerable building in the Far East, have promised to open an office in Shanghai in September, 1915. In view of this fact the Committee makes no suggestion concerning the organization of an Architects' Bureau.

The Committee feels, however, that a handbook is greatly needed which would give plans, quantities, hints on construction and similar information for the erection of the smaller kind of buildings needed in the interior which would not justify the outlay which is necessary to secure an architect or superintendent of buildings.

(The paragraphs in italics are the Findings of the Committee which were definitely adopted by the China Continuation Committee.)

On Social Application of Christianity

C. T. WANG (CHAIRMAN)

Nature of Social Work now Being Done in China.

THERE are now eight centers where social service work is being carried on systematically; namely, Peking, Tientsin, Changsha, Nanking, Chuchow (Anhwei), Hinghwa, Shanghai and Chengtu.

In Peking and Tientsin the work has been largely conducted by students. The Peking Students' Social Service Club which was organized in the spring of 1913 and consists of over 200 members, representing 13 different colleges, has been conducting (1) a public playground for children, (2) a study of philanthropic institutions, (3) lecture tours, and (4) night schools.

The Tientsin work is promoted through the Social Service Committee of the Tientsin City and the Students' Young Men's Christian Associations and has touched upon the following lines: (1) distribution of 5,000 welfare calendars in the homes of the city; (2) distribution of 100,000 health leaflets on the destruction of the fly, the mosquito and the rat; (3) vacation schools

for the poor; (4) competitive essays and inter-scholastic debates on social themes; and (5) taking charge of a playground for boys.

The work in Changsha and Nanking is largely undertaken by women in the interests of child welfare and home hygiene. The Women's Social Service League of Changsha was organized in the fall of 1914. During the year the League: (1) instituted a campaign against tuberculosis and infant mortality; (2) secured the grounds of several government schools for playgrounds for the children during the summer; (3) opened three Milk Stations for the free distribution of milk; (4) prepared and distributed pamphlets in the city and in other parts of the Province of Hunan treating on (*a*) contagious diseases, (*b*) care of the teeth, (*c*) indigestion in summer, (*d*) instruction of parents in regard to trachoma and other eye diseases, (*e*) prevention and treatment of tuberculosis, and (*f*) care of babies; and (5) conducted a school of Midwifery.

The work in Nanking is being organized and is similar in scope and nature to the Changsha type. It has already secured the splendid co-operation of the ladies of the officials and the gentry, and women teachers in government schools, and has given a series of lectures on health and hygiene.

Chuchow and Hinghwa furnish an altogether different type of social service work. The work in Chuchow is being done through three channels: a Good Citizens League (organized in 1912), a Branch of the Red Cross (organized in 1913), and a Reform Society (organized in 1914). Through these agencies the people of Chuchow: (1) have developed a park and a playground; (2) have erected (*a*) a building for reading rooms, (*b*) a stone bridge to the park grounds, and (*c*) four public lavatories; (3) have opened and macadamized a number of streets; (4) have conducted lectures and meetings to discuss public improvements; (5) have taken care of the refugees and the wounded during the two upheavals in 1911 and 1913; (6) have reclaimed waste land and aided the poor to make use of same; (7) have conducted a campaign against small-pox, vaccinating over 1,000 persons; and (8) have carried on an active warfare against gambling, drinking, cigarette smoking and other nuisances.

The Hinghwa work is similar in nature to the Chuchow type but has not as yet developed so far. It consists now mainly in cleaning and improving the streets and in preventing plague by a campaign of innoculation.

In Shanghai and Chengtu much social work has been done by the City and the Students' Young Men's Christian Associations. The Young Women's Christian Association in Shanghai is also active in developing social service work. Thus far no definite organization has, however, been brought about although their work has been varied and effective.

The work of the Women's Christian Temperance Union through its twenty-nine branches in China, and the Campaign for Social Purity quietly conducted by Dr. Tatchell, undoubtedly have done much good for the betterment of society. The Fukien Province-Wide Evangelistic Campaign has included social service in its follow-up work, in the form of special health lectures and the organization of the "Six Hundred Character" classes for the illiterate.

The following Recommendations of the Committee were adopted by the China Continuation Committee.

(1). That the objective of Social Service work be defined as:

a. To emphasize the importance of the Christian life of every Christian finding expression in some form of disinterested service and to suggest lines of such service which are proving successful in China.

b. To establish a point of contact with classes of people as yet unreached by the Church by actually co-operating with members of these classes in forms of work that are of mutual interest.

(2). *a.* That the new committee be instructed to carry forward the lines of work which this Committee have outlined.

b. That the China Continuation Committee suggest the preparation by the new committee of a Hand Book in Chinese and in English (separate editions), embodying the material already collected by a sub-committee of this year's committee, suggesting methods of work.

c. That the new committee be authorized to request the Shanghai Baptist College to allow Mr. D. H. Kulp, Jr., to give one day a week to serve on this committee as an Executive Secretary in an honorary capacity ; and in case the services of Mr. Kulp are not available to seek similar help elsewhere.

(3). Promoting the Study of Social Problems.

a. The impact of the Christian civilization of the West upon the non-Christian civilization of the East has occasioned a number of vital and fundamental social problems such as

those connected with marriage, the relation of capital and labor, rural and urban population and others. These should receive our prompt and careful study that the best in both civilizations may be preserved and conditions and relations re-adjusted. This Committee believes, therefore, that it is extremely desirable to promote the study of social theory and practice in mission schools, colleges and seminaries, and to foster the establishment of an institution, preferably in connection with some existing educational institution, for research and for the training of men for social service work.

b. We urge that the subject of the social application of Christianity be given large consideration in the summer conferences of missionaries, of ministers, and church workers, and of students. It is recognized that social service provides both for mature Christians and for enquirers, who are enrolled in Bible Classes, one of the best means of expressing the Christian life.

c. We also recommend that religious papers and magazines be requested to devote more space to social themes. A full page could profitably be set aside as a Social Service Section or Department in many of our religious publications.

By thus making frequent references to social conditions and needs, we shall be fostering a social consciousness of the need of social change and readjustment which will make for the welfare and the betterment of society.

4. Co-operation of other Committees and Agencies.

a. We request that the Committee of Survey and Statistics include in their city surveys, a study of the social as well as of the religious forces and institutions.

b. We note with appreciation the valuable work done by the Young Men's Christian Associations and the Young Women's Christian Associations in conjunction with other agencies in promoting and helping to organize social service work in the various cities. We request that they give special attention to this line of Christian activity and that more workers be assigned to it.

c. We recommend that the Lecture Department of the National Committee of the Young Men's Christian Associations of China be requested to prepare more special lecture outlines, lantern slides and exhibits on health, child welfare and others forms of social service ; to increase its lantern slide exchange so as to be available in a larger number of centers ;

and to promote the use of these lecture outlines, slides and exhibits in a nation-wide program, and that other organizations be requested to undertake similar work.

5. Recommendations to those about to engage in Social Service Work.

a. As to order of procedure.

(1) To study the field to find out which form or forms of social service are especially needed in that field and could be most effectively undertaken.

(2) To become acquainted with the leaders of the people and to get them interested in these forms of work.

(3) To combine the services of Christians and non-Christians, of Chinese and foreign residents, and to concentrate on one or two selected forms of work at one time.

b. Types of work recommended.

In as much as the Social Application of Christianity is capable of including innumerable forms of service, we deem it most advisable that for the present the work should be centered on a few simple forms which are most pressing in China to-day, and which could be best undertaken immediately. We therefore recommend that the following lines of work be undertaken during the next few years.

(1). Child Welfare.
- (*a*) Work for babies (Changsha type).
- (*b*) Work for children's playgrounds (Chuchow and Peking type).

(2). Popular Education.
- (*a*) Work for illiterate adults. Organization of classes for the teaching of the "Six Hundred Character Books."
- (*b*) Public lectures, emphasizing the benefits of education.
- (*c*) Work for the children who cannot afford to go to the regular schools. Organization of "half-day schools" or "seasonal" schools for them.

(3). Public Health and Sanitation.
- (*a*) Against small-pox.
- (*b*) Against tuberculosis.
- (*c*) Against flies, mosquitoes and rats.

(4). Community Welfare (Chuchow type).
- (*a*) Road improvements, street cleaning and drainage.
- (*b*) Planting of trees, etc.

(5). Survey of city conditions (Peking type), especially for students.

On Training of Missionaries

F. RAWLINSON (CHAIRMAN).

THE Committee begs to recommend the following as a guide to the future development of schools for the training of missionaries in China:—

1. *Name.* That such schools be known as "*Training Schools for Missionaries.*"

2. *The Purpose.* To put expert help in the following particulars within reach of those who are commencing their missionary career:

a. To initiate them into the practical problems of Mission work so that they may learn how to adjust themselves.

b. To do all possible to make them good speakers of the Chinese Language.

c. To help them understand how to work systematically and yet give due regard to the requirements of health.

3. *Location.* In order to attain the highest efficiency, Training Schools for Missionaries should be located in a central city, where there is much mission work going on. The larger the number of pupils the easier the problem of regulating the school and the time of the students. Furthermore, the larger the number of Missions co-operating the easier it is to secure adequate support. In such centres, moreover, it is easier to secure efficient Chinese teachers, there are more opportunities to come into contact with the Chinese, and it is comparatively easy to secure the help of missionaries in giving lectures or leading classes, and easier to get into ready touch with various forms of Mission work.

A few such main centres, Peking, Nanking, Wuchang, Canton, and Chengtu, should be first developed and equipped. Summer resorts offer an easy solution to the problem of buildings, because such resorts have a large number of vacant houses in the winter. But this is more than off set by the difficulty of securing efficient Chinese teachers, the lack of missionaries to assist in various ways, and the absence of opportunities for direct contact with the Chinese and with Mission work. Foochow is taking steps to start a small language school, and if this and the five centres indicated above are developed, the remaining dialect sections will receive help in solving their problems by the experience gained therein.

4. *Equipment.* This should include, either in one building or several, room for the following necessities:

a. A hostel or hostels where all students of the school may board, being thus set more free for concentration on acquiring the language. It is advisable that separate hostels be provided for men and women, so as to avoid offending Chinese ideas of propriety.

b. Class-rooms.

c. Private rooms where the personal study of the students with Chinese teachers may be carried on under the direct supervision of the Director of the school.

d. A library containing as far as possible dictionaries and all books available on the study of the Chinese Language and things Chinese.

While it is not necessary to wait for all these things before starting a Training School, yet for the centres mentioned the Boards should provide this equipment as soon as possible.

5. *Curricula.* With regard to curricula, all the schools are feeling their way, but the schools visited (with the exception of Canton) and the West China School are using Mr. Baller's Primer as the basis of the first year's work. In Canton also the Primer is being put into Cantonese. In some cases the Primer is supplemented by some chapters of the New Testament and stories prepared by one of the local teachers. The general object seems to be to get over a certain amount of the book in a given time. With the exception of the Union Mandarin Language School at Peking, and the classes at Canton, none of the schools visited are definitely attempting anything beyond the First Year's Course. If the method of study indicated below is followed the amount of material to be covered in nine months should be about the same as that found in lessons 1-20 of the Primer, and five or six chapters in the New Testament.

Each school should prepare a full detailed statement, including curriculum and methods of work used in the school, for distribution to the Missions interested.

Each school might, furthermore, with advantage prepare a course of study to run over three years as a guide to the Missions whose missionaries have taken the year's work in such school.

6. *Organization.*

a. The general control of these Training Schools should be vested in a Committee composed of representatives of the co-operating Missions. Where there is a Union Educational Institution that could, or is willing to assume such obligation, this control might well be vested in the Institution.

b. The internal control of these Training Schools should be in the hands of the Director.

7. *Financial Support.* The current expenses should be largely provided for out of fees paid by the Missions. The co-operating Missions, however, should agree to meet any deficit that might occur when fees were insufficient. The plants should be provided by the Missions participating in the Schools. The necessary funds, however, might be raised from private givers.

8. *The Staff.*

a. A Director allocated to give his whole time to the work of the school, who should :—

(1) Supervise the class-room work and the private study with the Chinese teachers by drawing attention to common mistakes, explaining the difficulties, and suggesting methods of study. Some knowledge of the practical application of phonetics could be used with great advantage.

(2) Select, control, and train Chinese teachers.

(3) Conduct classes for the discussion of difficulties noted by the students.

(4) Arrange for the management of the hostel or the accommodation of the students.

(5) Give individual advice in regard to difficulties of adjustment to conditions in China, a problem which new missionaries frequently meet.

(6) Pay special attention to the spiritual atmosphere surrounding the students.

(7) Teach classes in so far as this will not interfere with attention to the other important matters mentioned above.

(8) Secure other missionaries to assist in the following ways :

(*a*) Deliver Lectures on selected subjects.
(*b*) Conduct classes for the elucidation of difficult idioms.
(*c*) Conduct, with the aid of the Chinese teachers, classes in translation.
(*d*) Deliver lectures on selected subjects, especially Chinese etiquette and kindred topics.

b. The Chinese staff. The Chinese teachers should :

(1) Do all their work in Chinese ; a knowledge of English is in general undesirable.

(2) Take charge of such classes as are assigned to them.

(3) Receive, if possible, normal instruction at stated periods. Some of this instruction might be given in the summer.

(4) If they show themselves efficient and possessed of some pedagogical ability, they should be permanently engaged, and their salary paid throughout the year.

Personal teachers should be regularly and frequently rotated among the students, or the students among the teachers.

9. *The Method.* To develop ability to understand and speak Chinese should be the main object of these Training Schools. Care should be taken that the work is not run solely for the purpose of putting students through an examination. The reading of Chinese in character should be employed as an aid to learning to speak. Sentences and connected discourse, not individual characters, should be the basis of study, but no piece of reading matter should be considered mastered until the student can readily understand it when read by the Chinese teacher—the student's book being closed. The mastery of the lessons studied should be the aim, rather than the completion of any given amount. By mastery of the lessons is meant (*a*) *ability to understand fully through the ear and eye* and (*b*) *ability to reproduce in spoken Chinese the ideas contained in the lesson.* On every possible occasion when Chinese is read to the student it should be by the Chinese teacher. The text to be translated should sometimes be read by the students, and sometimes read by the Chinese teachers to the students, the students having their books closed. Attention should be paid when translating into English or Chinese to the securing of a correct translation. Practice in conversation based upon the lessons studied should be given as much time as possible. The aim should be to first train the ear to hear accurately, to train the voice to imitate the Chinese teacher accurately, then to train the eye and hand. The shortest amount of time should be given to training the hand in writing. The student, therefore, should learn to speak as much and as accurately as possible, though a certain amount of time should be spent on the recognition of character for words they have already learned to use in speech. Then a proportionately small amount of time might be given to writing some of the characters already recognized: such time should not exceed one-tenth of the total time spent in studying and should not aim in general to master more than five hundred characters in an academic year. Students with much aptitude

for character study, however, might be allowed to do more writing, if the Director deems it wise. In every case, however, the recognition and writing of character should not be allowed to retard progress in the spoken language. Romanization should be taught systematically, and drill on the initials and finals should be given until the students can repeat accurately the sounds. In the beginning phonetics would help in suggesting to the students how to adjust their vocal organs to the making of the difficult sounds.

10. *The Literary Language.* This should not be commenced until the second half of the Second Year of study because the spoken language is most important. Furthermore, if the students wait they can use the spoken language in acquiring the literary part. In commencing the study of the literary language the students should not start with the Chinese classics or the Bible in Wenli. The work, however, should be based on connected discourse which should, if possible, be accompanied by a translation in the dialect the student is learning to speak, so that additional help may be gained in mastering the spoken language. Many are finding that Mr. Baller's "Wenli Lessons" are a help in this direction. The Grammatical Notes might be supplemented by a careful reading of Hirth's "Notes on Documentary Style." Extensive study of the literary and classical language should be carried on by those who have special aptitude therefor. Provision for additional study of the literary language might be made in the Summer Language Schools.

11. *The Student.* New missionaries should go direct to a Training School, where, unless they are to work in the city where the school is located, they should not remain more than the time required to finish the work of one academic year. They should then proceed to the station to which they are assigned, where further study can be carried on in close touch with the work they are to do, and where they will hear the dialect they are to use. They should avoid, as far as possible, learning the localisms of the place where the school is located. There should not be more than ten in a class and if possible only seven. A year should enable them to learn proper methods of studying Chinese. In Training Schools there are greater facilities and freedom for study. Care should be taken by the school and the student to avoid the distractions of social

intercourse and functions, in order that such things be not allowed to occupy too much of the time, or drain the energies of the students. The students should also take up a small amount of practical Christian service, which should be connected either with the school, or with other Mission work near at hand. They should also regularly attend services in Chinese so as to get as much practice as possible in training the ear. The students should seek to acquire, under the guidance of the Director or Matron, such a knowledge of Chinese etiquette as will enable them to avoid offending the Chinese. It should be borne in mind constantly that scandal may easily be caused by too free intercourse between the sexes without proper chaperonage.

Recommendations of the Committee Adopted by the China Continuation Committee.

a. That the China Continuation Committee take steps to secure, as early as possible, some expert on Language Study to visit the Training Schools for Missionaries for the purpose of giving a series of lectures on the latest developments in language study.

b. That the China Continuation Committee appoint another committee on the Training of Missionaries. In as much as the Committee in the past year felt it best to concentrate its attention and efforts on the problem of language study, it would suggest that the incoming Committee might profitably concentrate on some other phases of the problem of the training of missionaries, and also that it should investigate how those engaged in the training of missionaries on the field can best keep in touch with and co-operate with the Boards of Missionary preparation in Europe and America.

c. That the China Continuation Committee recommend that arrangements be made by the Training Schools for Missionaries for a series of lectures by experienced missionaries to be delivered at all the schools.

d. In the opinion of the Continuation Committee there is need of a study of the various dialects by an expert phonetician. This matter is referred to the Executive with instructions to consider what steps can be taken to arrange for the visit of such an expert from Europe and with authority to arrange for his coming if possible.

Special Resolutions Adopted by the China Continuation Committee.

a. Resolved that a letter be addressed by the Chairman and Secretaries of the China Continuation Committee to the Annual Conference of Secretaries in Europe and America representing the need of existing Training Schools for Missionaries being provided as soon as possible with hostels and classrooms for the students. In the event of this being impracticable for all the centres mentioned in the report, it is suggested that this be done first in the case of the institutions at Peking and Nanking.

The said letter should also recommend that the Home Boards make it a rule that for districts, where the Mandarin language is used, new workers should if possible study at one or other of the existing schools for an academic year; it being clearly understood that the students accept the oversight of the Principal, and are prepared to carry out the regulations of the Training School.

b. Resolved that the China Continuation Committee without accepting responsibility for all the details in the report of the special Committee on the Training of Missionaries place on record their sense of its high value as a guide and basis of action in carrying on and devoloping the work of Training Schools for Missionaries. The Committee further commends it to the careful study of all interested in this important subject.

On Christian Literature

R. E. CHAMBERS (CHAIRMAN).

Progress in Co-operation.

Some real progress has been made in co-operation between two or more organizations in several sections of the country.

(1.) In Canton the China Baptist Publication Society and South China Religious Tract Society are jointly conducting the Canton Christian Book Store. This bids fair to become a centre of great usefulness that will aid all missionary work in South China.

(2.) The two Shanghai Publishing Houses combine their book stores from May 1st. in The Mission Book Company; the Chinese Tract Society and the Christian Literature Society are also considering joining this union.

(3.) The Central China and North China Tract Societies have already formed a union.

Evangelistic Literature.

We rejoice in the increasing emphasis upon evangelistic work, in occasional special campaigns such as those conducted by Dr. Mott and Mr. Eddy, in province-wide campaigns such as that in Fukien, and in sustained and varied evangelistic effort such as is continually being put forth by the Missions. We are persuaded that a much greater use should be made of the existing literature in this evangelistic work. One trouble is lack of information.

Problem of Circulation.

The problem of circulation is of vital importance in the question of Christian Literature. More and better literature will be produced if there is assurance that it will be circulated. Missionaries are engrossed with their local work. Information and accessibility are essential to wide diffusion of the books already printed. The books must be carried to the workers; at least channels must be opened up through which the streams of Christian Literature may easily flow.

Recommendations of the Committee Adopted by the China Continuation Committee.

a. That the Secretaries of the China Continuation Committee be requested to arrange for the preparation of an annotated and indexed catalogue of existing publications which can be used in connection with the evangelistic meetings, indicating with reference to each particular book or tract:

(1) Its literary style, whether suitable for scholars, the common people, etc.
(2) The type of enquirer to which it is specially adapted.
(3) Its method of treatment and summary of contents.
(4) Place of publication, price, etc.

b. That the China Continuation Committee request that Rev. H. Rees, D. D., be released from his regular work for a sufficient time to enable him to visit some of the leading centers of Christian work in China, in order to acquaint missionaries and Christian leaders with existing Christian Literature, to urge upon them the importance of making larger use thereof, and to find out from them what are the needs along the lines which they feel to be most urgent.

That the Chinese Secretary of the China Continuation Committee, so far as his other work will allow, be associated with Dr. Rees in this work, more especially for the purpose of obtaining the views of the leading Chinese on this vital matter and collecting all possible relevant information.

That the China Continuation Committee include in its budget the sum of $300.00 to pay the expense of this special visitation work. Much more can be accomplished if several organizations, or the Publishers' Association, will arrange to have a business man accompany Dr. Rees and Rev. Ch'eng for the purpose of displaying the available literature and taking orders for the same.

c. That the China Continuation Committee have heard with much pleasure that eight organizations concerned with the production and circulation of Christian Literature have approved of joining the proposed Christian Publishers' Association of China, and also of the organization of the Mission Book Company and the Canton Christian Book Store, and trust that these agencies may do much to promote efficiency in the publication and distribution of Christian Literature, which sustains such vital relations to all mission work.

On The Educational Association of China

F. D. GAMEWELL, GENERAL SECRETARY.

THE following recommendations of the Advisory Council of the Educational Association of China were presented:—

1. That uniform examinations should be held for the final year of the Lower Primary, and for the Higher Primary and Middle School grades; that a provincial executive committee should be formed to perfect the necessary arrangements, as to choice of examiners, the date of examinations and the examining centers; and that provinces under the same educational association should combine where desirable.

2. That where conditions permit Chinese inspectors be employed to report on Lower Primary and Higher Primary Schools; and that these inspectors should endeavour to increase the interest of the various churches concerned in their schools.

3. That in each province where educational interests are large, there should be a foreign secretary of education who

would give general consideration to the educational needs of the province, supervise the work of the inspector and ex-officio be a member of this Uniform Examination Committee.

4. That as it is desirable that one common nomenclature should obtain through all China, the following terms should be used to designate the respective grades: Lower Primary, Higher Primary, and Middle, these being arranged according to the government system of grading.

5. That provincial or local associations be asked to consider and report at the next meeting of the Advisory Council what steps can be taken to give greater consideration to the ninety-five per cent of elementary students who do not reach the higher educational institutions; that is, a consideration by the school of the start in life.

6. That provincial or local associations be asked to report on the methods being adopted to encourage the interest of Chinese Christians in financing and directing Christian schools.

7. That the general secretary be asked to prepare a bulletin for general distribution among Mission schools urging the inauguration of an "Arbor Day."

8. That there shall be a careful study of the higher institutions of learning in China by a commission of experts; that we request the China Continuation Committee to co-operate, and it is suggested that the personnel of the commission be Dr. Michael Sadler of Leeds, England; Dr. E. D. Burton of Chicago, and Dr. T. H. P. Sailer of New York, and one resident of China.

9. That we reaffirm the action of the Advisory Council of 1914, and urge the emphasis on the constructive program of elementary education.

Resolutions Adopted by the China Continuation Committee:—

a. That the China Continuation Committee receive these recommendations, and assure the Educational Association of its hearty co-operation in carrying out this general program.

b. That the China Continuation Committee instruct its Executive Committee to co-operate with the Advisory Council in arranging for the careful study of the higher institutions of learning in China by a commission of experts, and nominate Dr. Gamewell to act with such a commission; also that Chinese

representation on the commission be arranged for, with special reference to emphasis on Chinese learning.

c. That the China Continuation Committee reaffirm its approval of the constructive program on elementary education already adopted last year.

On Bible Study and Sunday School Work

A. P. PARKER (CHAIRMAN).

THE following resolutions were adopted by the China Continuation committee:—

a. That a special committee on Sunday School and Bible Study be appointed by this meeting, on which shall be represented the China Sunday School Union, the Centenary Conference Committee on Bible study, the Young Men's Christian Association, the Young Women's Christian Association, the Christian Endeavour Society, the special committee on the Forward Evangelistic Movement, and the Educational Association; that this committee shall be a co-ordinating committee, to develop and guide the general Bible study work; act as a bond among these several organizations and committees, to correlate and avoid overlapping in their lines of work; arrange for joint teaching conferences in important centers; and in general act as a clearing house for these agencies.

b. That the China Continuation Committee has heard with great interest that the China Sunday School Union is planning to promote an adult Bible class department, and assures the Union of its hearty co-operation in meeting this special need of Bible study in the churches.

That the China Continuation Committee support the China Sunday School Union in appealing for larger financial appropriations for the enlargement of its staff and equipment needed to advance this adult Bible class department work.

c. That the China Continuation Committee call the attention of the Churches and Missions to the need of emphasizing the study of the Bible by the entire Christian constituency.

That more attention be given to the training of suitable Bible teachers, both locally and by attendance at special conferences, and that such trained Chinese workers be set aside for special work on their return from said conferences.

d. That well-qualified foreign workers should be set apart by the respective Mission Boards to work in co-operation with the inter-denominational agencies which are appointed for the advancement of Sunday school and Bible study work in China.

e. That the China Continuation Committee has also heard with great interest of the renewed invitation given to the Nanking School of Theology to undertake the work of correspondence courses in Bible study, and emphasizes the great opportunity for such work.

On Promotion of Intercession

D. E. HOSTE (CHAIRMAN).

Resolutions Adopted by the China Continuation Committee.

WE urge the appointment by the China Continuation Committee of a committee for the promotion of Intercession both in the Missionary body and the Chinese church, by the adoption of well-considered and energetic measures for pressing the prime importance of this subject and stimulating the exercise of intercession.

Amongst other points which might engage the attention of such a committee we venture to suggest the following:

a. Schools of prayer, arranged in each station for the study of the teaching of the Holy Scriptures in regard to prayer.

b. The study of literature on prayer and the translation of such for use amongst the Chinese Christians.

c. Larger use of the columns of the RECORDER and also of Chinese Christian papers in promoting intercession; and an occasional article in the RECORDER dealing with the subject would do good.

d. Use might be made of Summer Conferences to present the subject of intercession.

e. In the case of the Chinese Church, national festivals should be made special occasions for united intercession.

f. A list of Chinese Churches throughout the country should be prepared in Chinese, and issued as a prayer card, each Church or group of Churches being prayed for on a particular day.

g. The promotion of the observance of the morning watch, both by Chinese and Missionaries.

On Survey and Statistics

RT. REV. L. H. ROOTS, D.D. (CHAIRMAN).

Unoccupied Regions.

THE chairman of the Sub-Committee on unoccupied regions, Dr. Thomas Cochrane, has conducted extensive correspondence and gathered valuable information concerning the Provinces of Kweichow, Yunnan, Kwangsi, and Kansu; and much of this information he has set forth in maps of these Provinces. Most of this information has never before been assembled, and the Committee would express its deep appreciation of the work Dr. Cochrane has done in this new field.

The Committee's work is still in its early stages, and anything like a complete survey, even of those regions specially studied, is at present impossible. The facts in hand, however, make the following points clear, and this Committee sets them forth with much confidence:

1. Kweichow, Yunnan, Kwangsi and Kansu are much less adequately occupied than any other Provinces in China proper. This is manifest by a consideration of the population and area of these regions when compared with the size of the Christian community as a whole, the foreign missionary force, the number of trained Chinese Christian workers, and the facilities (especially schools) for developing Chinese Christian leaders.

2. These four Provinces require special consideration of features which are not found in the same measure in other parts of China.

a. Language. Chinese will be needed in any area, if for no other reason because the territory belongs to China; but there are aboriginal tribes (in Kweichow probably half the whole population) whose language in some cases is not yet reduced to writing, as well as Thibetans in Yunnan, and Mohammedans and Mongolians besides Thibetans in Kansu, whose language must also be learned.

b. Tribal and racial differences and antagonisms. These are so great that work will have to be modified accordingly; and in some instances the antagonism of the aborigines for the Chinese is such as to indicate that foreign missionaries will succeed better than Chinese even among these members of the

great Republic. Industrial training is specially needed among the aboriginal tribes.

c. Climate and difficulties of communication. The railway to Yunnan brings that city within five days of Hongkong, and the whole Province is correspondingly more accessible than formerly. Kansu, however, remains very isolated, and in all four Provinces the conditions demand missionaries of such health and temperament as to fit them for long continued residence and work as pioneers.

3. A central station in each of these Provinces should be strongly equipped at the earliest possible moment. This requires at each centre in addition to the existing work:—

a. More missionaries well qualified for pioneer service.

b. The enlistment of able Chinese leaders from established Chinese Churches.

c. Thorough elementary schools and a high school.

d. A Training School for Lay Evangelists.

e. A model hospital.

In Yunnan the capital of the Province is already receiving attention from several Missionary Societies. Another centre, however, should be built up to supply this hitherto neglected region; this should be probably in the Southwest of the province.

In Lanchow a hospital is already in course of erection, so that this item of those named above is already being provided, but Lanchow should be supplied with the other work as named, in the interests of the whole of Kansu. Kweiyang and Nanning are unquestionably the points at which to develop this central work for the unreached portions of Kweichow and Kwangsi.

4. This special committee would call attention to the fact that our central office is now in a position either to furnish all available information concerning the unoccupied regions, or to direct those requiring such information to those who possess it. This should conduce to a more methodical and symetrical development of missionary work than has in most cases been possible heretofore.

Recommendations of the Committee adopted by the China Continuation Committee.

a. That the outstanding needs mentioned in the Report of the Sub-Committee on Unoccupied Regions be communicated to the Edinburgh Continuation Committee, with the

request that they bring those needs to the attention of those societies which in their judgment may be able to meet them.

b. That the collecting of statistics be hereafter left in the hands of the office staff, especially the Statistical Secretary, and that conclusions based on the statistics shall not be published in the name of the China Continuation Committee until they have been approved by the Committee or its Executive.

c. That a new Special Committtee be appointed to be called the Special Committee on Survey and Occupation, whose duties shall be to continue investigation along the general lines followed by the Committee during the past year.

On Mission Methods

(Sub-committee Appointed by Committee on Survey and Statistics)

As a result of our investigations trends begin to emerge. For example :

1. The value of daily street-chapel preaching, as hitherto generally carried on, seems in some of the older centres to be diminishing as a means of evangelization. But whether this is due on the whole to inefficiency, or to a genuine loss of power of appeal in this method of presentation of the Gospel, owing to lack of adaptation to the altered circumstances of the nation, we are not prepared at present to say; it is a matter demanding careful investigation.

2. There is a growing willingness to respond to carefully arranged evangelistic services on a large scale; but the effects of mass meetings and revival movements tend to be evanescent unless workers have been prepared beforehand to conserve results through subsequent study of the Word of God.

3. In educational work more attention must be given to the *opportunity* afforded by the *Middle School* as a sphere for winning converts and life-long Christian workers by individual appeal.

4. If Christian education is to secure a sound footing in the future China, the Church must give more attention to the development of its Primary Schools.

5. Medical Mission work tends to become more and more a problem of medical education for the multiplication of efficient Chinese Christian doctors.

6. Congregations and groups of Christians must be trained in the expression of their Christian faith, not in gatherings for worship alone, but in all forms of social service for the uplift of the whole community.

Members of the China Continuation Committee

TERM OF OFFICE TO EXPIRE IN 1916.

Voskamp, Rev. C. J., Berlin Missionary Society, Tsingtau.
Wang, C. C., Esq., Ph.D., Ministry of Communications, Peking.
Wang, Chengting T., Esq., A.B., National Committee, Y.M.C.A., Shanghai.
Wang Yuen-tei, Esq., American Presbyterian Mission, Weihsien.
Warnshuis, Rev. A. L., M.A., Reformed Church in America Mission, Amoy.
Warren, Rev. G. G., Wesleyan Methodist Missionary Society, Changsha.
White, Rev. F. J., D.D., American Baptist Foreign Missionary Society, Shanghai.
Zia Hong-lai, Esq., Young Men's Christian Association, Hangchow.
Ch'en Ch'iu-ch'ing, Rev., London Missionary Society, Amoy.
Chuang Cheng-sheng, Rev., (Irish) Presbyterian Church, Kirin.
Ku Hao-ling, Rev., China Mission, *Shungkung*, Szechuen.
Berg, Rev. A., Swedish Mission, Yungcheng, Shansi.
Cochrane, Thomas, Esq., M. B., C.M., London Missionary Society, Peking.
MacGillivray, Rev. D., D.D., Christian Literature Society, Shanghai.
Rawlinson, Rev. F., Editor Chinese Recorder, Shanghai.
Shorrock, Rev. A. G., English Baptist Mission, Sianfu.
Parker, Rev. A. P., D.D., Methodist Episcopal Mission (South), China Sunday School Union, Shanghai.
Tsoh Kyin-dong, Rev., Southern Baptist Convention, Soochow.
Liu Tien-teh, Rev., China Inland Mission, Hangchow.
Jaffray, Rev. R. A., Christian and Missionary Alliance, Wuchow.
Ellerbek, A., Esq., M.D., Danish Lutheran Mission, Moukden.
Chalfant, Rev. W., D.D., American Presbyterian Mission, Weihsien.

TERM OF OFFICE TO EXPIRE IN 1917.

Bashford, Bishop J. W., Ph.D., D.D., LL.D., Methodist Episcopal Mission, Peking.
Boudfield, Rev. G. H., D.D., British and Foreign Bible Society, Shanghai.
Brockman, F. S., Esq., B.A., Young Men's Christian Association, Shanghai.
Burt, Rev. E. W., M.A., English Baptist Mission, Tsingchowfu.

Chambers, Rev. R. E., D.D., Southern Baptist Convention, Canton.
Chang Po-ling, Esq., Nankai Middle School, Tientsin.
Ch'eng Ching-yi, Rev., Secretary Continuation Committee, Shanghai.
Ch'en Ch'uen-sheng, Esq., Editor of the Tung Wen Pao, Shanghai.
Davidson, R. J., Esq., Friends Foreign Mission, Chengtu.
Ding Li-mei, Rev., Student Volunteer Movement for the Ministry, Shanghai.
Douglas, Rev. G., M.A., United Free Church of Scotland, Liaoyang.
Gamewell, Rev. F. D., Ph.D., LL.D., Secretary of Educational Association of China, Shanghai.
Gibson, Rev. J. C., M.A., D.D., English Presbyterian Mission, Swatow.
Gotteberg, Rev. J. A. O., Norwegian Missionary Society, Changsha.
Grant, Rev. W. H., B.A., Canadian Presbyterian Mission, Weihweifu.
Hodous, Rev. L., B.A., American Board Mission, Foochow.
Hoste, D. E., Esq., China Inland Mission, Shanghai.
Hu Lan-t'ing, Rev., American Church Mission, Hankow.
Cheung Chuk-ling, Rev., Independent Church (L.M.S.), Hongkong.
Lambert, Miss C. J., Church Missionary Society, Foochow.
Lewis, Bishop W. S., D.D., LL.D., Methodist Episcopal Mission, Foochow.

TERM OF OFFICE TO EXPIRE 1918.

Kaung, Rev. Z. T., Methodist Episcopal Mission South, Shanghai.
Hwang Sui-ch'iang, Rev., American Church Mission, Changsha, Hun.
Hwang Hsu-sheng, Rev., American Presbyterian Mission, Canton, Tung.
Iliff, Rt. Rev. G. D., D.D., Church of England Mission, Taianfu, Sung.
Kilborn, Rev. O. L., M.D., Canadian Methodist Mission, Chengtu, Sze.
King, Miss Margaret, China Inland Mission, Yangchow, Ku.
Koh, H. G., Esq., Methodist Episcopal Mission, Hinghwa, Fu.
K'ung, Prof. H. H., M.A., American Board Mission, Taikuhsien, Sha.
Lobenstine, Rev. E. C., B.A., Secretary C.C.C., Shanghai.
Lowrie, Rev. J. W., D.D., American Presbyterian Mission, Shanghai.
Main, D. Duncan, Esq., F.R.C.S., F.R.C.P., Church Miss. Soc., Hangchow, Che.
Miner, Miss Luella, American Board Mission, Peking, Chi.
Paxson, Miss Ruth, Ph.B., Y.W.C.A., Shanghai.
Pott, Rev. F. L. H., D.D., American Church Mission, Shanghai.
Price, Rt. Rev. H. McC. E., M.A., Church Missionary Society, Foochow, Fu.
Price, Rev. P. F., D.D., American Presbyterian Mission South, Nanking, Ku.

Roots, Rt. Rev. L. H., D.D., American Church Mission, Hankow, Hup.
Schultze, Rev. O., Basel Missionary Society, Hongkong.
(Temporarily located in Swatow, Tung.)
Shen Wen-ch'ing, Rev., Wesleyan Missionary Society, Hankow, Hup.
Smith, Rev. A. H., D.D., American Board Mission, Tungchow, Chi.
Stone, Miss Mary, M.D., Methodist Episcopal Mission, Kiukiang, Ki.
Turner, Rev. F. B., United Methodist Church Mission, Tientsin, Chi.

The officers of the Committee are

Chairman ... ... Rt. Rev. L. H. ROOTS, D.D.
Vice-Chairman ... Rev. Z. T. KANG.
,, ,, ... D. E. HOSTE, Esq.
Honorary Treasurer, CHENGTUNG T. WANG, Esq.
,, Secretary, Rev. G. H. BONDFIELD, D.D.

The following, in addition to the officers, constitute the Executive Committee :

F. S. Brockman, Esq.
Rev. R. E. Chambers, D.D.
Thomas Cochrane, Esq., M.B., C.M.
Rev. F. D. Gamewell, Ph.D., LL.D.
Rev. Liu Tien-teh.
Rev. J. W. Lowrie, D.D.
D. Duncan Main, Esq., F.R.C.S., F.R.C.P.
Rev. Shen Wen-ch'ing.
Rev. A. H. Smith, D.D.
Wang Yuen-tei, Esq.

In Memoriam.—Mrs. Gibson of Swatow

T. W. D. J.

MRS. Gibson, wife of Rev. J. Campbell Gibson, D.D., of the English Presbyterian Mission, Swatow, died on January 13th, 1915. So there passed from us one whom her colleagues revered and loved, and who was known personally through her long period of missionary service to a wide circle of missionary friends from Manchuria to Canton and from Formosa to Cheng-tu. We were indeed ill-ready to lose her and heart-felt sympathy is accorded to her husband and family, but we thank God for one whose most outstanding characteristic was perhaps her full determination and ability to "redeem the time." Her life was indeed a fine example of varied gifts directed towards the one object which she recognised as supreme. She understood our Lord's example of a soul intense and urgent in seeking the good combined with the infinite leisure of soul that could take delight in the flowers of the way-side. She was married to Dr. Gibson on his first furlough, in

1883, and from then onwards she was equally with him a missionary. Of their continuous and intimate work together, it is of course impossible to say anything beyond the fact that she entered quite fully and vitally into all the main course of her husband's varied service. But she had also work which may definitely be called her own. In earlier years and despite family cares, she took a large part in teaching the girls' boarding school in Swatow; her old pupils, scattered over a wide area, remember her with affection. To the close of her life she maintained a daily visitation of Chinese families, either visiting Christian households and speaking to neighbours who came in, or teaching some to read, or gladly receiving invitations to go to non-Christian families and tell them the gospel message; sometimes varying her visits by going into the hospitals and talking to the patients. In every reference which she made to her women one could recognise the manifest constraint of love. All who know how busy the life of a hostess in a port town is can well appreciate the resolution with which she maintained this portion of her work, "redeeming the time." It was at no cost to her hospitality. She was a most kind and thoughtful hostess. Her guests heard nothing of her plans. She was out from nine till eleven in the morning; but whether in securing her opportunity for this or for doing her literary work, she made no display and wasted no time on apology. The latter was never needed.

Mrs. Gibson had an accurate and idiomatic knowledge of the vernacular; and she shared her husbands' conviction of the value and necessity of translation into romanised script. Besides doing much proof reading for the publications of the mission press, she translated from character into vernacular a number of books which have been widely used in the church, including Milne's "Two Friends," Genähr's "Conversations with a Temple Keeper," Griffith John's "Leading the People" and its companion tracts, and five volumes of Old and New Testament History from a Wen-li version of Barth's "Bible Stories" published by the Basel Mission.

But those who knew her well never think of her in any aspect but that of a wife and a mother. To be in her house was to be in a real home, its atmosphere extended to those without the family circle who might be there and who were the objects of so much kindness and love. In the course of her married life she spent one period of a few years at home with her children; but she resented the shallow criticism and false picture of the life of missionaries' children given by some writers, as much as she was utterly removed from and had no thought in common with Dickens' Mrs. Jellaby.

In literature she had taste and judgment; her mind often harked back to the days when poetry was more read than it is now. It amused her to defend the 'Mid-Victorian' era which has come



THE LATE MRS. J. C. GIBSON.

in for so much polite sneering at the hands of modern critics. She enjoyed modern essayists and some modern poetry. Her garden again was a great delight to her, and in her care of it she showed that distinction of judgment which marked her in other ways and which gave to her opinion on any subject a value of its own. She was indeed at once free from prejudices and from unreasoned enthusiasms; her opinions were formed on evidence and experience and she preserved to the last a singularly open mind.

These happy combinations of purpose with leisure of soul, of true unalterable enthusiasm with a mind moving with the changing times, made her presence in our midst a power and an inspiration. To have had her friendship is a gift to prize for ever, and is a call to hold fast to the fundamental purpose of our work in China, the purpose to which she gave quite simple expression towards the close in the words "Preach Jesus to the Chinese."

Missionary News

A Summary of the Proceedings of the Second Triennial Meeting of the General Synod of the Chung Hua Sheng Kung Hui.

The second triennial meeting of the General Synod of the Chung Hua Sheng Kung Hui was held at St. John's University, Shanghai, commencing Wednesday, April 14th, and ending Thursday, April 22nd, 1915.

It will perhaps be remembered that this body was established by the adoption of a Constitution and Canons in April 1912, and held its first meeting at that time. It is made up of the Bishops and eight Delegates—four clerical and four lay—from each of the eleven Dioceses of this church in China. The Bishops and Delegates meet generally as separate Houses, but by mutual agreement may sit together as was done on two days of the session. All action in order to be effective has to be passed by both Houses, but may be initiated in either House.

Synod was opened with a celebration of the Holy Communion in St. John's Pro-cathedral at 10.30 a.m. on Wednesday April 14th, Bishop Graves as Senior Bishop was celebrant, the three bishops consecrated since 1912, Bishop White of Honan, Bishop Huntington of Anking and Bishop Norris of North China assisting.

In the afternoon the two Houses organized. There was a very full attendance. Besides the eleven Bishops, some eighty out of a possible eighty-eight Delegates were present. Sixty-three of these were Chinese. In the House of Bishops, Bishop Graves was elected chairman, Bishop Norris secretary, and the Rev. C. J. F. Symons recording secretary. The House of Deputies elected the Rev. Dr. Pott chairman, the Rev. S. H. Littell secretary, Rev. Messrs. T. H.

Tai and T. A. Scott recording secretaries, and Mr. T. L. Ts'en interpreter.

A full report of the proceedings of the Synod would hardly be of general interest. Reports were received from the Standing Committee, and from Committees on Church Extension, Christian Unity, Sunday-school Work, Church Literature, the Translation of "Holy Catholic Church" in the Creeds, the Lectionary, the Mandarin Prayer-book, Special Services, and Local Adaptation. Of other subjects discussed, the question of discipline in the case of betrothals or marriages between Christians and non-Christians, the question of the treatment of earnest enquirers who are husbands of two wives, and the proposal to establish a Central Theological School were the most important.

The Committee on the Mandarin Prayer-book presented a complete book in which the English and American usages are both available, and which will go into immediate experimental use in several Dioceses.

The Committee on Special Services presented a book containing some twenty offices for various occasions, the permissive use of which is left to the discretion of the various bishops.

The report of the Committee on the translation of Holy Catholic Church in the Creeds was thoroughly discussed in the House of Deputies and (聖而公之教會) was adopted there for translation in the Apostles Creed, and (惟一之公教會宗使徒所傳者) for use in the Nicene Creed. Both Houses finally joined in referring these, with some further translations of "Catholic" in other phrases, to the Synods of the various Dioceses.

The project of a central Theological Seminary was heartily supported, but it was evident that the first step in such a matter must be a thorough examination of every aspect of the needs of the various Dioceses, and so a large committee was appointed which will first investigate and then make proposals probably at the next Synod.

No legislation was enacted concerning the baptism of men having two wives who become believers, but resolutions on the lines of the resolutions of two Lambeth Conferences were adopted which lay down the principle that since the original Divine institution established the family on the union of one man with one woman, it is inadvisable that men with more than one wife should be advanced beyond the Catechumenate.

The question of Christian-heathen betrothals was referred to a committee for investigation and report to the next Synod.

The report of the Committee on Church Extension led to what was perhaps the most important constructive work of the Synod, namely the formation of the Missionary Society of the Chung Hua Sheng Kung Hui, and following this the adoption of a programme looking to the immediate establishment of a new Diocese in some part of China not as yet entered by this church. In the Canon adopted the Church itself is considered to be inherently a missionary organism, and the Missionary Society is therefore composed of every baptized member of the Church. The General Synod will during its session act for at least one day as a Board of Missions, and will determine the general lines of the Church's missionary policy. The carrying out of this policy

is committed to an Executive Committee of three Bishops, three Clergy and six Laymen. The new Diocese will it is thought be located in Shensi, the field will be worked by Chinese, and the work supported by funds raised by apportionments on the eleven Dioceses in China. If the project succeeds in its initial stages it will probably be put ultimately under the direction of a Chinese Bishop, and the Synod took steps toward getting the consent and support of the home churches necessary to this end.

Perhaps one may close by remarking that though this report may give the feeling that the Synod busied itself overmuch with the rattling of Committee Reports and the manufacture of ecclesiastical wheels the feeling is rather to be charged to the report than to the Synod. The devout and serious tone of the sessions give one cause not only to "trust" but also to expect that the things which it has done, will, under God's favor, advance in its due measure the cause of Christ in China.

A Notable Birthday.

The many friends of the venerable Mrs. Laisun all over China will be interested in the following resolution passed by the Shanghai Missionary Association on 24th May :—

Resolved, by the Shanghai Missionary Prayer Meeting that we hereby extend to Mrs. Laisun our hearty congratulations on this her Ninetieth Birthday. We earnestly pray God's blessing to rest upon her, and express the hope that yet many more years may be added to her. And as the twilight of her life draws on apace, may she find rest and calm repose upon the bosom of that Saviour whom she has so faithfully served by a long and consistent Christian life.

Missionary Journal

BIRTHS.

AT Portland, Victoria, to Mr. and Mrs. S. G. WILTSHIRE, C. I. M., a daughter (Ingrid Hjort).

AT Tongrenfu, April 3rd, to Rev. and Mrs. L. C. WHITELAW, C. I. M., a daughter (Lorna Mary).

AT Pingyangfu, April 14th, to Mr. and Mrs. W. F. H. BRISCOE, C. I. M. a daughter (Hilda Frances).

AT Yihsien, April 25th, to Mr. and Mrs. W. E. WINTER, A. P. M., a son (Reeves).

AT Kweihwating, April 29th, to Mr. and Mrs. A. A. MYRBERG, C. I. M., a daughter (Ragnhild Emma Maria).

AT Chefoo, May 2nd, to Mr. and Mrs. D. A. G. HARDING, C. I. M., a daughter.

AT Chengtu, May 2nd, to Mr. and Mrs. C. H. COATES, C. I. M., a daughter (Winifred Marjorie).

AT Tsinanfu, May 3rd, to Mr. and Mrs. W. D. BOONE, Y. M. C. A., a son (Edward William).

AT Yuanchow, May 11th, to Mr. and Mrs. O. HOLLENWEGER, C. I. M., a son (Siegfried).

AT Nanking, May 16th, to Mr. and Mrs. A. A. BULLOCK, A. P. M., a son (Theodore Holmes).

AT Nanking, May 18th, to Dr. and Mrs. P. S. EVANS, Jr., A. S. B. M., a daughter (Harriett Ellis).

AT Siangyangfu, April 17th, to Rev. and Mrs. JOHN PETERSON, S. A. M. C., a daughter (Elsie).

MARRIAGES.

AT Foochow, April 14th, Mr. HUBERT J. SCEATS to Miss E. BAYLIE HALL, M. E. M.

AT Kienchow, April 15th, Mr. V. RENIUS to Miss S. ALMSKOG, both S. B. F. M. U.

AT Peking, April 20th, GEORGE KEMP EDWARDS, M. B., Ch. B., E. B. M., to Miss ETHEL ABBOTT CHANDLER of Edinburgh.

AT Peking, May 19th, Mr. D. W. EDWARDS, Y. M. C. A., to Miss M. E. VANDERSLICE, A. B. C. F. M.

DEATHS.

AT Yushuting, April 5th, Mary EVELYN WEIR, M. B., (nee Simms) wife of Rev. A. WEIR, I. P. M., Manchuria.

AT Kioshan, April 13th, Rev. LYDER S. J. KRISTENSEN of Loshan, A.L.M.

AT Boscombe, England, April 15th, Mr. T. JAMES, C. I. M.

AT Weihaiwei, April 20th, DUDLEY F. WILSON, Medical Missionary Student, the beloved son of Mr. and Mrs. J. WARD WILSON, unconnected, aged nineteen years.

AT Siangtan, May 6th, Mrs. H. E. VOSS, U. E. C. M.

AT Chenchowfu, May 10th, LOIS JANE BEVIS, aged eight and a half months, from bronchitis.

ARRIVALS.

March 24th, Mr. and Mrs. L. L. HALE and child, M. E. M.

April 19th, Mrs. LAWSON and daughter C. I. M.

April 21st, Dr. GEORGIA A. FILLEY, M. E. M., (ret).

April 24th, Mr. and Mrs. HOLLANDER, A. C. M., Miss COWE, U. F. C. S., and Rev. JAMES MCCANNON, I. P. M.

May 13th, Misses M. T. SMITH and JANET MCGREGOR.

May 19th, Miss SUI WANG, M.E.M.

May 23rd, Mr. and Mrs. J. GRAHAM and child, and Mr. and Mrs. GLADSTONE PORTEOUS and two children, all C. I. M.

DEPARTURES.

March 12th, Miss MABLE ALLEN, M. E. M.

April 9th, Rev. and Mrs. G. S. MINER, Drs. ELLEN M. LYON and Anna Gloss, Rev. and Mrs. W. B. COLE and two children, Misses M. JAQUET and EFFIE G. YOUNG, and Rev. and Mrs. CARL F. FELT and children, all M. E. M.

April 24th, Mr. J. H. WALLACE, on sick leave, and Mr. A. G. ROBINSON, both Y. M. C. A.

May 1st, Mr. P. NORGAARD, Y. M. C. A.

May 5th, Mrs. WHITFIELD, A.P.M., Dr. and Mrs. E. M. KENT and two children, M. E. M., Rev. and Mrs. J. VALE, Dr. and Mrs. F. H. JUDD, and Mr. and Mrs. J. W. WILCOX, all C. I. M.

May 6th, Mr. W. RICHARDSON, Mr. and Mrs. W. W. ROBERTSON and son, Mr. and Mrs. R. G. WALKER and two children, and Dr. F. A. M. NELSON, all C. I. M.

May 8th, Mr. and Mrs. H. E. STUBBS and child, and Miss B. WARREN, all C. I. M.

May 9th, Rev. and Mrs. A. A. GILMAN and family, Mrs. LUDLOW and child, Miss E. KAY, all A. C. M., and Rev. and Mrs. M. H. THROOP and two children, A.P.M., Miss E. M. GARRETSON, Rev. and Mrs. E. D. KELLOGG and two children, Mrs. E. L. BLISS and three children, and Mr. and Mrs. BEACH and child, all A. B. C. F. M., Miss A. THONSTAD, A. L. M., Rev. and Mrs. R. A. JAFFRAY and child, C. & M. A.

May 10th, Rev. and Mrs. Wm. E. MILWARD and two children, M.E.M., and Miss E. MARSHALL, C. M. M.

May 14th, Miss M. ALLEN, C. M. M. S., Mr. and Mrs. M. A. BRILLINGER and three children, C. M. M., and Miss MORGAR, C. & M. A.

May 16th, Mr. and Mrs. G. F. ROW and daughter, C. I. M.

THE CHINESE RECORDER

教務雜誌

VOL. XLVI. JULY, 1915. No. 7

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Practical Value of the China Continuation Committee.

Tendencies in Missions in China.

Outstanding Needs of Mission Education.

Preparation of Teachers for Mission Schools.

Christian Unity in Canada.

The Promotion of Intercession.

The Wei Hsi Lamasery.

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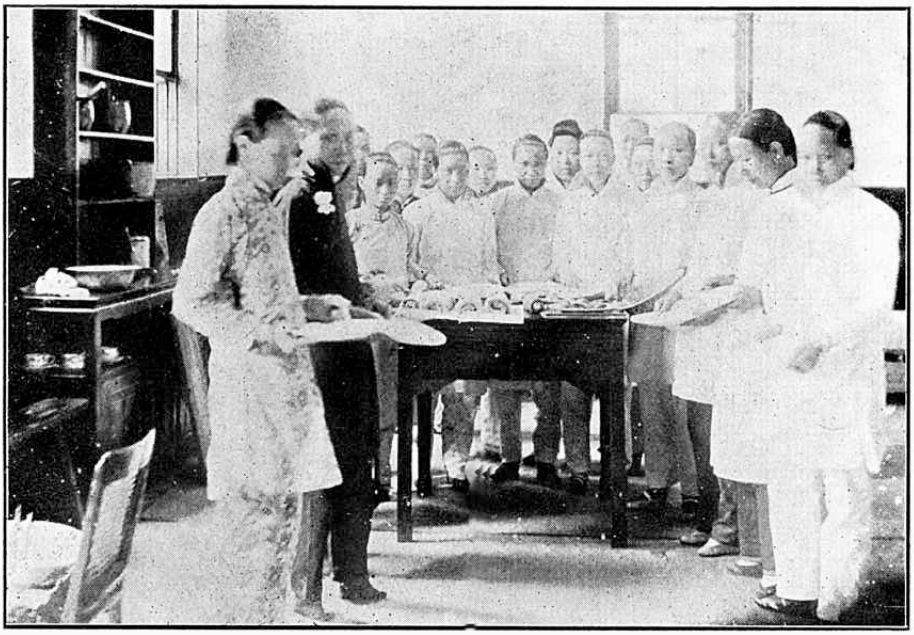
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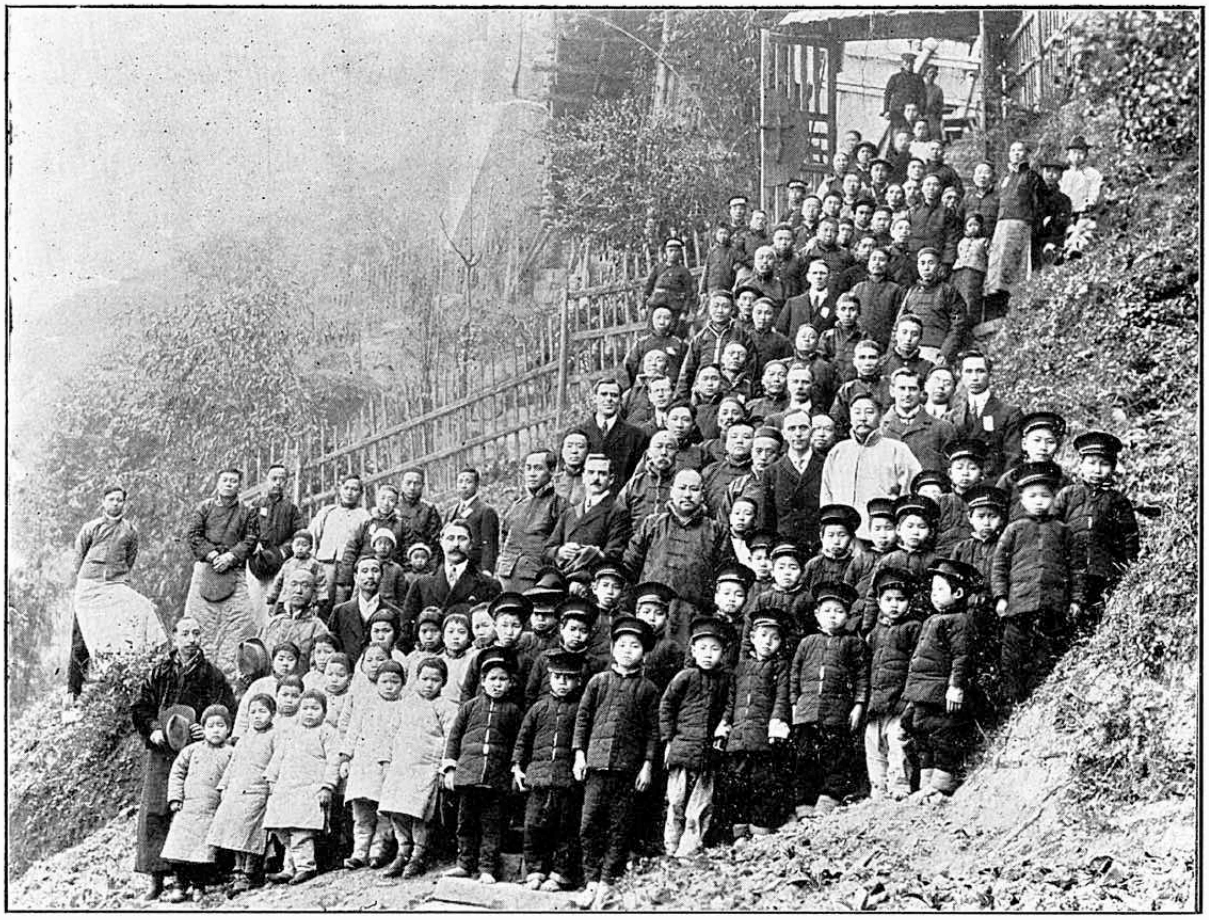
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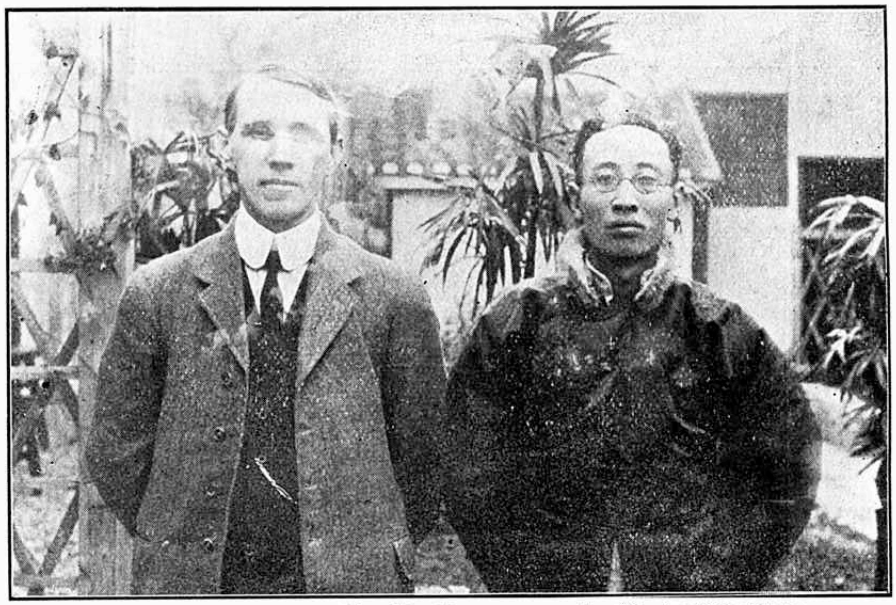
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The Orphanage.

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MR. A. W. DAVIDSON, MR. KU HSIO-YUEN, Presidents of Institute.



First Institute Committee.



Committee Group.

INTERNATIONAL FRIENDS INSTITUTE, CHUNGKING, SZECHUEN.

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VOL. XLVI JULY, 1915 NO. 7

Editorial

The Practice of Prayer.

As a body, missionaries have been too busy. The time has come to give more attention to that phase of our business which alone can make all the other worth while. The article by Miss Ruth Paxson on "The Promotion of Intercession," which indicates something of the aims of the Committee on the Promotion of Intercession organized by the China Continuation Committee at its last meeting, will serve to call our attention in a vivid way to the matter of practical intercession.

The appointment of this Committee is in itself the expression of a desire on the part of missionaries in China to carry out one of the fundamental purposes of the Edinburgh Conference—the promotion of united effort in intercession. Has the whole Church of Christ ever prayed together for one great outpouring of the power of God on men? Possibly not. There is, however, a movement in this direction, that promises greater things than have ever yet been attained.

In connection with the suggestions of this special Committee on the necessity of making a place for intercession, we would recommend the reading of an article in the April issue of *The International Review of Missions*, by the Rev. A. G. Hogg (author of "Christ's Message of the Kingdom,") on "Missionary Intercession and the Crisis." While the writer considers intercession in its relation to the present world conflict, yet it is in the main a study of the "spiritual conditions" that alone

can render missionary intercession effectual. Christ's ideal of "confident definiteness of petition" cannot possibly be realized in relation to the present crisis so long as "Christians of different nationalities are desiring for the Kingdom of God's sake different endings to the War." This is a strong statement and one significant enough to make all Christendom pause. As long as the "spiritual conditions" are not right, effective, united intercession is impossible.

Is it not true, also, that as long as the different sections of the Church of Christ on the Mission field allow the attempts to make their denomination surpass all others, occupy the chief place in their prayers, that in this respect also "confident definiteness of petition" will be impossible?

The space is too meagre to allow a review of this article or to indicate much of the thought suggested by a perusal thereof. We give in addition a few striking quotations of general import.

"What prevents the Father from doing for man, and being toward man, all that His fatherly heart desires and His divine resources make possible? It is only man's unreadiness of will."

"Average prayer, when it ventures to be specific, is apt to end on a note of uncertainty."

Indispensable features of the "spiritual conditions" that can render intercession effective are said by the author to be "communion of inspiration with the Father," "spontaneity," "confident asking," and "behind the prayer a motive lofty enough to keep the missionaries' attitude right amid the exhilaration and excitement of royally answered petition, and to prevent self-confidence from lifting its head again."

We can think of no better way to begin the study of intercession than by an individual or united reading of this suggestive article.

* * *

Denominational Consolidation.

At the China Centenary Missionary Conference held in Shanghai in 1907, Dr. J. C. Gibson, one of the Chairmen of the Conference and also Chairman of the Committee on the Chinese Church, said, in speaking of the need of Christian unity :—

"Let churches of the same order of church government seek first of all to accomplish real union among themselves. So far, at least, difficulties will vanish as we approach them. But what next? Much will have been gained in reducing the number of church bodies in China from fifty to five, or even ten, but the matter will not rest there. These bodies will have acquired the habit of

brotherly respect and consideration, and there will be a gathered momentum tending to bring them closer together."

Later the same idea was put into a resolution and adopted by the Conference. The brief accounts given in this and the last issue, of the meetings of the General Synod of the "Chung Hua Sheng Kung Hui," the "Federal Council of the Presbyterian Church of Christ in China," and the "Union Lutheran Conference," indicate the rapidity with which, in a number of denominations, consolidation is being effected.

As a result of the uniting of these denominational groups will come a better understanding of what each can do in the way of practical co-operation with others. Those denominations are having most difficulty with the problem of co-operation, whose various parts have yet made little or no movement towards closer organization among themselves.

Furthermore, when the scattered members of each group stand together there will come a greater degree of mutual respect for the other groups. Co-operation in those things which are found to be not so distinctive as once thought, will furnish such a wide field for the practice of practical Christian unity that we shall cease to give the impression of working one against the other. Having corrected this excusable inference on the part of the Chinese, we shall be able to increase the power of our testimony because it will be clearer and stronger.

Of future possibilities along the line of co-operation a vision is caught in the article on "A Significant Movement in Christian Unity," by Principal Hill. It is a sign of the times that in this union institution "only those things can be taught that will bear the test of debate with men who have good authority for different views."

We are learning, in spite of our cherished traditions and beliefs, that there is a wide field where we can work together without friction. We rejoice in the growing unity among the hitherto scattered sections of the same church bodies and the promise in this denominational consolidation of closer fellowship among all.

* * *

Educational Needs.

"No country needs trained teachers more than China."

"No educational work is suffering more to date from the lack of trained teachers than that of the Missions."

These two significant sentences occur in the article by Rev. A. J. Bowen on "The Present Outstanding Needs of

Mission Education in China." The need indicated in the sentences quoted seems to us to be *the outstanding need.* The *number* of students we can have, depends at present upon the school space we can provide. So overwhelming is the opportunity that we have been inclined to let the development of our educational work be governed by the policy of reaching or gathering together the greatest number of students in the shortest possible time. To meet this need we have been willing to take almost anyone as a teacher.

It may be that for the time being the enlargement of school work should halt until a measure of efficiency in the administration of the schools becomes as patent as the number of students therein. Some special preparation for the important position of teacher should become the rule in every educational institution. As the various sections of China become organized into educational associations the requiring of a proper certificate from those specially trained should become an easy matter.

While not prepared for that purpose particularly, yet the article by Mr. A. A. Bullock on "Normal Training and Educational Co-operation" supplements that of Mr. Bowen in a very suggestive way.

In addition to suggesting how a measure of co-operation can assist us in the preparation of teachers, Mr. Bullock emphasises the need of making the demand for good teachers evident. He says: "Where positions can be assured to students there will be no dearth of the very best material to train." We already have a tremendous need of teachers; that need, however, is not always as closely linked with the source of supply in our schools as it might be. If proper emphasis is laid upon the importance of teaching as a vocation and the number of Mission schools is limited sufficiently to put those existing on a proper basis in the way of equipment and remuneration, then this phase of Mission work will be much more attractive to those best qualified, and both schools and teachers will be benefited thereby. In the future, the necessity of doing thorough work, not the gathering together of the greatest number of students in the shortest time, will have to be the determining factor.

* * *

An Essential of Missionary Efficiency.

One of the "Tendencies of Missions in China," as suggested by Dr. J. C. Garritt, is a movement towards "efficiency in Mission administration," indicating that the agitation on this matter at the Home

Base, which is stirring the dry bones everywhere, is making itself felt on the Mission field also.

Of the movement at the Home Base, Rev. Alfred Bell in the May issue of *Men and Missions:* says, "The same plans and methods that brought such splendid results to business, on the exchange, the market, and in the factory and store, have been applied, as far as practicable and adaptable, to the business and finances of the Church, and already very marked and in some instances overwhelming results in the way of improvement have followed. Through a plan and a systematic effort great discoveries have been made. Much unproductive material has been located, and by judicious and sympathetic leadership many have been made to see and acknowledge the obligations hitherto either entirely ignored or only partially met."

The next few years will see a complete change in methods of conducting Mission work, on the administrative side. Naturally the Chinese Church will react slower to this movement and rightly less rapid progress will be expected of them. But the demands for missionary efficiency are becoming insistent. We are living in a period of "investigation." The people who support the work are going to test it by the methods now familiar to them at home. And they have a right to expect of us as missionaries as much efficiency in our administration of the funds given as is expected at home. We may not altogether like these "investigations," but whether we like them or not we shall have to undergo them. It is a modern method of getting at the facts.

One correspondent says: "The activities of the big charitable organizations reach everywhere." Their example affects interests not directly under their control. Instead, therefore, of attempting to ward off these "investigations" we must put our work in shape to stand them.

We are glad to note that The China Christian Educational Association has itself taken the initiative in such an investigation of educational work, by the appointment of a Commission to do it. To get supplies for our work we must have the confidence of those who can furnish them. To bring our work up to a recognized standard of efficiency is the only way, under modern conditions, to get this confidence.

Putting Mission work on a thoroughly efficient basis is, however, not a question for the Missions alone. At least in one regard the Home Base needs to readjust its policy. While

there has been progress in the case of some missions, yet much Mission work is still largely administered from the Home Base. A larger measure of power for practical administration on the field is necessary in order to clear the way for "efficiency." The missionaries are the experts in the actual doing of Mission work. To set them free in large measure in the practical conduct of Mission work from the oversight of those who live ten thousand miles away, most of whom have no first-hand knowledge of the problems, would allow the missionaries to adjust the work more quickly to the actual problems on the field than is now possible.

We do not object to "investigations," and hope that more "Commissions" than ever will visit the field; the result can only be a more living link between the Home Base and the Mission field. We do, however, think that the day has gone by when large Missions should be expected to run their work with an administrative centre located ten thousand miles away.

It is sometimes overlooked, also, that a greater measure of administrative authority on the field will give greater freedom to the Board in the carrying out of their special function of securing the resources to support Mission work.

* * *

Missionaries and Politics.

AMONG our "correspondence" is a letter drawing attention to the action of certain American missionaries connected with Mission work in China, in sending to the President of the United States a long cable message denouncing the Japanese "demands" on China and urging direct interference on the part of the United States and other countries. We sympathize with the idea expressed by the writer of the letter.

We note that the *Japan Evangelist* has in the June issue an editorial note on the recent negotiations, in which it is stated that many of the missionaries in Japan have been pained over some of the features of Japanese diplomacy. The Editor feels that Japan has lost a fine chance for "great statesmanship." After this statement certain counterbalancing features of the negotiations are dealt with at some length. In general, however, the editorial deals with the moral aspects of the situation and does not discuss directly the political features. There is, furthermore, no attempt to advise the governments concerned.

We are aware that the attitude of Christian workers towards political movements is a mooted question. We have noted also in some of the missionary journals a tendency to break over what have been considered the bounds of missionary privileges and discuss more or less directly some present political situations. But what may be allowable at the home base is a different question from what should be done on the Mission field.

Missionaries are under certain obligations to the governments of the countries where they do their Mission work, which, although they are sometimes tacit, are yet more binding than those at the home base. We admit, moreover, that it is a little difficult to tell just where the obligations of a Christian worker to denounce immoral actions, either political or otherwise, cease, and the necessity of refraining from comment on or denouncement of political policies, begins. Yet we are convinced that in forwarding this cablegram and in publicly expressing disapprobation of political policies, these missionaries have gone beyond what it is wise for missionaries to do. They are presuming upon the privileges which are granted them as missionaries to propagate Christianity, to enter into the field of political diplomacy where such priveilges have not been granted them.

Furthermore, such action decidedly tends, as our correspondent intimates, to divide the missionary body into political camps; a state of things that can do nothing but harm. We wish that our friends had thought a little longer before allowing their sympathies to run away with their judgment. Interference in political matters can only get in the way of Mission work, without affecting much the political policies attacked. We are sure that as a whole the missionary body does not sympathize with such actions.

* * *

International Friends' Institute.

In our "Book Table" a brief reference is made to the Annual Report of the International Friends' Institute, at Chungking, Szechwan. We have also made use of the permission kindly granted us to reproduce a few of the excellent illustrations in this Report.

This Institute is the result of a desire to inculcate practical friendship, which is a *sine qua non* of any successful movement, either Christian or commercial. The Institute

exists for the purpose of making friends. The Report says: "Although some foreigners have resided in Chungking more than ten years, yet when the Institute was started the number of Chinese merchants of their acquaintance could be counted on the fingers of one hand. Now the number has increased to hundreds. Much prejudice has been removed, and the way is now open for the cultivation of a friendship between Chinese and foreigners which should result greatly to the advantage of both."

Up to the present, eight nationalities are represented in the Institute. This is a type of Social Service which will help to bring men into direct Christian service. There is need of just such work everywhere to create that spirit of confidence and friendliness without which the preacher can do little.

There is one side of the work of the Institute which does not appear in the Report but which is none the less important. The Institute aims to help not only missionary foreigners but others who find themselves in this distant centre, away from the restraints of home life and western civilization. This is a responsibility that it is all too easy for busy missionaries to overlook. We rejoice that the Institute has already been able to render help at this point. We desire for this very practical form of Christian Social Service continued success and enlarged usefulness.

* * *

Chinese Students in American Schools.

We have been asked to call attention to a very important matter connected with the Chinese students who go to study in colleges in the United States. Some of the American colleges where Chinese students are studying are expressing their dissatisfaction at the failure of many of the Mission schools in China to supply their former students with detailed credentials regarding the course of study which they have completed. The absence of these credentials increases the difficulties under which the students labor, and places them under disadvantages which a little care would eliminate. It would greatly facilitate the receiving of proper credits by the Chinese students in the institutions to which they go if the Mission schools in China where they have studied would be explicit in their statements regarding the work already done and the courses already covered.

We are sure this is a matter that needs only to be mentioned to be at once corrected.

Contributed Articles

The Practical Value of the China Continuation Committee.

ARTHUR H. SMITH.

THE China Continuation Committee is an orderly evolution in harmony with the times in which we live.

The great Conferences of former days lacked *continuity*. When they had adjourned their motive power was largely at an end. This was less true of the Literature and the Translation committees, but unless the latter had been financed from outside the regular missionary Boards they could not have succeeded in their admirable work. The China Continuation Committee is also financed from special funds to give it the opportunity to demonstrate its usefulness. It was evolved by a spontaneous process from the National Conference of 1913 under the lead of Dr. Mott, which followed the seven sectional conferences. The Edinburgh Continuation Committee is the outstanding outcome of the Edinburgh Conference. In like manner the "C. C. C." is the outstanding outcome of the 1913 National Conference. The vote to organize the latter was taken under the same high sense of responsibility that was felt at Edinburgh, and with the same consciousness of the guidance of the Divine Spirit.

The C. C. C. has many committees, upon one or more of which every member is desired to serve. Among them are those on Survey and Statistics; The Forward Evangelistic Movement; The Social Application of Christianity; The Training of Missionaries; Christian Literature; The Chinese Church and Church Unity; The Sunday School and Bible Study; Business and Administrative Efficiency. Some of these are sub-divided into sub-topics, such as those under Survey and Statistics which includes a compendious and valuable study of the Distribution of Missionaries in China, Union Methods, and Self-Support. Each of these large committees invites Corresponding Members to assist them, by which means every part of China can be heard from.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

The Committee on Forward Evangelistic Movement had a leading part in preparing for the elaborate evangelistic campaign of last autumn and winter under Mr. Eddy, and otherwise utilizing the large experience gained in the previous year.

To many, it may be, the words Survey and Statistics have a forbidding look. But we live in a scientific age in which it is axiomatic that we must *face the facts*. Yet how can we face them until we know what they are? If any one questions the usefulness of the C. C. C. let him study the report of the Committee on Business Administration, and he will be convicted of sin! The C. C. C. is a clearing-house for all live missionary questions and in collaboration with the CHINESE RECORDER it is the only one that exists. It is a living link between the Edinburgh Continuation Committee, the Mission Boards and the missionary body in China.

It serves as a needed inter-mission, inter-denominational, and inter-national medium through which distinguished men may be invited to China to assist Missions and missionaries, and it can arrange for the most fruitful use of their time. An example of the way in which the C. C. C. is of service to different parts of China is the Commission which it last year appointed to visit some of the chief Language Schools. Information was gained, inspiration imparted, improvements suggested, all with a view to a coming standardization.

Another instance of the value of the C. C. C. was its prompt appeal for an Emergency Fund for Missions in distress due to the present war. By this means a sum of more than $29,000 (silver) was distributed between October 1st and March 10th. The only German member of the C. C. C. able to be present (with tears in his voice) read a touching expression of the thanks of the German Missions for this timely relief.

The Christian Educational Association is affiliated with the C. C. C. in an intimate and helpful way, and receives from it a grant in aid. The China Medical Association stands in a similar relation to the C. C. C., and this year sent its Secretary to report to it. These may be regarded as important advance steps.

The C. C. C. has greatly widened the vision and stimulated the faith of its members. To the Chinese members unaccustomed to such gatherings, and to such inter-denominational discussions it must have large educative value.

For a company of Chinese Christian men and women to meet with non-Chinese Christians to discuss difficult topics, religious,

educational, literary, and sociological, is a valuable experience, especially for men and women entering upon a period when a new type of Christian manhood and womanhood is being developed.

The mutual acquaintance of Chinese Christians from different churches, and from distant parts of China, as well as the visits of See Cheng and Pastor Ting Li-mei, must also exert an important educative influence. The peculiar constitution of the C. C. C. is often subjected to a quite natural criticism. In reply it is enough to say that no one has yet suggested a *better* plan. This Committee exists and is doing a great work. Its members are more and more growing in the conviction of its value. It cannot fail to exert an important reflex action upon the home Boards and the home churches. It is the most conspicuous and successful example in the history of Missions to China of corporate thinking and corporate action.

In the words of an honored guest at the late annual meeting "The possibilities of the China Continuation Committee are boundless."

Tendencies in Missions in China

As Seen in the Discussions of the China Continuation Committee.

J. C. GARRITT.

THE recent meeting of the China Continuation Committee gave clear evidence of the waking of the church in China to self-consciousness and a sense of solidarity. The personnel of the Committee is still so largely made up of foreign missionaries that it is not always easy to determine the attitude of the Chinese of a given district or communion upon the subjects discussed. But the evident purpose of all was to give the Chinese Church its right and privilege of self-expression.

The main directions in which this self-expression may be seen to-day are,—the movement toward more wide-spread evangelism, the stirring of a desire for self-support or independence, and for union, and the growth of ideals of social service and of a saving contact with community life as well as with individuals. These are healthful tendencies. They represent perhaps not so much the attitude of the whole rank and file of the Chinese Church, but certainly they are the thought of the

leaders of the Church. The wish for a thoroughly trained ministry was evidenced in a report of the Committee on Theological Education, and the discussion thereupon. The subject is much thought of and written upon by the the Chinese leaders in these days, and the older pastors in various parts of China are exceedingly anxious that the young men who enter the ministry should be trained in the most thorough way possible.

The Continuation Committee is, of course, not a legislative body. It is not even inclined to act as an advisory body on subjects in which the Committee itself has not a very clear sense of unity of opinion. Probably this will be the strongest argument in favor of its continuance, namely, that while not endeavoring to force any movement of co-operation or union in Mission or Church endeavor, it acts as an organ of perception and of comparison, where views from different districts and different Missions can be brought into the purview of the whole Christian body in China, where likenesses and dissimilarities can be recognized, where the unrealized unities may be brought to the consciousness of the whole missionary body, where problems can be faced and studied in a more or less corporate way, and where the results of our experience and study may become the common property of all. The present tendency of missionaries in China in general is certainly toward a more thorough-going co-operation and mutual recognition of responsibility. There is less emphasis to-day on the idea of organic union than there was a few years ago, but there is a more definite purpose on the part of almost all to realize wherein real spiritual unity lies, and thus to get the benefits which it was supposed would flow from union, and so make a real oneness of aim, of faith and of service, an actual fact in our Mission life.

One of the subjects which has been studied by a subcommittee of the Continuation Committee is efficiency in mission administration. It is to be hoped that the findings of this committee will be published and made accessible to all missionaries and church leaders. The tendencies which are marked at home in the direction of efficiency in business, in government, and elsewhere, are at work in our missionary body, and there is no doubt that the same ideal will appeal to the Chinese Church. A few years ago if an individual missionary wished to change the existing order in his district, and work

toward efficiency on the part of the force of Christian workers there was danger that he would be suspected of lack of sympathy, or of wishing to put undue checks upon his fellow-workers, perhaps of a disposition to lord it over them. Now, however, that the Chinese Church as a whole is coming to a self-consciousness and the Chinese leaders are realizing the importance of using the best and most thorough methods, it is possible to inaugurate better plans for efficiency and for thorough oversight. There is of course the danger that many plans will be started and fail through poor adaptation, or through inability to make the best use of them. This will be particularly true, no doubt, of young men starting out upon their life work as pastors, etc. They may acquire a specialized training and think they know just what ought to be done, but they will often find the logic of events against them. However, these young men will make merely the same mistakes that many foreign missionaries make when they undertake the responsibility of their work. We all learn through experience. Even a plan that fails is of great advantage sometimes, and no tendency now seen in the Chinese Church is more encouraging than this one of a willingness to try out the plans which are brought to them, or which they themselves may have thought out. The era of Chinese initiative is arriving, and the missionaries will do well to realize that even though initiative may take very unexpected shapes and seem to be along lines which we would not ourselves at all desire, this spirit of initiative is yet the thing for which we have striven and prayed, and if we believe, as we do believe, in the guidance of the Holy Spirit, we should be willing to allow the Holy Spirit to guide the Chinese Church ; and we should learn to be the helpers of the Church and not its masters. We should recognise along with this view, that the heritage which has come to us of the West in the forms of the faith and order of the Church, the interpretation of Scripture, the Sacraments, etc., must still be faithfully and lovingly brought to bear upon those whom we train as leaders in the Church. But is it not true that the outcome of it all is to be left to the direction and guidance of the great Head of the Church?

Present Outstanding Needs of Mission Education in China.

A. J. BOWEN.

EDUCATIONAL work, from the inception of Christian Missions in China, has been an important part of the whole problem of the Protestant Church. Much educational work has been done. Moreover, it has shown an encouraging progression in quantity, in extension, and in ideals. It has been carried forward under peculiar and probably unavoidable disadvantages. While in name and ideals Mission education, throughout the wide extent of its operations, has been in general a unit, in the actual development of the work there has been little unity of practice, a lack of continuity of effort, and no broad consistent policy, even in limited districts and within the same Mission. Again, Christian education has labored under the disadvantages growing out of immature and low educational ideals on the part of the government and of the student classes. There has been hardly enough cohesion within to foster the development of a general policy and of an effective system, nor enough stimulus from without to compel the working out of a fairly well followed system of Mission education.

West China is our outstanding model in this respect, and under the direction of the more compact and localized educational associations some of our disabilities will be removed, no doubt, in other sections.

While trying to avoid, on the one hand, too broad generalizations in considering the educational needs of such widely differing sections, whose specific needs are known minutely only by local men, and at the same time seeking not to take local needs for the more general ones, we may state some outstanding needs that are no doubt felt by many in at least seventeen provinces.

DEVELOPMENT OF PRIMARY AND SECONDARY WORK.

This is undoubtedly the point that needs most emphasis after, say, fifty years of fairly active educational work by most Missions. Our Chinese leaders, our friends from abroad, and many from our own number have repeatedly pointed out this fundamental need, but no serious, determined, compelling

effort on our part has been made to meet the need. We plead lack of money, lack of men, too many other duties devolving upon those who might organize and develop this elementary education. We have been content to make excuses until the will power to act effectively seems paralyzed.

But this is not the whole case. Is not this condition, *i.e.* unsatisfactory progress as to the number, the character, the relevancy, and the general efficiency of our elementary schools, due to a more fundamental lack? Have we sought the needful environment, the indispensable point of contact, that will give sufficient motive and stimulus to real development of elementary education by missionary organizations? Have we considered our possible local resources sufficiently? Could we not hope for larger and better results if we would deliberately and tactfully seek to unite our forces with the Chinese educational forces in the villages and localities where we have schools? In most places where we have elementary work, probably, the local gentry and progressive scholars would cooperate in the conduct of the schools of the town or village. It would, usually, no doubt, be a question of sympathetic personal relationships, of friendly conference and of organization. At present the foreign missionary has the whole burden on himself ultimately. Practically, however, a very inadequately trained young Chinese student, with no previous experience either in teaching or organizing, or even in meeting men and knowing conditions outside of a foreignized school and environment, decides the success or failure of the school. Could not School Boards be organized to share this burden? Such Boards could be composed of representatives of the local gentry, of the local Church, and of the Mission agencies. This would secure local support: moral, intellectual and financial. It would more adequately meet local educational needs. It would insure greater continuity and thus make educational progress more possible. Such Boards, making the schools a community affair, would soon establish standards as to buildings, equipment, courses of study, and teachers. Our present elementary schools and elementary education frequently fail because they are a negligible quantity, with no compelling influence on their community. They are a dead weight on the Church, with too little lifting power within the organization. Public education, even in our best cities, is not yet even in sight in China. Therefore in most communities no doubt the

Missions would be met more than half way on such a plan, and such co-operation of our forces would bring large results in many directions. In the relatively few places where such co-operative efforts have been tried, the experiment solves many otherwise hopeless problems of elemetary education.

CERTIFICATION OF TEACHERS.

Has not the time come when we can begin to insist that those who teach in our schools shall have some proof of qualification for the difficult tasks we are requiring of them? What laws require in other lands ought not intellectual honesty and a conscience void of offence compel us to do here? From every point of view we are absolutely inexcusable for continuing the inefficient, slip-shod policy hitherto almost universal and to a certain extent unavoidable, of setting any youth who "had gone through" certain years in Elementary or High School to teaching. No country needs trained teachers more than China. No country can show more disastrous results of lack of trained teachers and no educational work in China is suffering more to-day from the lack of trained teachers than that of the Missions, including primary, secondary and even college grades. There are not a few goverment and private schools in China that are doing better teaching to-day than our schools are doing, simply because their teachers have had some training in pedagogy and the science of teaching, and with few exceptions our teachers have not had that training.

We cannot get trained teachers for our Mission schools unless we require every one to have a certain standard of qualification, part of which in most countries consists of Normal training. All the teachers we need cannot, possibly, attend a Normal Training School, but no graduate of an upper Primary school should be allowed to teach any lower Primary school without at least a minimum of one year in special study as to how to teach those lower courses. No graduate of a Middle or High School should be allowed to teach who has not during his high school course, or even better, after it, taken the equivalent of a full year in subjects designed to show him how to teach in the most effective manner. No teacher should be employed who has not, during his special training for his work, had practice teaching under competent supervision.

DISTRICT SUPERINTENDENTS OF EDUCATION.

Professional educational leaders, of the requisite training and experience acquired both at Home and in China, who will act for all the Mission educational forces of the district are urgently needed. They would be able to develop uniform courses for that district at least; would study the courses in the light of the actual needs of the people, and would prepare syllabi for the guidance of teachers—all of which are very greatly needed.

CLEARER DEFINITION OF AIMS.

There is pressing need for the collecting and tabulating of exact educational data, so as to enable us to measure results, test various methods and theories, explain certain phenomena and make our work more scientific in spirit as well as in practice. From such data a more careful and adequate defining of the end or aims of education should be possible, that would not be merely ideal or theoretical or chiefly from the data and background of American or English education, but with China's conditions and needs solely as the basis for a working definition.

SCIENTIFIC STUDY OF OUR EDUCATIONAL PROBLEMS.

To mention only one of many serious problems, we much need some scientific study and experimentation on the problem of economizing time in all grades of our work, elementary, secondary and college. We of necessity must emphasize both Chinese learning and Western learning. The difficulty lies not so much in that our mission education requires too many years. For many students, not pressed by economic necessity, the time now given could well be extended a year or even two. The difficulty lies in the meagerness of the content of our present education. It is too scattered and superficial, and results in the student usually having insufficient Chinese learning to be of any great value for his life work, and very inadequate knowledge of the scope and significance of the Western subjects studied. Even in college grades, very often, practically all the graduates know of the subject is acquired from one rather elementary textbook on the subject. Real training and development of the student's talents and powers is well-nigh impossible under the present double requirements.

If we might then summarize in a word our greatest needs, we would say that we should enter into a larger and more whole-hearted co-operation with the Chinese; we should put more emphasis on the professional side of our work, for which we and our teachers alike need to have specific and adequate training; then we should arrange our work and courses and fix our aims in the light of tested knowledge and actual needs of the Chinese people, looking toward the making of our western education a more indigenous and more vital force in the uplift of China.

Normal Training and Educational Co-operation

A. A. BULLOCK.

I DESIRE in this article to emphasize from a new view point a much-mooted subject and to present an additional set of reasons why the existing work of missionary educators should be unified or co-ordinated. The conclusions that are made below are not theory nor prophesy but the result of hard experience, hence the problem is approached from the remote rather than the immediate end. It is common to assume that one of the reasons for the unification of mission schools is that a better grade of teachers will become possible and necessary. This is undoubtedly true, but the reverse is equally true, that the process of producing better teachers must promote closer and better work in all educational endeavor or fail in its efforts. In other words, from the view point of the Normal School educational union is an indispensable necessity.

A normal school naturally stands somewhere near the center of some active educational work, as the creature of the executive of the system, or intimately related to it. In the courses of study, the rules of the service, the system of recording, the methods of teaching, the ideals, traditions and a multitude of other factors, all of which go to make up what is really the distinctive mark of this particular system, are taught, inculcated and perpetuated. For the purpose of training up a body of teachers thoroughly acquainted with, and loyal to its practices, laws, and traditions, every city of considerable size in America, many counties and all states, have instituted teacher training schools. Not satisfied with this, each year all teachers related

to this system are called into conference, at the expense of the public, and drilled and inspired to become better teachers in that system, and of course, then, in general. This is exactly the process that has transpired in the Philippine Islands, and it is in largest measure responsible for the phenomenal development that has taken place there. In a period of less than fifteen years, starting with practically none, there has been built up a magnificent body of English-speaking teachers (from the native stock) numbering about 9,000, whose education and technique are good and steadily on the rise. The administration could not have done the work it has done apart from the Normal School and the correlated normal institutes. No more can any normal school progress unless it is definitely preparing men and women for a specific field of activities. All sciences as well as geography, history, etc. are now taught not by studying the whole field in minutiae—that to-day would be entirely beyond the scope of any—but by taking a certain animal, say in biology, or a certain river, say, in geography, and studying it as a "type"; when this has been mastered the student has the key to many others, and a first class training in methods of study and the technique of experimentation. In much this way teachers in the normal schools of London, Chicago or Berlin, in California or Manila get their training and start upon their educational careers. Grants in Aid so commonly given by normal training institutions while costing large sums of money bind the graduates to teach for the system thus supporting the school after graduation and conserving to it the value of the work done in the normal school. In the older cities of Europe the distinctiveness of the teachers of the schools is very noticeable. The German teachers are peculiarly unique.

It may be argued that there are a great many schools teaching pure education for its own sake, which are not tied up to any system, and, "Anyway, we no longer believe in any such narrow idea of training for teachers. They must get the broadest training possible." There is a great deal of truth in this viewpoint, for the independent graduate schools of education have done a great deal to discover new truths and set higher standards. But the difference between the school of education and the normal school is quite as great as is that between the college of medicine and the biological laboratory. The study of psychology and the philosophy of the learning process often unfits men for teaching. And again, the number of mature

teachers studying in Chicago or Columbia is probably in excess of those younger students preparing to teach for the first time. No one who has studied the great normal schools of America would pronounce them "narrow." They do have a specific task in the study of methods, administration, etc; but the work is taken up from the broadest eclectic standpoint. The best theological seminaries are not necessarily narrow because they are definitely training men for the ministry of a special denomination. In fact, is not all training specific? One learns to write on a certain typewriter and it "fusses" him a good deal to use any other. One in his thinking inclines to this school of philosophical thought, or to that political party, or to the other religious denomination. The very psychology of "training" and "habits" is wrapped up in specific and not generalized education. It will doubtless be a long time before graduate schools of education are necessary, but teacher training schools are everywhere necessary in China, and all such schools should be closely related to an existing active school system.

Self-preservation is a first law of nature. Every normal student should have actual teaching in view. In order to get sufficient students for training, many places have had to offer special inducements while studying and positions upon graduation. Above we have dilated upon the value of this to the system; here we emphasize the imperativeness of it to the student. Where positions can be assured to students there will be no dearth of the very best material to train. When the demand drops off, with unerring accuracy the compensation will adjust itself in a lessened supply, and a lessened supply means poorer standards and losses of every sort to the system. If the mission schools are to progress in China they should hold out a steady demand for trained teachers. They cannot afford to trust to any chance outside organizations to train their teachers, any more than an ecclesiastical body can trust its supply of clergy to other institutions. The practical truth of this situation has been forced upon the writer by the three classes of students who have been in the normal school connected with his work. The number and the personnel of the students studying is directly related to the practical benefits to be gained from the training. This Normal School cannot train any large number of men unless the schools in the missions actively demand their services and so far such a demand is lacking or is undependable and erratic. With an organisation

centralizing mission schools the whole situation would be cleared up.

Not alone the *quantity* but also the quality of the students in any institution is directly related to the positions and compensation possible to graduates. A popular institution attracting many students is one whose graduates are at a premium. The compensations are not always financial. All sorts of rewards attract men. Christian service, preferment, honor, and opportunity for highest uses of the intellect—all these and many others operate. Christian schools should attract the strongest men to their service. There is and should be a good living in it but beyond that the mission educational institutions have such compensations and attractions as cannot be offered even by government schools. But without organization, with growing standards and constant steady demand for men the normal schools cannot hope to get such men for training. Chinese students are notably lacking in purposive education. The writer has asked scores of students why they applied to the normal school for admission and invariably the reply given showed utter lack of a clear cut purpose to become a professional teacher. This is partly the result of the present lack of openings for young men in China and partly because purposive preparation for a definite work has not yet become a common ideal. But our schools demand teachers with clear cut convictions and call to the work. This purpose is most easily cultivated in the best students. It is very lacking on the part of the poorer. It will probably always remain impossible to work up a real *esprit-de-corps* among the teachers of the schools, and even in the normal schools, apart from numbers and mass. There are more good men ready for training as teachers than is usually realized but the compensations have to be made attractive. Aside from the higher boarding schools there is little to attract the best men into the teaching ranks of the mission schools.

It seems clear that the lack in numbers of normal schools, and of students attending the same, and the dearth of really first class men for this training as teachers is a direct result of the low standards and laxity of organisation in the schools.

A normal training school should be up-to-date and in touch with the times and the needs of the locality in which it is situated. China presents many unique situations that should be consciously

met and solved. These problems are so local that the practices of western lands have to be greatly altered. In a word the normal school should be studying its field, but this it cannot do apart from some organization of the schools to whom it sends teachers. Concretely, we may go on in this school developing the industrial side of the course to the point of making every graduate able to teach manual training subjects. We may believe that the welfare of the whole country is dependent upon this industrial training, but unless a considerable body of schools agree with us and make it a live part of their courses of study, and call for our men trained to teach these branches, our faith will avail us nothing. The educational department of the Philippine government is making over a whole race just because they have purposed, as a body, that industrial training is a leading part of their curriculum. Similarly with many other problems of the normal school. However true the ideas and ideals the normal school may be working out and teaching to its students may be, unless they are actualized by the schools they remain academic and theoretical. The schools united can, with the aid of the normal, study the question as a whole and deal with it *en masse*, in a way far more effective way than can be done individually.

The missions must organize their educational work into co-operative units for its very life's sake. The government, when once it gets under the problem of education, will rapidly under-cut all the years that have been spent upon it, unless it is made stronger and more united. There are many indications that the time left in which to do this is not long. The greatest need is for intensive rather than extensive development. Once there is organization there are scores of places that the normal school will aid in this great work, but by itself the normal school be it ever so perfect a trainer of teachers, is almost powerless.

A Significant Movement in Christian Unity

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CHRISTIAN Truth flows down into the world of thought slowly, silently, and irresistibly, as the glacier moves. A rock sometimes hinders for a time, but the truth bears it away or flows around it. As truth it may seem cold, but when it comes into the regions of human life, it meets and runs into rivers that irrigate the fields and carry the commerce of men.

Every age brings into prominence new principles to become the working ideas of the more developed social life. Now it is *co-operation* that is crowding in through many channels. Victories are being gained and progress made though *unified* activities, after *individualism* had proved itself weak in meeting the complex force of selfishness that lurks everywhere. In athletic sports *team-play* is the watchword instead of personal powers. Co-operative movements have pressed into commerce and trade. Great industries are finding economy and efficiency in consolidations and truths. Nations have developed alliances and ententes. Ecclesiastical organizations have come together. The churches of Christ have felt the pressure of this spirit of the times, but have been too conservative. In the extension of the Gospel of Christ among non-Christian people the churches have been more sensitive to the pressure and have sought efficiency through union.

In Christian lands none have shown more progress in developing strength through unity than Canada. Her youth has, perhaps, made this possible. In 1867 her affiliated provinces were united in the Dominion of Canada. In the year 1875 all of the varieties of Presbyterian Churches were united in "The Presbyterian Church in Canada," only one very small group remaining out. In 1883 all the varieties of church life tracing their origin to Wesley were united in "The Methodist Church of Canada." Two or three branches of the Baptist faith have united. The Congregational churches and the United Brethren have united. And now very active negotiations have been carried on for several years toward an organic union of the Congregational, Methodist and Presbyterian churches. Its consummation only awaits the assent of a minority in the latter group, but this may postpone the union for sometime. While,

the union has not yet been reached, united action in the Theological colleges has been recommended. This has led to a remarkable affiliation of four colleges of different communions clustered around McGill University in Montreal. The movement was so strong that it has drawn in the Anglican College as well.

McGill University is one of the great universities that has a world-wide reputation. It is in Montreal, the Metropolitan city of Canada. Its Medical and Science Faculties have gained especial reputation. It has no Theological Faculty, which is unusual for such a University ; but, coming one by one, four colleges have been established there to train ministers for the Anglican, Congregational, Methodist and Presbyterian churches, and have a standing as affiliated to the University, each having a charter for conferring degrees in Theology. The students of the four Communions take their Literary, Philosophical, Mathematical and Scientific Courses, for their arts degrees, together in the University.

One of these colleges wished to increase its teaching staff, and went to the wealthy business men for an endowment. These men, who were dealing with questions of economy and efficiency in the commercial world, asked why there needed to be four similar staffs of theological teachers, going over the same ground, with denominational variation in only a few subjects, and all affiliated to the same University, where ultimate truth was being sought, instead of support for party views. They also asked why do men, who study together four years in the arts courses, need to be separated when they come to the study of Religion, as if these were four different systems of Truth.

At a time when these questions were being discussed there was a providential visit of President Frazer from an Anglican Missionary college in Ceylon, where an affiliation of missionary schools had been accomplished. About seventy-five leading men of the four interested communions were called together to a noon banquet, where President Frazer told his story, and President Brown of Union Theolgical Semimary in New York was also a guest and speaker. In this latter school students gather from nearly every branch of the Christian church, and few fail to go back to the ministry of the church of their early life. A committee was chosen to study the feasibility of a plan to unite the classes, and assign all the united professional staff

to limited subjects, for greater efficiency. Gradually a working plan evolved, and at the beginning of the following session, the new method of common classes was begun.

This is not a new college. It is not a union college. It is an affiliation of four colleges that retain their identity. The official name is "The Theological Colleges affiliated with McGill University." Each has a residence of its own, where its students live and study under the direction of their own College Faculty. Each college marks out its own curriculum, but the lectures are taken in common classes. Each college is allowed to reserve such subjects for distinctive teaching as its different idea of the church and its ministry seems to make necessary. But it is interesting to find that not more than one-eighth of the subjects are so reserved, and these pertain largely to polity and denominational history. The history of the early Christian centuries was a delicate point. We had an Episcopal and a Methodist professor in History. The non-Episcopal Colleges would be willing to have their students sit under an Episcopal professor of the type in accord with Lightfort, Westcott, and Hatch, and the professor in the Diocesan College was such. But as there seemed little chance of reciprocation in this point, it was finally arranged to have two parallel courses with a liberty of choice for the students.

The united staff consists of fourteen professors, one of whom is French, to teach in French to the students who come from French-Canadian homes, and who intend to return to work among their compatriots. One of the number has already accepted a call to another college, which leaves twelve men among whom the regular courses are divided, and there are about one hundred students. Each college pays its own professors, but contributes his time to the common cause. Some departments are more liberally supplied with instructors than others, but that will right itself in time. This is the third year of the movement and it is still working well. It is firmly believed that this is the beginning of what is to become a great School of Religion.

There has been some talk about choosing a standard course to be followed by all the colleges, but as yet it has not been done, because there has been a desire to avoid the appearance of infringing upon the autonomy of the separate colleges. The Episcopal section has been particularly sensitive about that, and the degree to which we have been able to gain and to keep

its fellowship has been a cause of devout gratitude. This has been made possible through the broad evangelical character of their Principal who is an old High School master, and also of the Bishop of this diocese. It is not to be supposed that there has been no opposition. The High Church party has been critical. But the larger interests of the Kingdom of God have controlled the action. The more spiritual section has seen that the church of Christ must be flexible enough to meet new conditions, and that such co-operation for efficiency was no compromise of their idea of the Ministry. It was no sacrifice of principle for young men who differed at the outset to study together in search for truth. A true scholar and a true Christian is more anxious to find the truth about a matter than to defend a party. Any limitation of freedom in the presence of knowledge, other than reverent, teachable approach; any fear to have members of one party give attention to what a large number of scholarly men believe to be truth, is an acknowledgement of grave doubt of the views of that party. If Science and Philosophy and History are above party interpretation, so should be Theology, Exegesis and Church History. The frank and good natured exchange of views in common class-rooms will hasten the end of superficial and wasteful strife. It has been interesting to see how freely the different colleges have been using the writings of scholars of other communions, and it is only one step further, and that a consistent one, to allow the students to meet in classes with men who hold the same views as those whose writings are used as text books in their colleges.

From the first it was felt that it was essential to the greatest success of the Federation that there should be a Central Hall for Lectures, which would have no connection with any one college. The importance of this is more felt in lands that have denominational history in the back ground, than in lands where the Church is new. Providence interposed here, and stirred an old friend of Canadian Presbyterianism to deep interest in the plan. He had gone away to New York many years ago and had become very wealthy. He felt this movement held so much promise of good that he offered 100,000 dollars if 500,000 dollars could be raised for a central building as the expression of working unity. When this royal offer was mentioned to Canada's grand old man, Lord Strathcona, who was High Commissioner in London, he offered to duplicate the

gift. This challenge to the Governor could not be allowed to pass unaccepted. Financial stringency was felt throughout the commercial world, yet they believed they would be recreant to a duty, laid on them by the Head of the Church, if they did not seal these offers by fulfilling the condition. They were further spurred by messages from leaders of thought and activity in nearly every land showing interest in the movement. Messages came from Turkey, India and China, Britain and the United States, recognizing it as unique and greatly Christian. As the first year drew to a close and was considered a real indication of permanence, the governors arranged a campaign for funds for a building, and for endowment to add efficiency to the work already being done in the separate colleges. They spent several weeks in cultivating public sentiment, and creating an atmosphere which would be favorable to the canvass. The newspapers, always ready for something new, kept the matter in the public thought. Then in July a well organized whirlwind canvass of four days was carried out, and the whole amount was subscribed, payments to extend over three or four years. The significance of the movement brought large gifts from men of large caliber. A building has been secured and the affiliation has a home of its own where all the lectures are given, while the separate college buildings are still used as hostels for the different groups of students, under the oversight of their own professors.

There is a Joint Board of Governors consisting of representatives of the separate Boards, together with a few others. The Joint Faculty composed of all of the professors meet once a week and those meetings have been a most valuable factor in the success of the scheme. The arrangement of endless details of college life has drawn the men together, and worn off the reserve, and cultivated the sense of a common task. Each man has become permeated with a sincere desire for overcoming difficulties instead of magnifying them. There is no interference with the management of the separate colleges, and no control of them. Each choses its own professors and pays them. But it has been agreed that no college will choose a new professor without consulting the Joint Board, while its final choice cannot be vetoed. The privilege is given to each college to withdraw students from any class, if its own interest seems to call for it. The Joint Fund that has been established is administered by the Joint Board, which is legally incorporated,

not as a college, but as Trustees to aid the separate colleges and secure efficiency by providing a Central Building, by supplementing their salaries, by providing occasional lectures from outstanding men and by offering travelling fellowships to leading students.

Each college retains its own library at present, because each finds it so convenient to have the books easy of access for its residents. But a card catalogue is being prepared which will include the books of the four libraries. This will be placed in the Central Building and will indicate where any book may be found, and each is open to the use of all, the colleges being not more than five minutes walk from each other. The colleges have a joint opening with an Address by some man from abroad if possible, but the closing convocations for conferring degrees and diplomas are held separately. It is hoped that in time there will be a standard examination for degrees, and that they will be conferred by a Central Senate rather than separately.

Although there have been Theological Schools that have gained great reputation and have attracted students from all communions, students who have gone there from personal choice, yet this Affiliation seems to be the first one on record in the older Christian countries, where the official Boards of four communions have consented, and even chosen, to put the candidates for the ministry under their charge, into central classes taught by men from different colleges. In this third year of work together there is no desire to return to the old separate way, although sentiment sometimes draws to the easier method of strictly denominational training, where one could teach less guardedly and more superficially. Now, only those things can be taught that will bear the test of debate with men who have good authority for different views.

What are the advantages? It is not necessary to mention the difficulties, because they are easily seen and opposition is the easiest rôle to play. Most of them have been overcome.

FIRST. It is a positive and tangible assertion to the world of thinking men that the great doctrines of Christian truth are held in common by the large branches of Protestantism. It gives the lie to the criticism that has been hurled at Christianity that we are hopelessly divided. It shows that unity of faith is not inconsistent with diversity in methods of public worship and church organization. A dignified and courageous spirit of

unity does not fear a lack of uniformity in expression. It is too great for uniformity. A missionary in Turkey writes that he has already silenced a Mohammedan with whom he was conversing, by telling him of this movement.

SECOND. It elevates the study of Religion to a position of first rank. It is the greatest theme that has ever appealed to the mind of man, and is both a science and an art. Most of the Faculties of the University, to which these colleges are affiliated, have more than a dozen professors with as many assistants. Theology and its application to society involve interests to the nation that are as vital to it as are Medicine, Law and the applied Sciences. This movement has recognized the importance of the various Departments of Theological study to human knowledge, by having a larger staff of professors who can specialize, raising them to the realm of great scholarship and inspiration, in order to guide the spiritual development of the age, and its right thinking.

THIRD. This elevation of the College of Religion to one of first rank, by an equipment equal to the popular Faculties of the University, will help the appeal to the brightest and strongest youth in the land, to find their life work in the spiritual and intellectual leadership of the age, and to hear a call to the Christian ministry at home or abroad. The growth in the application of the great Christian working principles of love and service has done more for the elevation of men than the knowledge of matter and of force, valuable as they have been. The appeal to young men to enlist for church leadership will be stronger when they see the unity of the truth they are expected to teach and apply.

FOURTH. There is more enthusiasm and inspiration in the larger classes which result from such a union. And the larger group of youth to be trained will draw out better work from the teachers, as well as make the students better masters of the different departments of learning and of practice. Professors will be saved, by greater specialization, from the dissatisfaction that a thorough man feels with the effort to teach *many* subjects to bright men with enquiring minds.

FIFTH. If greater efficiency and scholarship be ignored, and the united classes are to be taught as well as before, there is economy in the requirement of fewer men, or in the

expenditure of the same amount as before by giving better salaries to the fewer men.

It is a significant fact that laymen were back of this movement. They have risen to a realization of the value of the church and of its teaching ministry to the nation. Responsibility for the expansion of Christian truth has ceased to be monopolized by the ordained leaders. Men and women of the pews have been leading the church out into social service and now they are calling to their leaders and teachers to give them the great common elements of the Faith, that under the inspiration of them, they may work shoulder to shoulder with all good men, to transform this old world into the Kingdom of God. They have called on their colleges to get together with a united voice, so that the coming leaders of the churches will work together, even if in different ways. This movement means that the colleges have heard the call and yielded, and it is big with promise.

I wish that I could give an adequate picture of four groups of professors seated around a table in a library once a week planning a common work. Each group is inspired by loyalty to a great history of conflicts for the ideas that are basal to its church. Each group is heir to an ancestry that gave its testimony in spite of dungeon, fire and sword. Each ancestry has given names that are splendid in the world's scroll of saints, and heroes of the faith. They want to share those inspirations with others. Those ancestries were antagonistic on fields of battle and in the parliaments of great debate. Some of the subjects so fiercely debated are settled now, and some are not. Now with loyalty to those ancestries, in a place that has been given, but not as the world gives, these groups of teachers sit shoulder to shoulder. They pray together, and they have come to esteem and love one another through the wonderful solvent of acquaintance and common service. They asked how they could teach together those common elements of the great faith that have been the inspiration of the great souls in the diverse ancestries, and they have learned that the way to do it is to *begin to do it.* They said, that there are great communions and churches behind them, watching with keenest interest, some with sympathetic and some with critical eyes, and they would go just as far as they could without sacrificing that which seemed essential to their diverse life. The Spirit of God brooded over them, as He always does when there is to be a

new creation. He took possession of them and they have been surprised to see how far they could go without sacrifice of essentials. They found that four-fifths of the truth that had made strong men could be taught with a united voice. Then they went out with hearts aglow saying "Did not our hearts burn within us as He talked with us." From that almost sacramental table of holy fellowship they separate with no bitterness, to add to their own student bodies those elements of revelation which each had believed before that it held alone.

This has seemed like another upper room. The day of Pentecost has been repeated many times in history. Men *with one accord*, *in one place*, earnestly desiring one thing, have waited for gifts which could only come when hearts aglow with mutual love and passion for service, found harmony that was a human expression of the Peace of God.

Our systems are smaller than we think, and are but broken lights of Him who is the Light of the world. But those broken rays are blending to make a perfect light which shall be the human expression of that Light which is to lighten the darkest corners of the world. This college affiliation is giving a new light, not because it sacrifices some of its colors, but because each adds a ray to make the light stronger, purer and more beautiful.

Wei-Hsi, the Girder of the West, a Border City, and Lan-Chung Si,* the Epidendrum Classic, a Lamasery.

J. HUSTON EDGAR.

INTRODUCTION.

THE object of this paper is twofold: to give information about a lonely frontier town and a lukewarm Lamaism; and also to hint in so doing how China by civil and ecclesiastical machinery has succeeded in absorbing large areas of non-Chinese territory; and at the same time to show how she fails utterly to produce results worthy of consideration

*Lan Chung Si, the name of the Wei Hsi lamasery, means in Chinese "The Epidendrum Classic or Sutra." In Tibetan the name is "Trashi Lo Di," the Felicity of Lo Di. Now Lo Di is the high, brigand-infested pass between the Mekong and the Kin Sha. The lamas belong to the Karma or "White Cult." There are of course red, yellow, and black varieties of lamaism, the yellow being the orthodox and imperially recognized system.

in other directions. The rule seems to be that her colonisation schemes will most likely succeed wherever the products of the land are not different from her own, and she fails wherever conditions force the natives into a nomadic type of life. But if Chinese civilization ends at the limit of cereals, it is beyond this limit that Lamaism has won its greatest victories. But strangely enough, however, both seemed to have failed in the Noman's land which was to be the principal sphere of Wei Hsi's influence and probably the failure is to be explained by geographical rather than ethnological difficulties.

I. THE GIRDER OF THE WEST.

Wei Hsi, or the Binder of the West, was no doubt China's first move towards asserting her authority in unknown regions in Upper Burma, Eastern Assam, and Southern Tibet: one of the details in her self-imposed task of pacifying Asia. But although the snow mountains of these wild regions may be seen from the adjacent passes, China apart from an unimportant tribute from tribesmen on the Chiutse Kiang * (Irrawady) has failed to realize the dreams of the bold Manchu Emperors of other days. Students of early history assume that this region was formerly an important part of independent Mosu and Lisu principalities, for at Shihku on the great bend of the Kin Sha near Likiang Fu there is a stone to commemorate a signal victory over the turbulent tribesmen of the interior. This was in the reign of Chia-Chung of the Ming Dynasty, but it seems that in the reign of Kang Hsi it was reserved for the semi-mythical Duke of Yoh to bring Wei Hsi under the Manchus and it was probably the same warrior who included it in the double Principality of Batang. But Wei Hsi like other moieties on the Mekong was under an inferior Mosu Chief who, with all the heirs of his body, was exterminated in a subsequent rebellion, and since it was thought unwise to appoint another Chief in his place, the domains of the deceased potentate reverted to the crown. But the ancestral home of this unfortunate Mosu was not in the vicinity of the present city, for a badly-written tablet informs us that "the newly-founded town of Wei Hsi is encompassed by a wall 5,200 feet in circumference. The Matriarch of Kang-pu gave the building material, the local Patriarch the land, and the tablet was erected by the Deputy-Sub-prefect of Wei Hsi. The town is within the prefecture of

* The Chiutse Kiang is the Chinese name for the Upper Irawady.

Hoh-Ching." The present town of Wei Hsi, at least 8,000 feet above the sea level, is situated near the centre of an expansive hollow which is well watered and of amazing fertility. As an outpost it would be hard to surpass, and blest with a genial climate and abundant local supplies it was in a position to accomplish all but impossible feats, and unless later generations are irrevocably committed to the quixotic policies of their forefathers Wei Hsi has justified its existence. No one can deny, for instance, that it has absorbed all the non-Chinese tribesmen in the Mekong Sub-prefecture, thereby turning thousands of turbulent Mosu, Lisu, and Tibetans into tolerably well-behaved Chinese subjects.* But to permanently influence the wilder Hinterland and bind them in the bundle of extra-provincial states was manifestly an impossible programme and consequently to-day China has no effective control or legitimate claims beyond the Salwin where China, Tibet and part of the Indian Empire end in a veritable Noman's land. The Wei Hsi of to-day with part of its programme accomplished and part proved to be impossible, apart from the agricultural value of its beautiful valley and some commercial activity arising from its relation to the God-forsaken trade route to Atuentse via the Mekong, is little better than a mountain village famous on account of its theoretically important military and civil status. An hour within the city will suffice to examine all its places and objects of interest. The groves and gardens within the walls are really beautiful; there are some good temples and official buildings; but the shops are dirty mud built structures and face a maze of straggling ill-paved streets. The urban population may be 500 families and it seems patent that any defect in the houses and streets is owing to the semi-nomadic nature of the mongrel population and not to any lack of prosperity. The people of Wei Hsi have a reputation for turbulence, but the only confirmation I could find was the fact that Cooper was imprisoned here and finally sent back to India, via Batang and Shanghai. Certainly whoever was responsible for this exhibited a capacity for wanton barbarity worthy of red Indians.

II. THE EPIDENDRUM CLASSIC.

The early Manchus in their policy of controlling the "barbarians" in the unknown and unclaimed regions between

* Prince Henry of Orleans seems to imply that China demands tribute from chiefs in the Chiutse Kiang.

China, Burma, Assam and Tibet depended in a large measure on the assimilating power of Lamaism. Consequently Wei Hsi became both a secular and spiritual centre. The city represented the former, and the Epidendrum Sutra Lamasery the latter. But while we admit that Lamaism has been a handmaid to the Manchus, much more often it seems to have been a veritable enemy in the camp. But in this case there is no warrant for including the "Epidendrum Sutra" in the former class, and certainly it does not belong to the latter. It was built in the 40th year of Ch'ien Lung and is situated on a sloping plateau fringed by a beautiful pine-clad knoll. The Lamas who inhabit the buildings belong to the Karma sect, an important faction differing from the orthodox, but still in a measure subject to the Dalai Lama. This Lamasery, in Tibetan "Trashi Lo Di," is probably the most Southern monastery under Hlasa and the most Western in China proper. For if a line was drawn east from the Lan Chung Si it would touch the the Tibetan Temple at Shih Ku known as the "Sky Pilot;" and a line westward would barely touch the most Southern theoretical apex of Tibet. As regards its western position, if we exclude mere temples with one or two lamas, the only rival will be Atuentse, which is now officially included in the Marches. As lamaseries go in semi-tropical Tibet the Lan Chung Si is large and important, for its membership of seventy clerics is as large as that of Mankong or Peitu, and the even more famous one of Lakang which formerly existed on the mountains above Yenching. But while all the latter took Lamaism very seriously and were prepared at all costs to extend the influence of the Dalai Lama, the Lan Chung Si is a good exponent of the "Do nothing" system, if indeed it does not exhibit a type of Lamaism corrupted beyond recognition. "Trashi Lo Di," judging from its situation—beautiful and romantic beyond expression—was apparently founded in accordance with orthodox regulations, and what amount of wealth and genius have been expended on the buildings and upholstering of the same in past years, are secrets which men have forgotten. But to-day a number of buildings little different from those in an ordinary Chinese temple enclosed by a very indifferent mud wall alone represent the "Glory of Lo Di." A closer inspection adds nothing to the "Glory" for the worship Hall and Temple buildings which as a rule in Tibet are splendid specimens of the architect's skill, differ little from ordinary

stables or cow-sheds. Not only do the wooden imagination and religious apathy of China dominate everything, but Chinese furniture fills the rooms and aphorisms in the same script bring Chinese ethics into prominence. There were no "Yiddams," unrobed Divinities, praying drums, or paintings, giving exact information about the mystery of being, or pleasures and sufferings incidental to reincarnation. These lamas have evidently never heard of Mount Sumerse. Stranger still, the fraternity composed probably of Mosu, Lisu and Chinese, know little or nothing of Tibetan, and no doubt would be non-plussed if asked whether Hlasa was a real or mythical city; and their ritual, if they have any, has probably no counterpart in Tibet. But a few cheap paintings, the idols and some books, the pattern of the doors, and some irrelevant scribbling on the walls indicate that Tibet at one time exerted her uncanny influence even in Trashi Lo Di. The praying flags, also, are quite orthodox and float in abundance from the lamasery buildings and the larger proportion of the houses in the valley. This fact alone would indicate that fully one half of the rural population are the tenants of the lamas, and would suggest how the tally of seventy lamas is recruited as well as amply supported. The incarnation of Trashi Lo Di does not live in the monastery grounds but in a house lower down the valley. A few flags floating from a rather superior house announce the fact; but he seems to have dispensed with every vestige of priestly insignia by which the status and virtue of his colleagues in Tibet may be known so readily. Those of us who know only a conservative and militant lamaism marvel at the apathy of the Epidendrum Sutra. But it must be remembered that here we are in the most distant and unpopular part of the Lamaist world, and while the Lisu and Mosu have probably more affinity with Tibet, religion with them is certainly not nearly so serious a profession as it is with the denizens of High Asia. This lamasery founded no doubt to aid the Manchus in an ambitious policy and enriched at times by bountiful endowments, remains like a rusty instrument long after its work has been accomplished. It, like the moribund Principalities in the Marches, represents the fulfilment of an ancient dream in which the Confucian laws and ethics were seen overcoming the savagery of adjacent aliens. The dream was pleasant and the attempts at fulfilment generally heroic, but the failures have been so numerous that the successes partake somewhat of the

nature of curiosities. The tribes on the Irrawady evidently ignore Hlasa and Peking ; Lolodom defies them both ; and Lama land while she in a measure dreads Peking, frankly adores Hlasa. But Wei Hsi and the Epidendrum Sutra show what might have been and what the ambitious Manchus intended to be throughout Central Asia,—The Tibetan name on the Lamasery means the "Felicity of Lo Di,"—the wild pass between Wei Hsi and Chu Tien on the Kin Sha. This may indicate that it was part of the Lamas' religion to protect travellers from the attacks of the Lisu cross-bowmen who still take advantage of periods of stress and storm to commit uncanny depredations on its wild plateau.

This belated lamasery which might have carried the Gospel of Lamaism to the jungles of Upper Burma will always have a melancholy interest to the writer for here his friend, the unfortunate traveller Nicholls, spent six months of his too brief life. His room, a poor dirty cell, was shown to me by a friendly lama, and the impression given was that the American spent much time studying Tibetan. Nicholls finally left Trashi Lo Di and eventually turned up in Gyangtse where he died of pneumonia. His object in entering this lamasery was twofold: to find a base where he could prepare to reach Hlasa and to study Lamaism especially the Black or Bon cult. But as Wei Hsi was the most distant point from Hlasa and the Lamaism not of the Black, but the White Cult, a more unsuitable centre for his work could not be imagined, and one cannot but believe that Nicholls in entering the Epidendrum Sutra lamasery was the victim of official duplicity of the most impudent kind. It is certain, too, that the lamasery was well paid for any services rendered to him.

Although Wei Hsi, like almost any border town, is a natural centre for missionary activity, so far no Protestant effort may be recorded, and the Roman Catholic centre is at Wei Hsi the Less, in the Mekong Valley.

In conclusion, is not the neglect of this and the Likiangfu region a rebuke to our present day optimism which would evangelize the world in this generation ?

The Promotion of Intercession

RUTH PAXSON.

"WE should be on our guard lest we devote a disproportionate amount of time and thought to investigation and discussion of plans for the utilization of available human forces and *not enough* attention to what is *immeasurably more important* the relating of what we do personally and corporately to the fountain of divine life and energy. The Christian world has the right to expect from the leaders of the missionary forces not only a more thorough handling of the facts and methods but also a *larger discovery of superhuman resources* and *a greater irradiation of spiritual power.*" This statement from probably the greatest of present day world leaders is challenging to the last degree. It shakes one into an uncompromising introspection and investigation as to the use of one's time and energy in relation to his work and into an honest inventory of his spiritual assets. In the last decade of missionary endeavor great strides have been made in "the utilization of available human resources and in the more thorough handling of the facts and methods," but have we kept pace in the "larger discovery of superhuman resources" and do our lives and our work show a "greater irradiation of spiritual power"? In the study of Biblical history one is tremendously impressed with the fact of effect due to cause, fulfilment of promise based upon fulfilment of conditions; of power traced to prayer. There is but one way to this "larger discovery of superhuman resources and this greater irradiation of spiritual power,"—it is the God appointed way of intercession. At the recent meeting of the China Continuation Committee days were spent in discussion and plans which will undoubtedly make for the more effectual utilization of available human forces, but there was also felt the need of some action that would work toward the larger releasing of God's supernatural power and its gradual permeation through the entire Church of China and the missionary body. To that end a special committee on "The Promotion of Intercession" was appointed. The work of such a Committee is not to arouse sentiment but rather to stir to action; and to unite the Christian forces of China in this imperative task. The editor of the CHINESE RECORDER has kindly granted this Committee the use of one page monthly in this magazine to further its work,

and the Committee sincerely request readers of this page to assist by prayer; by the suggestion of methods of promoting intercession that have been found fruitful; by reporting definite results of some plan or practice of intercession, and by sending in requests which concern the work of the Church of China upon which we can mutually unite in prayer. We spend days in Mission meetings and conferences of all kinds in discussing methods of every other department of work and often give others through reports the benefit of such discussions that all may mutually attain to the highest efficiency in the Master's service. Does it not seem reasonable that there should be some way devised whereby we can help each other to attain the highest efficiency and the greatest degree of power in this most effectual of all forms of work? Comparatively few of us are physicians and a Medical Conference would not help us much: a National Teacher's Association would not greatly benefit an evangelist and vice versâ. But every last Chinese Christian and missionary is called of God to be an intercessor—to a work, the most delicate, difficult and draining of any. It is the *one* and only form of work in which we all have an equal part. Would not a Round Table on Intercession help us all? In the limits of this article only a few ways of promoting intercession can be mentioned, first in the life of the individual; secondly in a Mission; and thirdly in the Chinese Church. In the life of the individual how can it be done?

(1) BY PROMOTING THE OBSERVANCE OF THE MORNING WATCH.

After possibly one of the busiest days our Lord ever had we read, "And in the morning a great while before day, He rose up and went out and departed into a desert place and there prayed." Are we following the practice of our Master? The next lines in the sacred record are significant, "And Simon and they that were with him *followed after him.*" Do you sometimes deplore the lack of deep spirituality in the Chinese Christians of your community? Are you praying for an awakening? Is it possible that if we missionaries more early and earnestly seek the solitary place of prayer that our Chinese brethren will "follow after" us?

(2).—BY KEEPING A PRAYER LIST.

Our task is to promote *effectual* intercession. Much of our prayer is ineffectual because it is indefinite, desultory

and incomplete. Many things and persons crowd in upon our minds and hearts to be prayed for but are as easily crowded out. We don't pray to a finish, we don't keep our mind on the goal. I went into a sick room in a hospital and saw the patient's chart. It seemed to me there was little left for the physician or nurse to *guess* about in the case of that person. How much do we actually know of the sick souls unto which we minister. How intelligently do we pray? I went into a school room; the missionary showed me her record book with a little square for each girl. She knew every study she took at what hour and what her grades were. How many little squares are in your prayer list? Intercession is the most *delicate* task in the world; needs the most thorough diagnosis of the case; the most complete knowledge of the condition.

(3).—BY KEEPING A PRAYER DIARY.

You keep your annual reports; you record the number of patients treated in the hospital; the increase of students in the school; the men and women converted through evangelistic work. Why not keep a record of God's wonder working through prayer? Why not help bring the Acts of the Apostles up to date. Nothing could be more helpfully discouraging or more safely encouraging than a prayer diary. It would keep us from relying upon statistics, from counting progress in externals as necessarily growth in fundamentals; it would serve as a minor truth reflecting one's spiritual condition. Blank pages discourage and humiliate but nothing could so stimulate to larger and ever larger ventures of faith or so keep us in humble grateful acknowledgment of God's matchless grace as page after page of answered petitions.

(4).—BY SPECIAL STUDY OF INTERCESSION.

Have you ever given six months or one year to the study of prayer in God's Word? Nothing I believe would so stimulate the passion to pray. Others have achieved and in the Westminster Abbey of God's Holy Word are honored by being called the "friends of God." Why? Get back to the secret of their power and you will find it in a life of intercession. It helps also to read from other books the teaching God has given to others on this subject. If you have no theme for your next six months Bible study why not make it intercession and

from every available source but pre-eminently from His divine word get all the help you can.

(5).—THE PRACTICE OF INTERCESSION.

The way to promote intercession is to intercede. The way to learn how to pray is to pray. Have you "a desert place"? Have you a special appointment daily with your Lord? An unhurried one? An hour or more when "the closet door is shut"? "Enter into thine *inner* chamber and *having shut the door* pray."

How can we promote intercession in the life of the Mission.

(1) By a right use of the mission prayer meeting.—There are two kinds of mission prayer meetings. One springs from a sense of duty and consists of a short *opening* prayer, many hymns, a long talk and one or two short *closing* prayers on general topics. In this kind of a meeting prayer seems to serve much as entrance and exit signs do in a public building; simply as a safe way of getting in and out. The other kind springs from the conviction that intercession is work, and, "that if two of you shall agree on earth as touching anything that they shall ask it shall be done for them of my Father who is Heaven." It consists of an *opening* prayer that truly opens minds and hearts to the Holy Spirit; the expert intercessor who knows the mind of God and can direct our prayer according to His will, a few carefully chosen hymns that minister to the spirit of the meeting, a short talk to lead one's thought to God's omnipotent power, matchless love and exhaustless grace eager to be poured out upon His waiting people, then intercession—vital, power releasing, wonder working, united intercession that sets God to work according to His promise, "If ye *ask*, I will *do*." Is your mission meeting this kind? If not, will you pray God to make it so?

(2) By having Schools of Prayer.—After the summer Conferences on Evangelism at Kuling and Peitaiho last summer a "School of Prayer" was started in each place. The object was to really enter into a *school* of prayer with Jesus Christ as the teacher; using Andrew Murray's "With Christ in the School of Prayer" as a text book; studying one chapter a day and praying that each member of the school might become an intercessor after God's own heart. A Shanghai book-store sold one hundred copies of the text book in three days. Weekly meetings for united study and intercession followed at Kuling with

such blessing and helpfulness that some members conveyed the idea to their Mission stations upon their return. Would it be possible to choose some one month of the coming year in which as a Mission you would concentrate on such a study and practice of prayer in whatever way is most suited to your needs.

How can we promote intercession in the Chinese Church?

(1) By praying more with the Chinese.—We pray for them but we do not pray enough *with* them in smaller groups or individually. One cannot help but feel in reading the record of His life that one way the greatest of all teachers taught His disciples to pray was by praying with them.

(2) By such instruction of Church members regarding the importance, power and place of intercession that spontaneously neighborhood prayer groups will be formed which will become the life blood of the Church, the inspiration of the pastor and the life saving station of the community.

I know of such a circle that has this last year revived a dead church and made it a living member of the body of Christ.

(3) A Monthly Day of Intercession.—Twelve days out of three hundred and sixty-five devoted to the greatest, most effectual work of the Church. Is it too much? "And He spent the night in prayer unto God." Not every member of the church could stop his work and go to the church to pray but he could make it a day of prayer. But some could. I know of a place when once a month every missionary puts aside *every other kind of work* to concentrate upon intercession for the day. Workers come in from other centers; the schools close and missionaries and Chinese unite in intercession for the releasing of God's power. Would such a day *pay* in your station? "The greatest of all time savers is intercession." Oh! what might not be wrought by God in this land if a passion for China's salvation and spiritual awakening swept over the Chinese Church and the missionary body like a FOREST FIRE!

The Scout Movement in China.

G. S. F. KEMP.

Chairman of the Council, Boy Scouts Association of China.



SCOUT DESIGN

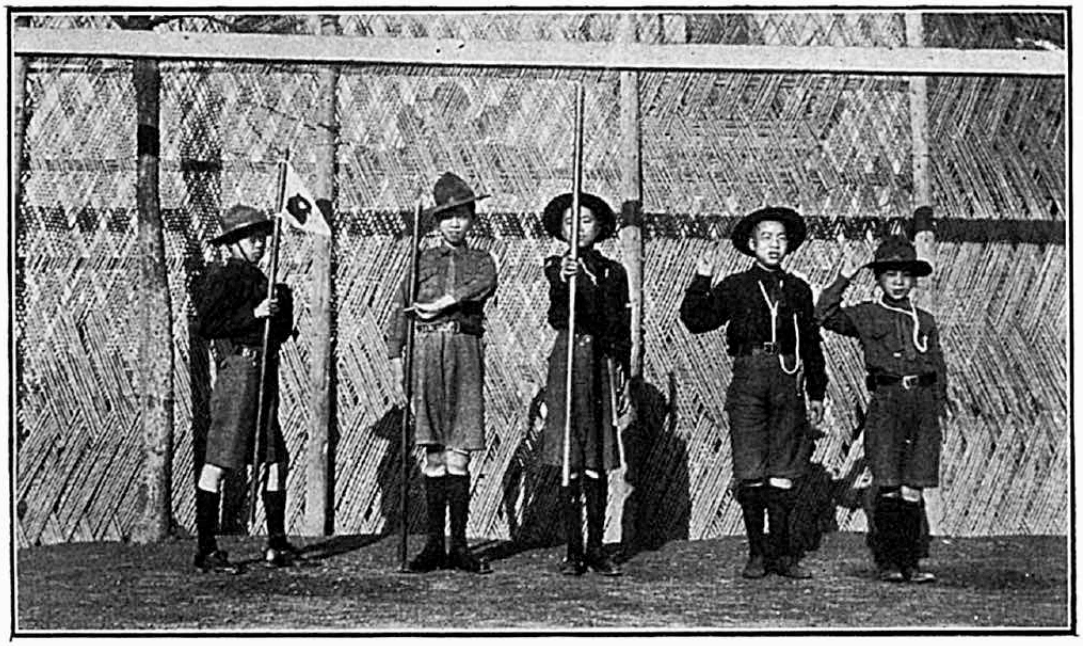
To anyone who appreciates the tremendous value from a physical, intellectual, and moral point of view of the Boy Scout Movement, originated in England by Sir R. S. S. Baden Powell, it is surprising that earlier efforts were not made to let the boys of China share in the benefits of this epoch-making movement. In Great Britain, America, and in European countries the idea was greatly appreciated, and scout organisations sprang up rapidly, but it was not until the Spring of 1913 that an organisation was formed to spread the movement in China, although it is only fair to say that one or two individual and isolated troops of Scouts had been formed among the boys of certain missionary institutions.

The Chinese Boy Scouts' Association (中華童子偵探會) was established with the expressed purpose of spreading the scouting idea throughout the country, and although the Association has been working quietly and within a limited area it has always kept in view the object of making the movement a national one. During the week of Olympic Games held in Shanghai in May an enthusiastic meeting of people interested in the Movement was held under the chairmanship of Mr. Chun Mung-yew, the President of the Association, and it was decided to recognise the gathering as the first meeting of the national *Boy Scouts Association of China*, and that the original Chinese Boy Scouts Association should be recognised as the (National) Boy Scouts Association of China after at least six representatives of the great cities of China had been added to the already existing Council.

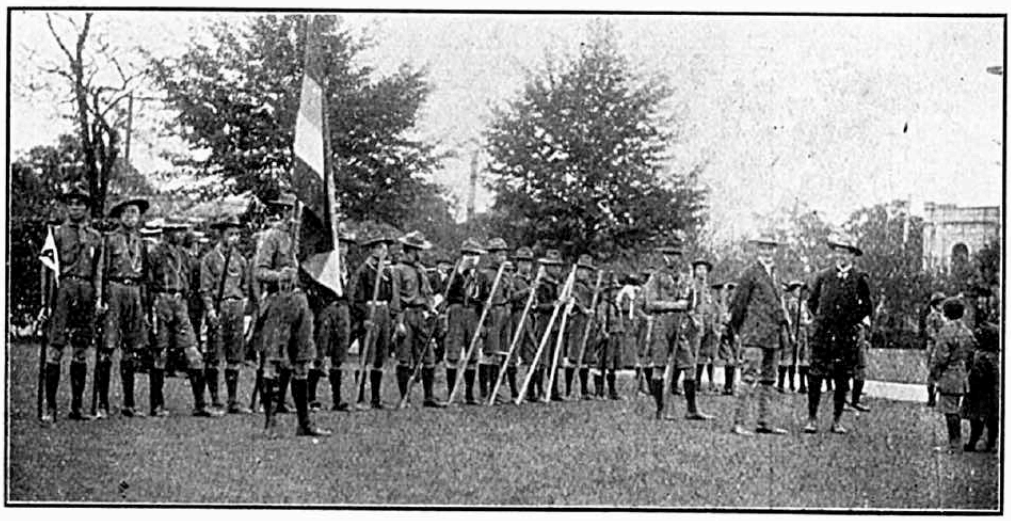
It was in April, 1913, when a small band of enthusiasts got together at the Municipal Public School for Chinese, Shanghai, and formed themselves into an association which for a while contented itself with the oversight of a single troop of scouts formed from among the boys of the school. During the hot Summer months of this memorable year, when rebel and government troops were fighting in and around Shanghai, this First Shanghai Troop of Chinese Boy Scouts fully justified its existence. The wounded were succoured, the dead buried, and refugees were fed and led to places of safety. At the



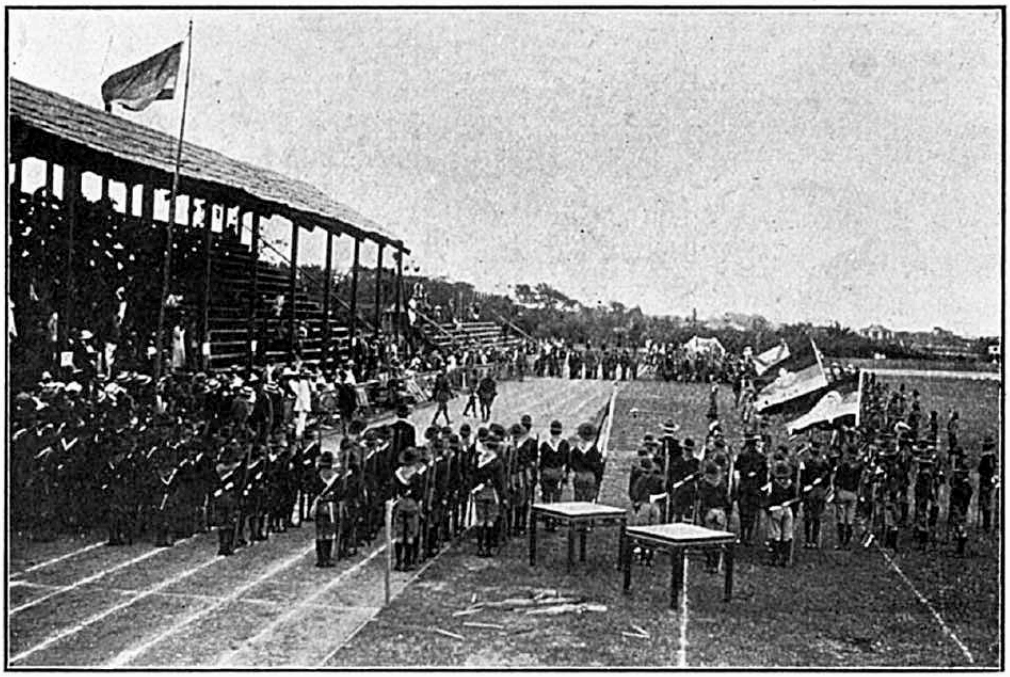
SCOUTS' UNIFORM :
BACK AND FRONT VIEW.



VARIOUS FORMS OF THE SCOUT SALUTE.



THE FIRST SHANGHAI TROOP OF CHINESE BOY SCOUTS. ORGANIZED IN 1913.



THE SCOUT RALLY, SHANGHAI, MAY 19, 1915.

conclusion of the rebellion seven members of the Troop received the medal of the Red Cross Society.

The next troop to be formed under the auspices of the Association was one in connection with the Y. M. C. A., the officials of which had taken an interest in the movement from the start. Then a third troop was formed in connection with St. John's University, a fourth at the Shanghai Baptist College, and a fifth among the boys of the St. John's Y. M. C. A. School. Mention must also be made of two troops formed in Canton in 1914 in connection with the Kwantung Academy. Since the Scout Rally which took place on May 19th, in which all the Shanghai scouts and a patrol from Canton took part, the affiliation has taken place of troops in connection with the Griffith John College, Hankow, and the Ellis Kadoorie School for Chinese in Shanghai, and permission has been readily granted for the establishment of troops at the Futan College, Siccawei, and at other schools in Shanghai. A training school for scoutmasters in Shanghai has been doing useful work for several months.

The Far Eastern Olympic Games helped to bring the Association into a prominence unsought by the members, and as a result of the Scout Rally held during the week of Olympic Games the Scout Movement in this country received a great impetus, so great, in fact, that the executive officers of the Boy Scouts Association of China have difficulty in coping with the work of organising new troops and supplying information to those whose interest has been aroused.

The Association has so far been exceptionally fortunate in being able to command the services of some very fine men willing to take up the exacting duties of scoutmaster. It is of the utmost importance that great care and discretion be used in the selection of men for this position. The success of the Scout Movement depends almost entirely on the integrity of the scoutmasters and assistant scoutmasters; unscrupulous notoriety-seeking persons should be rigorously excluded. Sir Robert Baden-Powell has recognized the importance of this point, and insists on a careful examination of each applicant before personally issuing a warrant. Although the Boy Scouts Association of China does not follow the lead of the parent organisation in every detail, yet in this point it is to be hoped that strict adherence will be observed.

The Executive Committee of the Association has issued tentatively a handbook in which the general principles,

organisation, ranks, rules and lists of badges are mentioned. This booklet, known as the *Policy, Organisation and Rules* of the Boy Scouts Association of China may be had of the Secretary, 35, Elgin Road, Shanghai.

Our Book Table

"THE VITAL FORCES OF CHRISTIANITY AND ISLAM." *Six Studies by missionaries to Moslems, with an introduction by the* Rev. S. M. ZWEMER, D.D., *and a concluding study by Professor* DUNCAN MACDONALD, D.D. *Published by Humphrey Milford, London, on behalf of the Continuation Committee of the World Missionary Conference. Oxford University Press, 1915. Price 3/6 net.*

All except one of these papers were published originally in the International Review of Missions. They are written in answer to the six following questions: "(1) In your contact with Moslems, what have you found to be the elements in their faith which are really vital; *i.e.*, which are genuinely prized as a religious help and consolation, or which tend to influence character and conduct? (2) Have you, on the other hand, found in individuals any dissatisfaction with their faith on specific points? (3) Which elements in the Christian Gospel and the Christian life have you found to possess the greatest power of appeal? (4) Which elements in Christianity awaken most opposition or create most difficulty? (5) What elements in Islam present points of contact with Christianity, and may be used by the teacher as a foundation on which to build? (6) Has your contact with Moslems shed any fresh light on the New Testament, or enlarged or altered your understanding of what is most vital and essential in the Christian faith?"

The list of writers include experienced missionaries to Moslems in Zanzibar, Egypt, Syria, Arabia, India and Sumatra; there are three Britishers, three Americans, one German and one Indian. Their able papers really give one photographs of life rather than dead statistics which one usually gets in answer to a questionaire. This questionaire was prepared and used in a model way: most vital questions were asked, there were very few questions in the list, and the answers of those to whom the questionaires were sent have been given to the public instead of a mere digest by the sender. The book is unique in its method of production, in its value and in its readableness. It is well and ably written, thoroughly indexed, well printed and firmly bound. It is a genuine contribution to the science of missions and a model in book making. It should be read, marked and inwardly digested by the few workers in China who are striving to win the Moslems and by the many who ought to be attempting to do so, as well as by all who are trying to produce an apologetic which will win Chinese. A similar book in answer to similar questions written by a half dozen of the ablest missionaries in China would put into our hands material which would add to the efficiency of all workers in this

country. One does not dare to begin to quote from this book because one would soon select too much material to include in a review. The only adverse criticism the reviewer can pass on the book is that some of the Arabic words which have not been translated should have been translated.

W. B. P.

"Booth of Hankow," *By* W. Arthur Tatchell, M.R.C.S., L.R.C.P. (*London, Charles H. Kelly*), *$1.50*

The first thing that a modern book-buyer asks of a biography is: "Is it interesting?" And the second: "Is it fair and accurate?" And perhaps, thirdly, will come in questions of literary style.

Dr. Robert T. Booth of Hankow was himself a most interesting personality, whether as schoolboy, student or missionary; physician, surgeon or friend; whether in his occasional recreations, or his deeds of dramatic heroism. And his friend and successor at the Hodge Memorial Hospital, Dr. Tatchell, has written about him interestingly.

To those who knew Dr. Booth intimately his record will read as an accurate piece of portraiture. With one sentence the reviewer would venture to disagree, namely that he "was never a distinct speaker of Chinese, owing to his Irish brogue." Why should not a trace of Irish brogue (or of Scotch burr, for the matter of that) be an improvement on ordinary Chinese, adding piquancy and flavour thereto? Also, in a sentence on the Revolution there is a little leaning to the local Chinese view of things. For we read of "the great Manchu Parasite which has been drinking China's best blood for nearly three centuries;" when, as a fact, each foreign dynasty has first infused new stamina into China, and only in years of decadence has been of baneful influence. The "great parasite," from the days of Confucius onwards, as chronicled in the 左傳, has been the grasp-all-one-can-get Mandarin System, which no foreign dynasty has succeeded in reforming. That parasite yet remains to be dealt with. But such a sentence does not affect the vivid portraiture of a robust and eventful life.

Then, considering the fact that the book before us (as few readers would guess) was written in snatches at night, after days of strenuous medical work, the style is admirable indeed.

W. A. C.

Handbook of Business Training, *With special reference to Systems in Use in China. By* Chow Shi-san *of the Chinese Y. M. C. A. School of Commerce, Shanghai. 318 pp. and appendix. Commercial Press, publishers.*

As a reference book upon business technique in China, this is the best of its kind. Some of the information which it contains is not to be found in any other book. The subjects of banking, insurance, shipping, and customs notably reflect the author's long business experience,—a type of research of incomparable value in a work of this sort.

As the text of a course in Chinese Business Methods, it would probably be found satisfactory. It might even be used in a conversational course on the Elements of Commerce in the first year of an English Commercial School; though the style of the book might at times be found too ponderous for immature students or beginners in the language.

There is certainly a need for such a text book as this; but as is also the case with a treatise on business administration, it is extremely difficult to select suitable subject-matter. It must, of course, touch on banking, insurance, transportation, public finance, accounts, correspondence, and economics. Now in Commercial Middle Schools each of these subjects is touched upon in the first year of the course in either business arithmetic or bookkeeping; and they are again taken up in the advanced years and given exhaustive treatment as full-course subjects. Difficulty necessarily arises when the attempt is made to select somewhat coherent material which will not fall naturally into full-course subjects, or which can profitably be taught twice or thrice over. In dealing with these technical diffiulties Mr. Chow seems withal to have succeeded admirably.

R. O. HALL.

LECTURES ON SUNDAY SCHOOL WORK, *By* Rev. JAMES B. WEBSTER, *Shanghai Baptist Theological Seminary. Published by the China Sunday School Union.*

Ten lectures delivered to the students at the above institution, based not on preconceived notions of how Sunday School work ought to be done in China because it happens to be done in a certain way in the West, but the outcome of personal study and work in China itself. The lectures deal with such subjects as The Relation of the Sunday School to the National and Religious Life of China, The Pastor's Responsibility, The Pastor's Helpers, The General Principles of Teaching, Sunday School Organization, The Various Departments in the School, and a Historical Sketch of Sunday Schools from the earliest periods. All the lectures are sane, suggestive, practical and up-to-date, and the students who had the privilege of listening to them must have gained enormous help for their future work. Now that this important phase of missionary enterprise is beginning to find its due and proper place in the life of the Church, these lectures will be found invaluable, and we most heartily commend them as the best we know of for the purpose of ensuring guidance, inspiration, tact and efficiency.

SEER.

THROUGH THE GATES INTO THE CITY. *Memorials of* STEWART *and* KATE MCKEE, *Martyred missionaries of the China Inland Mission. By* ISABELLA C. MACLEOD CAMPBELL. *Morgan and Scott Ld., 12 Paternoster Buildings, London, E.C., 1/- net.*

This is a small volume of twenty-nine pages with a very brief Preface and short Introduction. From the Preface we learn that the main reason for issuing the book is to increase the interest of a story entitled, 'The Worth of a Soul' which appeared quite a few

years ago in *China's Millions*. In re-telling that story the outstanding incidents in the careers of the missionaries mentioned are given. The 'Story' referred to has to do with a very definite answer to prayer for guidance on the part of Mr. Stewart McKee whereby a poor old beggar, who had been seeking to hear about the Gospel for twelve years, entered into rest.

There are quotations made from the writings of Marshall Broomhall, Esq., B.A., and Pastor D. J. Finlay of Glasgow gives a short account of the work of grace in that city in the year 1882 in which year Stewart McKee was converted.

The three short chapters into which the book is divided are:— How I first met Stewart and Kate McKee, The leading of the Lord and The last days in Ta-T'ung. The only fault we have to find with the writer is that the book is far too brief.

W. M. C.

CALENDAR OF BIBLE LESSONS FOR DEVOTIONAL READING OR STUDY. *Presbyterian Mission Press. 80 Cents.*

This Calendar gives the Bible readings in chronological order and in harmony, so that the various statements relating to the same thing mostly come together in the lesson. In the Appendix brief explanations are given and an outline of history to the present time, whilst there is an Index giving the lessons in their historical order. An interesting feature in the Calendar is that it has grown for many years past in the daily readings of the veteran compiler, Rev. Charles Leaman. As ideas grew they shaped themselves into their present form and this without any special labour or preconceived plan. But it was thought that what had been so useful in his own reading might help others who desire a plan and have no time to make one for themselves. Should it be felt that something of the kind would be useful to our Chinese Christians this can be easily put in shape for them. Those who can read English might helpfully follow this plan.

JOHN WILLIAMS, THE SHIPBUILDER, *By* BASIL MATHEWS, M.A. *Editor of the L. M. S. Published by the Oxford University Press. Price 2/- net.*

A book of 292 pages, with some beautiful illustrations. Mr. Mathews has won world-wide fame through his previous works, more especially "Livingstone the Pathfinder" and "Greatheart of Papua" (James Chalmers). We found it impossible to put down this book until we had read every word of it, and were sorry that there was no more to read. It reads like a poem. The main facts in the life of the great missionary, the Martyr of Erromanga, are given with a vividness and clearness that fascinate. Was there ever a life more full of stirring events, deeper devotion, unreserved consecration, and strange charm? We open wide the door of welcome to this unique book. It is a story that will live as a fragrant memory in all hearts that study this book.

SEER.

PAKHOI MISSION HOSPITAL DISPENSATORY. *Compiled by* NEVILLE BRADLEY, M.B., B.Ch., *and* C. G. S. BARONSFEATHER, M.A., M.B., LL.B., *Published at the C.M.S. Press, Pakhoi, S. China. 1914. Price 25 cents.*

This handy booklet containing the formulae of well-known hospital stock mixtures, has been compiled especially for Chinese medical students and physicians, but as the exigencies of missionary life in China force many lay missionaries who have received a certain amount of medical training to undertake dispensary work, the booklet may be serviceable to them also as a considerable number of the prescriptions are for simple and easily recognised ailments.

IN PREPARATION.

Christian Literature Society :

Life of Lord Lister.
Commandments of Jesus, by Dr. Horton.
Roland Allen's "Mission Methods."
Passion for Souls, by Dr. Hallenbeck.
Deeper Truths Series of Tracts.

REPORTS RECEIVED.

Report of The China Agency of the British and Foreign Bible Society for the year ending December 31st, 1914.

As in former years this Report gives a statesmanlike view of the larger situation, presents encouraging figures, and in the selection from the correspondence with the many workers in charge of distribution gives us many graphic details reminding us that God's Word is living and that the entrance of that Word giveth light. The following brief statistical summary of the year's work will show how great a demand there has been for the Scriptures, and with what measure of success that demand has been met :—5 New translations received for publication; 6 Versions being translated or revised; 3,425,102 Bibles, Testaments and portions printed; 2,433,899 volumes issued; 2,659,839 volumes circulated; 365 Colporteurs wholly or partially employed and 30 Bible-women employed.

Annual Report for year 1914 of the International Friends Institute, Chungking, West China.

This beautifully illustrated Report describes the operations of a unique Institute which was started five years ago by the Friends Foreign Mission Association, London, England. The idea arose out of a desire to help the merchant class in the largest commercial centre of West China, by bringing Chinese and foreigners into closer contact with each other, and creating a more friendly and cordial feeling between the two; and also to bring prominently before merchants the value to themselves and to their country of true Christianity; and to emphasize those vital principles which underlie the civilization of the West.

Annual Report of the Young Men's Christian Associations of China, published by the National Committee, 3 and 4 Quinsan Gardens, Shanghai.

Should any of our readers not have received this handsomely got up report we would strongly advise them writing to the above address for a copy. We congratulate the Young Men's Christian Associations of China on the strength of their organization, the excellence of their equipment and the encouraging spiritual results. The large staff of workers all over China have identified themselves with every forward movement for the uplift of China.

Second Annual Report of the Shanghai Mission to Ricksha Men, 1914-1915.

Remarkable results are recorded in the Report before us of an exceptionally well directed work sympathically carried on amongst a hitherto neglected class. We are glad to note that the Church membership consists of 35 carefully tested men and women, who give many evidences of their sincerity by self denial and efforts to bring to others the knowledge they have received; 200 are enrolled as 'enquirers,' and are under special instruction and observation. In February, a branch hall was opened in Kashing Road, in the eastern district where it is estimated about 10,000 ricksha coolies are congregated. It is the first experience these men have had of any interest in their welfare being shown them, and they respond wonderfully to it. The building is nightly packed with eager listeners. Further particulars may be had on application to the Founder and Honorary Director, Mr. George Matheson, 1a, Jinkee Road, Shanghai.

Prospectus of the Ginling College, The Union College for Women in the Yangtze Valley—1915.

The Annual Register and Report of the Shantung Christian University, Shantung, China, 1915.

Report of First Annual Convention on the Education of the Blind and the Deaf of the Far East, Pyengyang, Korea.

Correspondence

A CORRECTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Allow me to point out an error in the RECORDER, May issue. It contains two pictures which have to do with the famous general Yo Fei 岳飛, but the dates given are not the right ones. 650-684 was the time of the reign of *Kao Tsung*, T'ang Dynasty; another *Kao Tsung*, of the Southern Sung Dynasty, reigned from 1127-1163, and in his time Yo-Fei was general. Dr. Faber's Chronological Handbook mentions him first under 1129, and Ts'in Kwei 秦檜 under 1130. Yo Fei and his son were murdered by him in 1141, and it may be possible that the tombs on the first picture are those of these two men.

Respectfully yours,

H. WITT.

CHANGSHA.

HOUSE SCREENS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I was interested in reading Dr. Dobson's article on house screens in the April number of The CHINESE RECORDER. I trust I shall not be considered impertinent if I offer a criticism or two.

Most of the suggestions are very good but I think there was a serious error as to one or two points. The most important thing about screen wire is the size of the mesh. Twelve or fourteen meshes to the inch is entirely too coarse. It will let any number of the smaller mosquitoes through. Screen wire should have at least eighteen meshes to the inch for any part of China that I am familiar with.

The suggestion to nail the frames in between the glass windows and the shutters is all right if you have French or casement windows. But where

there are sliding windows the glass cannot be washed without going to the trouble of removing the screens for each washing. It seems to me a better suggestion is to put the frames on hinges.

Very sincerely yours,

CHAS. S. SETTLEMEYER.

NANKING.

BULLOCK'S PROGRESSIVE EXERCISES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In his reference to the late Professor Bullock's "Progressive Exercises in the Chinese Written Language" in the April issue of "The RECORDER" Mr. Pettus certainly does not do justice to the author's intention nor I think to his achievement in the second edition of the book. Mr. Pettus's criticism apparently refers to the first edition. The second is revised to meet just such a criticism, with reference to which Professor Bullock said in his introduction:

> I therefore determined that in the next edition, without destroying the general plan and character of the work, I would as far as possible substitute or introduce longer passages. The attempt to do this has proved a much more serious task than I had anticipated and has involved the entire re-casting of more than half the book.

In the newer edition longer passages may be said to begin at Exercise 16 and increase thereafter. The number of exercises are 83. The book is an excellent introduction to Chinese idiom.

Yours truly,

T. W. DOUGLAS JAMES.

CHAOCHOWFU.

A REPLY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I am very glad that Mr. James has called attention to the second edition of Bullock's "Progressive Exercises in the Chinese Written Language." In the April issue of THE RECORDER I reviewed the first edition. I had not seen the second edition. I have secured it and examined it carefully.

The second edition is an improvement over the first, but unfortunately Professor Bullock was not thorough-going enough in following the advice of the friend who, he states, told him "that he thought students found it very wearisome to toil through the vast number of unconnected sentences that these exercises contained." He has improved the book by recasting half of it and giving connected discourse instead of isolated sentences. Unfortunately the other half remains as it was.

This book is evidently written for students who know nothing about Chinese and who take this book as the one on which they begin the study of the language. Fortunately, most of the missionary students of the language in China postpone the study of the literary language until they have had a year or more in study of the colloquial. I believe that Baller's "Wenli Lessons" is better for beginning the study of Wenli, because Mr. Baller either knew from experience or learned from wise friends before he prepared the book in the first place, that it is more profitable to study long passages than a vast number of unconnected sentences.

Yours truly,

WM. B. PETTUS.

SHANGHAI.

EXACT BIBLICAL TRANSLATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I am sorry to seem contentious, but in the interests of such an important matter as exact Biblical translation, I must support Bishop Norris' criticism against Mr. Baller's very unsatisfactory explanation.

I would only suggest that he should drop 問 as superfluous and not in the text.

As against the statement that there is no "answer" here in the English sense of the word, so that 回答 would be irrelevant," I would also state an authority "ἀποκρίνομαι like the Hebrew 'anah,' means to take up speech, and that in connection with some given occasion to which what is said is understood to refer by way of rejoinder." Mr. Baller's references are unfortunate, two of them, 1 Sam. xv. 15 and xxii. 1, are probably quoted wrongly as they have no connection with the point, but the others meet the conditions expressed above, which disposes of the charge of irrelevancy. Moreover the R. V. mandarin is inconsistent. In a precisely similar case, so far as the Greek is concerned, but in which according to Mr. Baller's view (though I do not allow it) 回答 *might* be regarded as irrelevant, it is given, see Matt. xi. 25.

Possibly this may be regarded by some as a small matter, but it is most important in view of the principle involved. The duty of a translator is to faithfully set forth the whole content of the original, and not to exercise his judgment as to whether it is irrelevant or not. The R. V., excellent as it is, is marred in places by the tendency to translate in accordance with some interpretation of a passage, rather than to give a faithful translation of the original. The objection to this is obvious.

In conclusion let me give two passages as illustrating this line.

Matt. vii. 6. By the substitution of "chu," swine, in place of the pronoun in the original, the meaning, as brought out by a consideration of the structure of the passage, is entirely changed. Matt. xvi. 28. Here, "shall not taste of death until (ἕως) they see," is given as "before they die (taste of death) shall certainly see," an altogether different statement. Now it is quite evident that an interpretation, and that without doubt an erroneous one, in the minds of the translators, was responsible for this translation. The result is appalling. It commits our Lord to a statement manifestly incorrect, creates a difficulty for which some plausible explanation must be found, and makes a correct exposition of the passage an impossibility. The need for care and exactitude need not be emphasized.

Yours faithfully,

B. CURTIS WATERS.

MISSIONARIES AND POLITICS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I enclose a clipping from a Pittsburg newspaper being an Associated Press Cable which would naturally be printed in all important home papers.

U. S. IS ASKED TO INTERVENE.

Jap. Aggression in China, Danger to America, Declare Missionaries.

[By Associated Press Cable.]

Peking, April 17.—Intervention by the United States in the negotiations now proceeding between China and

Japan is recommended to President Wilson in the appeal recently sent to him by American missionaries in this country. The message was 5,000 words long and was forwarded to Washington by cable. It characterized the Japanese demands on China as acts of aggression, such as eventually will present a menace to the United States. Recalling the fact that the Japanese have at present in this country double their usual quota of troops, amounting to 60,000 men, the missionaries urge that Japan be notified that the excess of troops should be removed.

The petition asks President Wilson to demand of China, and not of Japan, American participation in the conference now under way. It is suggested that Great Britain and other nations be invited to participate.

Declaring that "we wish it understood that we are not partisans," the message denounces "Japanese aggression" as "a danger not only to China, but eventually to America," and adds: "Shall we go on forever being fooled by fair speeches made at full dress banquets at the Japanese capital."

It seems to your correspondent that such things as this concern the whole missionary body in China, and to some of us at least, it appears to place the missionary body in a false light. It is hardly consonant with our position as messengers of the Gospel to be interfering in the political policies of any country, and especially considering our position in China as foreigners who are allowed freedom of movement and the privilege of exercising our ministry solely upon the grounds that this is our sole reason for being here at all.

No matter how deeply we may deplore the political misfortunes of the country or how anxious we may be to alleviate her miseries, it nevertheless seems unbecoming to indulge in any such arraignment of a power with which China may be in negotiation as that contained in the article referred to. Nor does it seem becoming for us who have come out from America as messengers of the Prince of Peace to be suggesting to our President what course of action he should pursue in dealing with a purely political problem. Shall we disregard the effect that such actions may have upon our brethren who are laboring in Japan for the same cause as we are here in China? And after all is said, will any such article as this help the cause of China politically? China undoubtedly has the sincere sympathy of every missionary laboring within her borders, but we should, before giving such vehement expression to it, consider our calling as servants of Christ and avoid any action which tends to stir up the enmity of those among whom our brethren are laboring, or bring embarrassment upon the leaders of the country in which we live, or upon those of the land from which we come. With the hope that the missionary body as a whole may escape the responsibility for any such hasty and ill considered action, I am

Yours truly,

J. M. B. GILL.

SHANGHAI.

THE LIMITS OF EVOLUTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In a lecture given by the Rev. Professor Adam C. Welsh, D.D., Theological Department, Edinburgh, we read, "During recent years there has appeared in Old Testament criticism, a change of attitude. To speak broadly, men are not merely questioning some of the results arrived at, but revising certain of the canons set up, by the

school which passes under the name of Wellhausen. The Wellhausen theory was framed under the influence of certain dominant conceptions as to the origin and growth of religion which were then current. In part it owed its success to the simple fact that it thus fell in with the *Zeitgeist*. Evolution was in the air, and the theory seemed to apply evolution to the development of the Hebrew religion. But evolution with laws borrowed from the physical order is apt to blunder badly when it is applied to religion at all, and especially to blunder when it is applied to the Hebrew religion which gives so large a space to prophecy. For the prophets claimed and exercised the right to stand out from the natural course of development. But the theory submitted the prophets to a scheme of evolution which had not been patient enough to learn the laws of development of religion from religion itself."

This testimony is all the more weighty because of its measured language. There is no denial of evolution as such, but it is pointed out that it is apt to blunder badly when applied outside of the physical order. Evolution is strictly speaking a biological term relating to what has life, so that the word development has been used of the theory of progress in religious and moral ideas.

Accepting the statements of experts, there are facts concerning living organisms which are satisfactorily explained by some theory of the evolution of the simpler into the more complex. Such are the existence of what are known as 'Vestiges'. "Strewn along the path of evolutionary change are left derelict organs known as vestigial. Such for instance are the vestigial hind-limbs in whales . . the much reduced wing in flightless birds." Now it is according to the true order of science, as has been pointed out from the days of Bacon onwards, to admit the truth of a theory based upon previously ascertained facts. But it is equally contrary to science to maintain a theory where there are no such facts. While, then, we may admit the truth of evolution in the physical realm, we must deny its operation in the moral realm where there are no sufficient facts to uphold it. Now it is of the moral history of man that the Bible especially treats. How can any theory of evolution furnish the key to its meaning, when the very subject of which it treats is not amenable to any such theory? What the Bible of the thorough going evolutionist is made to teach us is that there is no fall but as 'a stage of growth.' But what the Bible actually teaches is human failure and Divine activity, and overruling of that failure. (C. Morgan) Where there is moral progress it is due to revelation from above and not to evolution from below. The evolutionist with the aid of the Name theory and his doctrine of development tends to turn the Bible upside down, to put the prophets before the law, ruling out the patriarchs as eponymous myths. But the archaeologists say "the history of civilization is found to be only partially that of the evolutionary theory of early Israelite history, but very exactly that of the Biblical narrative." (Prof. M. Kyle) "The whole application of a supposed law of evolution to the religious and secular history of the ancient Oriental world is founded on

what we now know to have been a huge mistake." (Prof. Sayce) "Wherever evidence exists with the rarest exceptions the history of religion among men is a history of degeneration, and the development of a few Western nations in inventions and in civilization during recent centuries should not blind us to the fact that among the vast majority of nations the history of manners and civilisation is a history of degeneration." (Sir W. Ramsay). Even Dr. A. Russell Wallace, co-discoverer with Darwin of the theory of Natural Selection, the last person one would expect such a testimony from, latterly said, "There has been no advance either in intellect or morals from the days of the earliest Egyptians and Syrians down to the keel-laying of the latest dreadnought." These are the testimonies of first rate men with a first hand knowledge of the facts. They show that the Bible view of humanity is after all the true one. The application of an evolutionary theory to the Bible, not being the key that fits the lock, tends to undermine belief in the Bible and in undermining it, to undermine assent to the moral standards which it sets up. And the result is that we are witnessing a return to barbarous practices by those whose superior though misapplied learning led men to expect far other conduct from them. Wrong application of a theory that may be admitted to be true enough in its own sphere, is resulting as it always does in seriously wrong conduct. A consideration therefore of how far we may go in admittance of the truth of evolution without disloyalty to the Bible is of importance; moreover, the increasing recognition of the limits of evolution promises well for the immediate future as regards a return to faith. And I gather that such a return has been already noticed in the very country which led in departure therefrom.

Yours sincerely,

F. MADELEY.

TS'INGCHOWFU.

Missionary News

Vacation Course for Missionaries.

The Board of Study for the preparation of missionaries is arranging for a vacation course of specialized missionary study, to be held during the month of August, in Cambridge. The subjects to be treated are: Anthropology, Buddhism, Educational Psychology and Method, General Introduction to the Study of Languages, Hinduism, History of Missions, Islam, Manuscripts, their discovery and decipherment, Missionary Methods, Phonetics, treated from the standpoint of the Eastern languages, Primitive Sociology, Religions of China and Korea. Further particulars may be obtained from The Secretary, 2, Church Crescent, Muswell Hill, London, N.

The Executive Committee is prepared to consider confidentially a limited number of cases in which deserving students are unable to meet, in whole or in part, the cost of the vacation course.

The Federal Council of the Presbyterian Church of Christ in China, Fourth Meeting.

Since the year 1900, the various branches of the Presbyterian Church of Christ in China have been discussing the feasibility and desirability of a union of these several branches into one body.

From 1902-1907 a representative "committee on Presbyterian Union" met four times to discuss and prepare plans for union. At its fourth meeting in 1907, the committee was dissolved and "The Federal Council of the Presbyterian Church of Christ in China" was organized. This Council met again in 1909, and in 1914. At its meeting at Tsinanfu, in 1914, 29 delegates, representing 17 Presbyteries, were present (only two Presbyteries were unrepresented). After prolonged discussion the council resolved that the time had arrived for the formation of one General Assembly of the Presbyterian Church of Christ in China, prepared a general statement of doctrine and of organization for the proposed General Assembly, and arranged for the remitting of these to the several Presbyteries throughout China, asking them to report to the Federal Council meeting at Shanghai in May 1915.

According to this arrangement the council met in the church at 18 Peking Road, Shanghai, on Thursday, May 6, 1915. In the absence of the Moderator, Rev. W. M. Hayes, D.D., the opening sermon was preached by the Rev. D. MacGillivray, D.D., who was later elected Moderator. Rev. Chang Pao Ch'u was re-elected Stated clerk, and Rev. O. V. Armstrong, English clerk. Reports were received from twenty-three Presbyteries, of which only one was unfavorable to the formation of a General Assembly. A committee was appointed to collate these reports, and report at a later sederunt. The Statistical Report Forms prepared by the China Continuation Committee were examined and approved for general use by the Presbyterian Churches in China. The treasurer's accounts were audited and certified correct. Rev. J. M. Blain was elected treasurer.

The committee collating the remits from Presbyteries reported, submitting on the basis of these reports, the following findings :—

1. The Presbyterian Church has for many years been organizing Presbyteries, Synods, Federal Councils, and now the time has arrived to form a General Assembly.

2. The *purpose* of this General Assembly shall be :—to be the bond of faith, practice and discipline; and to be the representative of the Presbyterian Church in China in relation to other Churches, for the glory of God.

3. The *organization* shall consist of members of Synods and Presbyteries who are sent as delegates, in the proportion of two from each Presbytery, and two more if the church-members connected with a Presbytery exceed 3,000. The *officers* shall be a Moderator, Vice-moderator, Stated clerk, Temporary clerk, English corresponding secretary, and treasurer. A *quorum* shall consist of twenty persons representing at least four Presbyteries.

4. The General Assembly shall meet once in two years, or once in three years (as hereafter decided by Presbyteries). A *pro re nata* meeting may be convened at the request of six members from as many Presbyteries.

5 The *functions and powers* of the General Assembly shall be :—

(*a*) To organize, divide, and define the boundaries of Synods.

(*b*) To decide remits regularly sent up by Synods,

(*c*) To define the doctrine and polity of the Church.

(*d*) To decide all questions of discipline relating to doctrine.

6. That the Federal Council appoint a committee:—

(1) To examine and compare the Creeds, Systems of Government, and Rules of Order at present used in the various Synods and Presbyteries; and prepare a Book of Rules of Faith and Order for the General Assembly.

(2) To remit to Synods and Presbyteries these revised Rules for consideration and report.

(3) To request Synods and Presbyteries to make further suggestions to the Federal Council.

(4) To take into consideration the best method of raising an endowment of $20,000.00 to provide for the expenses of the General Assembly.

7. That there must be a three-fourths' majority of all Presbyteries to make these the Rules of the Church.

The following committee was appointed on the Book of Rules of Faith and Order :—Reverends P. F. Price, D.D., Nanking, Chairman; T'ung——, Swatow; Li Heng Ch'un, Shanghai; W. M. Hayes, D.D., Tsinan; A. L. Warnshuis, Amoy, with the corresponding alternates; Reverends J. C. Garritt, D.D., Nanking; J. C. Gibson, D.D., Swatow; Chang Pao Ch'u, Shanghai; Li Pen Ken, Peking; Hsie Chih Hsi, Ningpo.

At 3.30 p.m. on Monday, May 10th, the Council adjourned, to meet again next year, the arrangement of time and place being left in the hands of the Executive Committee.

Report of Union Lutheran Conference.

In giving a short account of the above named Conference permit me first to point to the fact that the Lutheran Church is a conservative and somewhat exclusive church. Especially is this true of the American Lutheran church bodies. It is not so true of the Continental church, I believe, and yet German radicalism is happily not so prevalent and has not taken such deep root among the people as many are wont to think.

This conservative tendency manifests itself no less in the church's foreign mission work than in its home life. The cause of this conservative tendency must be sought, I believe, in its body of confessions and its faithful adherence to them, rather than in national characteristics. The fact, however, that the Lutheran Church is made up of people of so many countries and tongues, who for centuries have lead a more or less exclusive national life, has certainly also tended to give it a conservative stamp.

And yet the Lutheran Church has not been unaffected by the movements in the interest of co-operation, federation and union. This fact is most apparent in its foreign mission work. Of late Lutherans have taken part in world as well as in national mission conferences of an inter-denominational character.

It is, however, within the sphere of its own denomination that it has been active along the lines of co-operation and union, and it will be within this sphere that such activity will attain any substantial results for a long time to come.

With regard to China, the desire to unite the scattered forces of the various Lutheran Missions was voiced even before the 1907 Centenary Conference in Shanghai. But it was at this time that the idea of union work among Lutherans of Central China received a new impulse and began to bear fruit. Six

years later the dedication of the Central China Union Lutheran Theological Seminary was celebrated. A little later the publication of a union church paper was begun. The founding of the above Institution has given a new impetus to the cause of union, and plans for union in other branches of work are being discussed. There are especially four questions in which co-operation is earnestly desired at the present time. They are: the preparation of a draft for a common liturgy and a common church organization, co-operation in literary work, and a union college. In order to discuss these questions a union conference of most of the Lutheran Missions in Central China was called. The Conference met at the Union Lutheran Seminary, Shekow, Hupeh, April 9-12. The following missions were represented. The Hange Synod Mission, the Norwegian Missionary Society, the Finnish Missionary Society, the American Lutheran Mission, the Augustana Synod Mission, the Norwegian Synod Mission, and the Lutheran Free Church Mission. Rev. E. Arndt of a German Lutheran Mission in Hankow and Rev. W. Kastler of the German Church, Hankow, were also present. Altogether there were 14 delegates. Three other missions were invited but were unable to take part, the Norwegian Lutheran Mission, the Danish Lutheran Mission, Manchuria, and the Lutheran Brethren Mission.

The Conference was rather informal in character. The chief aim was to meet and discuss matters in a general way, hoping to arrive at an agreement about fundamental principles, and the broad outlines along which the work might be further developed and completed in practical detail. It was, therefore, rather a surprise to the Conference to find, before it closed, that detailed drafts and elaborate resolutions in connection with the subjects under discussion, had been prepared—an excellent guide to the committees that have been entrusted with the task of completing the work already begun.

The procedure of the Conference to discuss each question briefly, then elect a committee to take it in hand, and finally to discuss it again on the basis of the reports of the committees, which were subsequently adopted, appears to have been a wise one.

The fear entertained by some of the less optimistic that the questions were of such a nature that the Conference would most likely run up against insurmountable obstacles, proved to be entirely without foundation. On the contrary there was manifest throughout a readiness to understand and appreciate differing view points. The impression was forced upon one that the delegates had come with a full realization of the greatness of the task and a heartfelt desire to work together in one common cause.

In order to bring the work so well begun to completion, the Conference elected a general committee, called the Lutheran Church Council. Four subcommittees were elected, one for each question. These committees shall be responsible to and work under the direction of the Council. It is self-evident that the work done by them must be submitted to the various mission conferences and boards for approval. Dr. J. Nilssen,

Yiyang, Hunan, was elected chairman of this provisional Lutheran Church Council and Rev. N. A. Larsen, Kwangchow, Honan, secretary.

The work of unifying the scattered forces of the various Lutheran Missions in China is no small task. Most likely it will be impossible to bring them all together. But the prospect of joining the great majority of them was never brighter than it is now. That a movement of such dimensions and pregnant with such possibilities has been set on foot while the missions are yet young, before the organizations and practices of the individual missions have had time to crystallize, augurs well for the future. It gives us hopes that the Lutheran Church also may be able to contribute its share toward the speedy evangelization of this land, and in enriching the Chinese Church with that special heritage which it firmly believes God has entrusted to it.

Yours sincerely,

ERIK SOUCK, *Secretary.*

The Kaifeng Union Evangelistic Meetings.

Despite the heat of the past week, we have seen the most wonderful religious gatherings ever held in this city. Hundreds have come to hear day after day the message of Life, the wondrous gospel story of the Love of God. On the opening Sunday, May 23rd, many were turned away, for the largest hall we were able to obtain could only seat about one thousand.

The meetings were held at the suggestion of the Honan Evangelistic Committee, by the united efforts of all the five missions represented in North Honan, while the organization was carried on by our Kaifeng local committee consisting of representatives from each of the missions. The various churches threw themselves whole-heartedly into the campaign and the Chinese Christians catching the spirit of united effort joined as one body. This enabled us to supply sufficient workers.

The meetings were preceded by a week of prayer, and these meetings for asking blessing on the campaign met alternately in the various churches. The spirit of wrestling with God became more and more apparent, as also a sense of the importance of the undertaking, and a certainty of results. At one of these prayer meetings we were fortunate in having Mr. Wang with us. He is the newly appointed general secretary of the Chinese Missionary Society of the Sheng Kung Hwei. He was a leader in Mr. Eddy's meetings in his home city of Ch'ang Sha last year and spoke of the power that we have in presenting a united front to the enemy.

The speakers were chosen by our local committee, at the suggestion of the Honan Committee, and consisted of one Chinese and one foreigner. The former, Mr. Hu, one of the best evangelists of the Canadian Presbyterian Mission, was at one time a theatre manager. He has a wonderful faculty for telling stories in a pointed way. He has a powerful voice and an imposing presence. Being a rather plain man, his face when preaching lights up with the message and compels his hearers to give serious attention. He speaks in a "Wenli" or classical style which pleases the educated classes in his audience, and we

always had a good many of the students and gentry, as well as those in the humbler walks of life. The latter, Mr. Lack, is a member of the China Inland Mission. He is their best evangelist. A man, who before he came to China was accustomed to holding, with a lawyer friend, midday meetings for business men, and was greatly blessed in this work. He has a very clear ringing voice and speaks splendid Chinese. The simplest can follow him with ease, and his pleasing delivery enables him to win by the brightness of his manner of speaking coupled with the confidence in his message.

After every meeting, three were held daily, there was an appeal to those who wished to decide to follow Christ, and these were asked into a little side room. They often numbered from fifty to sixty. Here Mr. Lack spoke to them of what a follower of our Lord Jesus Christ might expect. The Christians of our various churches each took an enquirer or two, and sitting in the court-yard in the moonlight "showed them the way more perfectly." If they seemed to be sincere they were later asked to write down their names and addresses, so that we might be able to look them up in their homes.

The morning meetings were for women only. The afternoon and evening for men. As it was a very hot week, sometimes 100° degrees in the shade, the after-meetings began to fall off and it was the evening meeting which was the most fruitful. Yet despite this fact we seldom had occasion to regret having the two meetings as there was quite a variety in the crowds who assembled from time to time. Also many who came at one time might have been unable to attend at another.

Outside of the 350 names handed in we must remember that the seed sowing was very large. Many no doubt had never heard the gospel message before and we pray that in thinking it over it may bear fruit in their lives. The speakers took turn about in preaching and in presenting the appeal. They were fully inspired by the message which was full of life and power. We who sat among the audience could tell that the words were making an impression. The need of just such a message of freedom from the power of sin was very evident. And the answer of God to this need in man was clearly set forth. I should have liked you to have seen the earnest attention which marked the whole series. Very few went out during the meetings and for the whole eight days the interest was sustained.

The hymns chosen were simple gospel texts, as the new comers were not accustomed to our tunes. These they soon picked up. One hymn they learned "I will follow Jesus" was sung at every meeting. As at home the singing appeals to them and is a great means to arouse enthusiasm.

The meetings were held in one of the large guild halls of the city, and it was well lighted with electric light. It was thought better to get a place not connected with any of the churches as there is a feeling of fear towards the "Füh-Yin-Tang." (Gospel Hall). Here with the roof and walls hung with Chinese mottoes and banners, even the most conservative Chinaman might feel at home. No doubt many come with the thought, "I am going only this once and can

receive no harm. My friends can't accuse me of any connection with these strange sects, or their Füh-Yin-Tangs."

One very interesting way of presenting an appeal was in the form of a dialogue. Mr. Lack took the place of a representative of the audience and asked Mr. Hu such questions about the address to which they had just been listening, as any one of them might be expected to ask. They both stood on the platform facing the people and Mr. Hu answered very clearly and simply so that they might all hear and understand. On the whole the tone of the meeting was one of brightness and joy. The Christians scattered throughout, the audience were often asked to bear witness to what the speaker had just said and always there were many ready to stand up and tell what a great difference Christianity had made in their lives. As we looked upon one such witness and compared his bright hopeful face with the men all around him, it was in itself a testimony to the power of the gospel.

The meetings ended on Sunday the thirtieth in a great rally and on Tuesday we had a meeting of all the missionaries to discuss how best to gather in the results. A representative (Chinese) from each of the churches was appointed to go over the names and arrange them into districts according to streets in which they lived. Then on Wednesday in a big meeting of both the Chinese and the foreigners a division of the names was made according to the section of the city in which each mission was working. Our work will now be to look up the names of the enquirers and try to get them in connection with the church services.

Perhaps the most difficult part of the mission lies before us and we ask those at home who are interested in our work, to remember in their prayers these young enquirers. We know that God's Holy Spirit will cause the seed to bring forth abundantly, but we hope through your prayers for a greater harvest, as God can use each of us.

We were glad that Mr. Lack was able to address St Andrews School one morning. He found an encouraging response. Some twelve of the boys who had not yet decided came out boldly on the Lord's side. Let us pray that God may raise up the leaders necessary to spread the fire of evangelism all over our province that the prophecy may come true "That they may come from the East and West, and from the land of Sinim."

Chinese Leaders' Conference on Adult Bible Study.

This Conference will be held at Kuling, near Kiukiang, Central China, July 13th to August 13th 1915, under the auspices of the China Sunday School Union, in co-operation with the Forward Evangelistic Movement and Sunday School and Bible Study Special Committees of the China Continuation Committee.

1. The Conference Problem:

The enlistment, training, and use of adults for effective Bible Study and Teaching, Personal Work, and Christian Service.

2. Special Topics:

(a) Methods of the organized Adult Bible Class Department of Sunday School Work.

(b) The organization, conduct and follow-up of an Evangelistic Forward Movement.

(c) Methods and courses of study suitable for various classes of enquirers.

(d) Personal Work in leading men to Christ.

(e) Forms and Method of voluntary lay service.

etc., etc.

3. Method:

The Conference Topics will be presented by able leaders and thoroughly discussed in open conference. The selected methods and courses will then be so studied and mastered both in theory and in actual practice so that the delegates should be able to return measurably fitted to act as leaders in organizing and carrying forward an effective Adult Bible Class movement in the individual churches of their several districts.

4. Qualifications of Delegates:

The problem outlined above has not been satisfactorily solved in China. We need your best men to help in the formulation of courses and methods adapted to the opportunity.

It would seem unwise to select as a delegate one without distinct spiritual power, teaching ability, and winning personality.

He must, moreover, while fitted to be a leader of others on his return, yet be humble enough to sit for a month as a learner, and earnest enough to accept frank criticism in his "practice class" work, from fellow delegates and Conference leaders. We feel it to be of prime importance not only to the future of Adult Bible Class movement in your locality but also for the good of his fellow delegates in Conference, that your delegate be the best man you have.

Mandarin will be used in the Conference. It is absolutely necessary that the delegate should not only understand Mandarin but also be able to talk and teach and thus be able to take his part in the discussions and "practice teaching."

5. Delegates to be under Special Appointment:

Unless your delegate looks forward to special service on his return, his work at the Conference cannot be of the best, either for you or for himself; the problems he is to help discuss and to which he must find an adequate solution, and practice at the Conference, will not be real ones to him. We strongly urge that all delegates should come to the Conference realizing the need of Adult Bible Class study and teaching and be under definite appointment, for whole or part time, to lead in organizing and carrying forward Adult Bible Class work on their return. Coming with a problem and a purpose, we hope they may return instructed and inspired.

6. Conference Leaders:

Members of the China Sunday School Union, Bible Study and Forward Evangelistic Movement Committees, will be the Conference leaders. The general work of the Conference will be under the guidance of the Secretaries of the China Sunday School Union and of members of the Forward Evangelistic Movement Committee. The best missionary leaders available will be secured for special courses and lectures.

7. Sessions:

There will be at least five hour's class and conference work each day. It should be well understood that the Conference is in a real sense a school. We do not use the word "school" however, because the Conference leaders would be learners as well as teachers. They recognize the difficulties of the problem, and would, in mutual conference with your best men, seek out and master together the technique of a real solution to the problem.

While the work of the Conference will not be easy, the exceptional advantages of Kuling in climate, exercise, etc., should make the month of physical as well as of mental and spiritual value. The Conference building is a summer residence of the former Taotai Li of Nanking. It is located just above and at the west of the entrance to Kuling Gate. At least two hours each day will be left free for physical exercise.

8. Expenses:

By the kindness of an Adult Bible Class leader in America the China Sunday School Union is enabled to provide adequate accommodations at Kuling and also to make a limited number of grants-in-aid towards the travel expense of distant delegates for the return journey from Kuling to their several stations.

Our grants-in-aid must be distributed according to distance, order of application and probability that the delegate may be widely used on his return.

Only such delegates are invited as shall be able to remain to the end of

the Conference. At the close of the Conference, and not earlier, the grants-in-aid for travel expense can be distributed as arranged previously by correspondence.

Table board can be obtained at the delegates' own expense in hotels or restaurants near the Conference building, at from 30 to 50 cents per day, according to the quality of the food desired.

9. Applications:

Names of delegates should be registered with the General Secretary of the China Sunday School Union, Rev. E. G. Tewksbury, at Kuling, by July 1st.

Address all correspondence concerning the Conference to General Secretary of the China Sunday School Union, Kuling.

Missionary Journal

BIRTHS.

AT Kaying, April 12th, to Rev. and Mrs. J. H. GIFFIN, A. B. F. M. S., a daughter (Alice Marjorie).

AT Newington Green, London, April 19th, to Mr. and Mrs. J. B. MARTIN, C. I. M., a son (Roy Ferdinand).

AT Ki Kung Shan, May 22nd, to Rev. and Mrs. ANDREW THOMSON, C. P. M., a son (Audrew McClure).

AT Wuchang, May 22nd, to Rev. and Mrs. C. DEANE LITTLE, W. M. S., a son (Richard Massey).

MARRIAGE.

AT Changsha, May 12th, Mr. H. BECKER to Miss A. M. STRASSBURG, both L. M.

DEATH.

AT Nanking, June 16th, Robert, the youngest child of Mr. and Mrs. J. H. DADISMAN, Y. M. C. A.

ARRIVALS.

April 24th, Mr. and Mrs. HOLLANDER, A. C. M.

June 8th, Mrs. L. WIGHAM and child, F. F. M. A.

June 12th, Dr. and Mrs. H. G. BARRIE and three children, C. I. M.

June 15th, Dr. and Mrs. ROSS C. BRADLEY and son, M. E. M.

June 16th, Dr. and Mrs. BLISS, A. C. M.

June 19th, Rev. C. N. DUBS, U. E. C. M.

DEPARTURES.

May 9th, Rev. A. A. GILMAN and family, Mrs. LUDLOW and Miss E. KAY, all A. C. M.

May 19th, Mr. and Mrs. A. ALBIN KARLSSON and Mr. R. BERGLING, all C. I. M.

May 27th, Prof. and Mrs. W. F. HUMMEL and child, M. E. M.

June 29th, Rev. R. A. GOODWIN and family; Rev. C. H. GOODWIN, all A. C. M., Mr. and Mrs. H. A. WILBUR and three children, Mr. and Mrs. E. E. BARNETT and two children, Mr. and Mrs. A. Q. ADAMSON, all Y. M. C. A., Rev. and Mrs. A. H. BUTZBACH, E. A., and Mr. and Mrs. P. M. BAYNE and child, C. M. M.

June 1st, Mr. and Mrs. W. H. WARREN and two children, Mr. and Mrs. T. DARLINGTON and three children, the Misses LOUISA and LILY MEADOWS, all C. I. M., and Rev. and Mrs. S. BRUN and four children, N. M. S.

June 5th, Mr. J. R. TRINDLE and family, Y. M. C. A., Rev. and Mrs. S. J. UMBREIT and two children, E. A. of N. A., Miss A. M. ROLOFF, E. A., Rev. and Mrs. T. L. C. SUHR and child, U. E. C. M., Prof. and Mrs. W. W. DAVIS and two children, Miss C. SIMPSON, all M. E. M., and Miss K. G. MILLER, F. C. M. S.

June 11th, Rev. and Mrs. F. G. DEIS, A. C. M., and Mrs. N. W. BROWN and three children, A. B. F. M. S.

June 18th, Dr. E. E. PERKINS and Rev. and Mrs. JOHN W. YOST, M. E. M., Dr. W. MCCLURE and son, C. P. M., Miss H. E. SMITH, A. P. M., Rev. and Mrs. W. R. WILLIAMS, A. F. M., and Miss M. E. ASKEN, M. H. and A.

June 26th, Mr. and Mrs. WALTER N. LACY and two children, M. P. H., Dr. and Mrs. J. E. GOSSARD and four children, Rev. and Mrs. H. G. DILDINE and two children, Dr. JOHN F. GOUCHER, Dr. and Mrs. N. S. HOPKINS and Miss HOPKINS, Dr. H. LOWRY, Dr. MARY STONE and the Misses MARY E. BILLING, JENNIE V. HUGHES, NELLIE BEGGS, ELLA C. SHAW, MARIAN FRANK and IDA LEWIS, all M. E. M.

THE CHINESE RECORDER

教務雜誌

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Christian Unity in India.

The Sacrifice to Heaven.

The Missionary's Health.

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婦孺之福	Jesus' Dealings with Women and Children. National Committee. Y. W. C. A.
物理引蒙	Object Lessons by Mr. H. L. Zia.
住在基督	"Abide in Christ." C. L. S.
天國釋義	"The Kingdom of God." C. L. S.
東方伊朔	Eastern Aesop's Fables (Reprint). Mr. Chen Chun Sheng.
人道問答	Catechism (Soochow Colloquial).
長老會第四次聯會紀錄	Federation Meeting Minutes.
三字經	Three Character Classic. C. T. S.

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A doctor as locum tenens for a Women's small Hospital in T'ung Chwan Sze, about the beginning of 1916. For particulars apply to

DR. LUCY E. HARRIS,
Friends' Mission Hospital,
T'ung Chwan Sze.

THE CHINESE RECORDER

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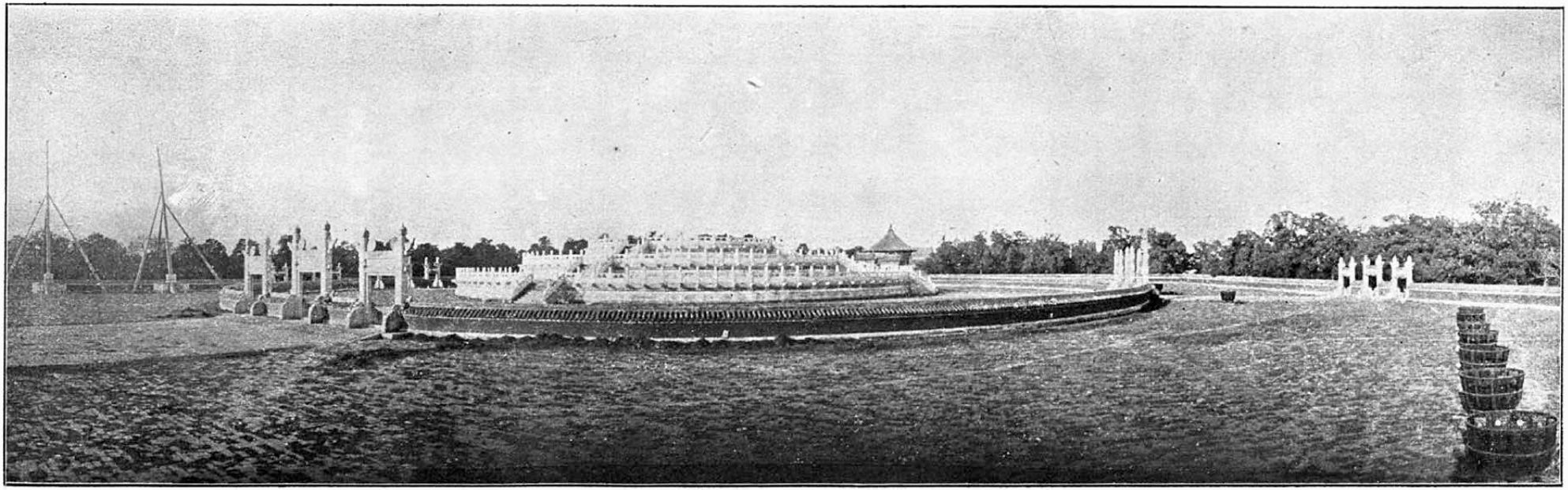
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ALTAR OF HEAVEN, PEKING.

(See article on "The Sacrifice to Heaven.")

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VOL. XLVI AUGUST, 1915 NO. 8

Editorial

Missions and Christian Merchants.

THE article on "The Olyphant Co. and China Missions" is a very suggestive one from several points of view. Among other things it reminds us of the mutual obligations resting upon the foreign and the missionary communities. While they tend to draw away one from the other, yet in the past—and even at the present time—there is vital interdependence.

In opening up the country the missionaries, with their more thorough knowledge of the people, help to "blaze the way" for the merchant. On the other hand, diplomatic successes, no matter what the immediate cause, have often opened up opportunities for mission work, as for instance, when after the treaty of Nanking in 1842 the five ports, Canton, Amoy, Shanghai, Foochow, and Ningpo were thrown open to trade, they were soon entered by missionaries. The article refers to an interesting scheme proposed by Mr. Olyphant in which he suggested that "those commercially interested in China should actually use their business as a means for the propagation of the Gospel." He proposed the chartering of a ship for a missionary cruise from New York to Canton. Passengers were to be carried whose purpose should be a thorough investigation of missionary opportunity and needs and whose support should be supplied by the profits of the trading with the ship's cargo. While Christian business men have done much to forward the cause of missions, yet we are

not sure of the practicability of this scheme for getting them to do more. It does suggest, however, the possibility of a much closer relationship between Christian merchants in China and missionary work therein. It seems fair, also, that those who acquire material benefits in China should be willing to do their utmost to pass on something better than this in return. The Christian merchant has not done all his duty when he has transacted his business honestly.

Foreigners of evil repute do much harm to the Christian propaganda, and yet the Chinese can distinguish between a good man and a bad man, no matter from what country he comes. Christian business men, however, who are indifferent to the moral and religious needs of those around them are also a distinct hindrance to the work of Christian Missions in China. Indeed, we might ask whether an openly evil foreigner does much more harm than a Christian business man who is altogether indifferent to the spiritual needs of the Chinese. Something should be done to make Christian merchants in China a more positive force for good. We have wondered whether a conference between some Christian merchants and some leading missionaries might not result in an organization that would gather up some of the help that at present is going to waste. Some practical plans might develop from such a conference that would indirectly carry out the idea suggested so long ago by Mr. Olyphant.

* * *

Ultimate Aim of Christian Missions.

At present mission work in China is carried on by a congeries of organizations. While much closer co-operation can yet be effected, still there will always have to be room for a measure of individual freedom. It should, however, be possible for the whole missionary body to have the same aim.

What should this aim be? What is the task on which we should first concentrate, while subordinating others? This question has been suggested by reading a list of questions in the May (1915) issue of the *United Church Herald*, India, presented for the consideration of missionaries. One of these reads: "The work of the Church has been defined as, self-support, self-government and self-extension. The adequacy of this formula has been challenged and it has been urged that the only aim should be 'the evangelization of India.'" We would like to change this question, to read thus: "The work

of the missions has been defined by some as, securing self-supporting and self-governing churches which will take up the problem of self-extension. Others challenge the adequacy of this formula and feel that the only aim should be 'the evangelization of China.'"

What do you think of this? We should like to get your opinion. If China missions are to concentrate on the establishment, as soon as possible, of a self-supporting and self-governing church, then the most careful use—possibly an immediate reduction—of the amount of foreign funds used would be wise. It appears to some that the more the Chinese Church is thrown upon its own resources the more quickly it will become self-supporting. But if the evangelization of China in the shortest possible time is to be the dominating *motif* of foreign mission work, the policy will be different. There will be first the subordinating of all other interests to direct evangelistic work. While there will be care in the use of foreign funds, yet instead of *less* we shall want *more*. As for instance if the plan referred to by Mr. Mateer in the article on "Presbyterian Policies," wherein plants are erected, mainly by foreign funds, and then put into the charge of Chinese leaders, is to become general our need for help from the west will expand enormously and indefinitely. In other words, if immediate and direct evangelization is our aim we must plan to get as much funds as possible from anywhere and everywhere for the purpose of reaching all China with the Gospel in the shortest possible time.

Another question that naturally arises is, which aim after all will result in the more rapid evangelization of China? Will waiting for a self-supporting Chinese Church mean that in the end the evangelization of China will go faster and deeper? One difficulty is that it looks as though in view of the present condition of the Chinese church we would have to wait too long for an adequate propaganda. On the other hand it is true that the Chinese Christian propaganda, when once started, will go farther and deeper. What do you think should be the aim of the missionary body?

* * *

The Needs of the Christian Ministry in China.

The need of trained men for the Christian ministry in China was never more apparent. We believe, too, that the importance of preaching the Gospel as a vocation is better realized than ever before. The coming into the church

of large numbers of the better classes makes the position of the preacher one of more definite social influence. The position of the preacher is passing from the undesirable status of a "job" to that of a "call."

But there are still some practical considerations to be kept in mind. We should not over-emphasize the reluctance of the better trained men to enter the country fields. All too often the country fields at home are easily considered a stepping-stone to the positions of real prominence in the great cities. While we might wish for more consecration in this regard, yet it is not a matter over which to be despondent. Then, too, it is sometimes true that a Mission and the institution for training the preachers connected therewith have two sets of requirements: the institution endeavors to raise the standard of training and preparation, while the Mission is willing to use men of any training in order to be able to do something with the work pressing on them. The salaries in the Mission are apt to be determined more from the point of view of the men of lesser training and from the necessities arising out of the limitation in the amount of Mission funds available, with the result that the salaries offered the better trained men are disproportionate to their real needs.

While we agree with Dr. J. C. Garritt, who says, "If the Missions feel it wise to pay a salary to anybody, they surely should see the superior wisdom of obtaining good men;" yet it remains a fact—the higher the rate of salary the less the number the Mission can assist to preach the Gospel. The solution seems to be to throw the burden more and more upon the Chinese churches, where rates of support and strength to contribute should fit into one another.

The Missions should, however, take steps to make it clear to the students that there is a future before them. Rev. M. S. Frame, of the American Board at Tungchow, has a scheme by which he is prepared to guarantee to the students in the Theological Seminary that for the next three or four years their Church will find work for twenty or more men. This scheme is dependent largely on funds from foreign sources.

Each Mission should study the field in connection with its work in such a way that they know the relation of the number of men needed to the student supply. The greater the demand, the more steady will be the supply to meet it.

Missions and Modern Tendencies.

THERE appears to be a marked movement in matters political away from the strictly democratic basis where the sense of responsibility is so much diffused that oftentimes it is too evanescent for practical purposes, to a condition where social responsibility heads up in an individual or a small group of experts. In accordance with this movement we hear increasingly of municipal government by commission (this is practically the form of government existing in the Shanghai municipality), and are not surprised to note that the present President of the United States is coming more and more to be the one person on whom responsibility for executive action rests.

There has been a like change in the moral and religious realm in that the emphasis is passing from the extreme individualistic basis to that of social responsibilities and relationships. Rt. Rev. C. D. Brewster, Bishop of Connecticut, recently said in an address at Hartford, which is given in the June 19th (1915) issue of *The Living Church:* "Christianity while personal is never individualistic; it is always social. As John Wesley says, 'Ourselves and others cannot be put asunder.' We have now not the democratic ideal alone. From the seething ferment of recent years has been emerging the social ideal beckoning on to better things." Dr. Josiah Strong has also said in a recent book that the day of the individualistic interpretation of Christianity is merging into that of the social interpretation of Christianity.

And what is true of individuals is true of denominations. An isolated policy of denominational activity, either at home or on the mission field, can only mean in the future a clash with modern tendencies that will certainly spell disaster for the policy and tend to retard the progress of those who hold it. *The United Church Herald* for May, 1915, calls attention editorially to the way in which, partly as a result of the war, the new sense of Christian solidarity is manifesting itself. In Barnett, England, all the ministers, including the Anglicans, Plymouth Brethren, Baptists, Congregationalists and Wesleyans, united in a "Come-to-Church" campaign. In Carlisle a united service of intercession is being held weekly in the Cathedral Church, at which Non-conformist ministers take part in the service, the prayers, the sermons and readings. In Scotland, all the Christian Churches, including the Roman Catholic, have united in a common pastoral to the people of Scotland dealing with their duty in time of war.

Christian work is subject to the same laws which affect other organized work. The scope of work now covers such vast areas that while guarding the proper development of personal initiative and spontaneity we yet have to concentrate on the task of getting things done efficiently. We want Christianity in China to take the first place, and if this means a measure of restriction of the individual organization (which means a little less relative prominence only), who is going to hesitate if Christ is thus glorified ?

* * *

Educating the Home Constituency.

The Foreign Mission Journal for June, 1915, the organ of the Foreign Mission Board of the Southern Baptist Convention, publishes an interesting instance of how co-operation with other denominations and agencies other than strictly religious, can help to find solutions to problems almost hopeless if handled by an individual denomination.

The problem in this case was that of reaching with stirring missionary information a vast proportion of the Southern Baptist constituency as yet practically untouched. The membership of Southern Baptists numbers over two-and-a-quarter million and yet the writer shows that the denomination's periodicals go into the hands of less than 200,000 people ; that the woman's missionary organization, together with organized Mission Study Classes, probably reach another 200,000 only. The most extensive agency is that carried on in connection with the Sunday Schools,—in this way a million-and-a-half are reached annually, but with only one missionary lesson. Even this leaves untouched at least 5,000 churches. Meetings addressed by returned missionaries do not reach more than 150,000 people. The writer of the article, the Rev. C. D. Graves, says that it would require twenty years to bring the missionaries for one day face to face with the entire membership.

While facing these facts the idea was conceived of attempting to reach the constituency through the county newspaper. Since it was clear that the papers would not publish exclusively denominational missionary news, steps were taken to get the three great denominations in the Southland to co-operate in utilizing this far-reaching agency. As a result, in the autumn of 1913 the Southern Missionary News Bureau was organized. This Bureau is made up of one representative each of the Southern Methodists, Southern Presbyterians, and the Southern

Baptists. To this Bureau is now being supplied missionary news from nine leading foreign mission boards of America and from the Missionary Press Bureau of London. Thus these three denominations will go far towards reaching their entire membership fifty-two times a year. Incidentally, but not the less important, is the fact that many others also will see these missionary facts.

At present 663 secular papers with a circulation of over 2,800,000, have asked for the free sheets of the Bureau. Fifty other small papers have also taken material. The missionary information thus scattered will be truly representative of a world-wide Christian effort. It will be free from any denominational bias, and will thus inculcate a broad outlook with regard to the whole problem of Christian relationships.

* * *

Instituting Public Health Work.

As a contribution towards helping on the present laudable movement for social betterment in China, we wish to call special attention to a practical article in the July, (1915) issue of the *China Medical Journal*, on "How to Initiate Public Health Work in Chinese Cities," by Dr. Arthur Stanley, Health Officer of Shanghai.

Dr. Stanley has had a long experience with the problem of promoting hygienic conditions in China. In this article he goes into the question of the organization of an efficient health bureau or office. At this time, when the need of such organization is coming to be realized, it is half the battle to start things right wherever anything is to be attempted. While much good work can be done without such an elaborate organization as Dr. Stanley suggests, yet in many places it should be possible to organize health work along the lines laid down.

We would suggest that all those interested in this phase of social work should study this article, together with others on the same subject in the same issue of the *China Medical Journal.* It would be an excellent thing if this article were made available in Chinese. Though missionaries may not have the time or strength to take advantage of all the opportunities for pushing forward the social service movement, and there may be a real question as to how far they should go in undertaking the burden of social service, yet every opportunity that presents itself to *guide* this movement in the right direction should be taken advantage of. The influence of Christianity will be expanded every time such help is given.

The Promotion of Intercession.

"We can do much to help one another."

Paul, the great missionary, prayed for the people in the various "mission stations" to which he had gone. He evidently prayed for them by name. He also did not generalize in his prayers for them but made definite requests for their "greatest needs" "I thank my God upon all my remembrance of you, always in every supplication of mine on behalf of you all making my supplication with joy.—And this I pray, that your love may abound yet more and more in knowledge and all discernment: so that ye may approve the things that are excellent: that ye may be sincere and void of offence unto the day of Christ; being filled with the fruits of righteousness, which are through Christ Jesus, unto the praise and glory of God" Phil. 1,3, 9-11. See Col. 1, 9-11. II Thess. 1, 11-12. On the other hand Paul felt keenly the need of their intercession on his behalf and he earnestly asked them to pray definitely for his "greatest needs."

"Brethren, pray for us that the Word of the Lord may run and be glorified.... and that we may be delivered from unreasonable and evil men" II Thess. 3, 1.

"Praying at all seasons for all the saints and on my behalf that utterance may be given unto me in opening my mouth to make known with boldness the mystery of the Gospel" Eph. vi: 18-19. Paul was assured that such intercession *helped*. "For I know that this shall turn out to my salvation *through your supplication* and the supply of the Spirit of Jesus Christ." Phil. 1, 19.

A few days ago I saw the following letter written by a gentleman to a fellow-missionary in another station:

My dear Miss ——

I have been impressed of late with *the need for greater intercession* for our various mission interests. I believe *we can do much to help one another* even though separated by long distances. And one of the necessities for intelligent intercession surely is that we be informed as to *the needs of the object for which we pray*. I believe we could do a *far greater work* if we were *all praying* daily for one another *in our greatest needs*. It is with this thought in mind that I am writing you. May I ask you kindly to make out for me *a list of ten or more needs* of the problems confronting the Women's work at.... for which you would like daily definite prayer. I hope you will *make these very definite as needs for the coming year.*

Assuring you of my deep sympathy and interest in all the problems effecting the Kingdom about ——.

Very sincerely yours.

The letter stimulated me to much real thought and questioning. Do the great problems and tremendous opportunities confronting us create "the need for greater intercession?" Is it true that we could possibly double or treble the fruitfulness of each other's service if we helped through daily, definite, intercession? Is much of our prayer for others semi-useless and ineffectual because we do not know the "needs of the object for which we pray?" As we look out upon this year's work are we expecting to do a "far greater work" than last year, and will the secret of it be that we shall "all be praying daily for one another in our greatest needs?" What are your ten greatest needs for this coming year? Shall they be supplied "through the supplication" of co-workers?

Contributed Articles

The Olyphant Company and China Missions

CONTRIBUTED FROM THE CANTON CHRISTIAN COLLEGE.

ALTHOUGH it is well over a century since Robert Morrison, the first Protestant missionary to China, sailed from New York, we find living in this city in his ninety-first year, Robert Morrison Olyphant: the connection between the names points to an interesting chapter in the history of Christian Missions. Some merchants in New York and especially the firm of Talbot Olyphant and Company, after that house was founded in 1828, were far ahead of the modern laymen's missionary movements and even of most of the Mission boards, in actively advancing the Mission cause. Robert Morrison himself was refused passage from England to China by the East India Company, but on coming to New York City found a merchant who gave him free passage all the way to Canton.

D. W. C. Olyphant was in the China trade in New York at that time but he did not make the acquaintance of Morrison until he went out to Canton in 1820. There he became his life-long friend and there founded the firm of Olyphant and Company, as the Canton house was called. In his ships all the first American missionaries to China, over fifty in number, were given free passage. He received, and for years kept at his home, Abeel, Bridgman, Stevens and others of those earliest pioneers. One of these ships was called the "Morrison" as Morrison wrote, "named after me by its pious owner, Mr. Olyphant, a devoted servant of Christ and a friend of China".

In a day when the church itself was not opposed to such practices as slavery and the traffic in liquors and opium, it was rare indeed to come upon a man whose conception of his individual responsibility went so far as to include the carrying of Christian light into an alien and pagan country, and the conforming of the principles and details of his business to the methods best calculated to further the cause of Missions and of humanity in general. On his arrival in Canton he

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NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

eagerly sought opportunities to assist Morrison in his labors for the Chinese, "that the Kingdom of our dear Redeemer may soon come to them". And it is recorded concerning the opium trade that his company had "the distinguished honor of being the only one which has admitted of no transactions in that prohibited drug". The value of his ships and their cargoes ran into millions of dollars, but the very business itself preached the gospel of uprightness and faithfulness.

While Morrison was still the only Protestant missionary in China a few people at Canton made an appeal to the foreign community for the foundation of a "little church of praying people", in which Morrison's signature was first and D. W. C. Olyphant's second. The latter prepared the room at the "factory" for the little services and sent out the notices. Few came—the number seven is mentioned—but from that little band went up the prayers and were sent out the appeals that brought the first American missionaries to China.

Mr. Olyphant, even in those early years, strongly advocated united effort and sympathy among the denominations. He belonged to both the Presbyterian and Congregational Boards; to the former as early as 1845. He urged the undertaking of undenominational work for the foreign seamen in China ports, and lived to see a missionary for them come out in one of his ships and a floating chapel dedicated at Wampoa.

He took out Wells Williams, secured from his church a printing press for him, and guaranteed the American Board against loss in publishing the Chinese Repository. Wells Williams' contact with the Japanese on voyages in Mr. Olyphant's ships made him invaluable to Commodore Perry in his memorable visit to Japan.

In 1827 Mr. Olyphant offered to his American friends for consideration a proposition, which proved too advanced and too splendid for the missionary interest of that time. Upon his conviction that the material affairs of Christian business men should be quite subservient to their Christianity, he based the suggestion that those commercially interested in China should actually use their business as a means for the propagation of the gospel. He proposed the chartering of a ship for a missionary cruise from New York to Canton. Passengers were to be carried whose purpose should be a thorough investigation of missionary opportunities and needs and whose support should be supplied by the profits of the trading with

the ship's cargo. Has a more thrilling suggestion been made by any modern Laymen's Movement for Missions? And if it was too early in 1827, is it too late in 1914 for active and hearty co-operation between Christian commerce and Christian Missions? Should the idea be forgotten?

Two volumes with the double purpose of record and appeal were published by Mr. Olyphant about 1838, telling how he sent two ships from Canton on missionary voyages, one to Japan and the other to islands to the south of Canton. The voyage to Japan was almost the first American attempt to open up that country to western intercourse, but it is sorrowfully recorded that all friendly advances were repelled and no one from the ship even set foot on Japanese soil. The southerly voyage was more successful. These volumes published when missionary effort was young, and its literature very limited, constituted a most telling appeal to the Church for the Evangelization of the Far East.

The letters of Mr. Olyphant contain passages which should be recognized as classics in the archives of Christian Missions in China. A letter written under date of August 6th, 1827, is said to have been the immediate means of awakening the American church to her duty to China, and so of securing for China her first American missionaries. He wrote, ". . . . where there are beings who have not the Bread of Life, their Christ, their dying, risen Lord is hungry—He that is touched with a fellow-feeling of the infirmities of man, feels the wants of the hundred millions of China—shall He in that hour say to me concerning them '*I* was hungry and you gave Me no meat.' . . . . .?. Surely if it is *believed* that Christ hungers in these millions of souls, they that love Him have not done enough in permitting for more than twenty years one solitary member to be the only messenger of His relief. That messenger has told the churches that he is not sufficient for the work—he has cried to them for help, but cried in vain,—I do think that it is a very feasible thing for the American Church to set on foot some plans for the Evangelization of China".

He lived to see the fulfilment of a large measure of his wish for China. Writing from Shanghai in 1850, his joy is thus expressed:—"What hath not God wrought? What a contrast is now exhibited to the scene when Dr. Morrison and two or three others at a room in my factory met to plead for

only *one* missionary from the American church, he being the only one yet sent from Protestant Christendom".

Again writing of the Taiping Rebellion he said with prophetic vision, "The present order of things must be subverted before good can come here, and I believe God is going to overturn the present system and that speedily,—whether by the severity of His Judgment or by such outbreaks, as are now impending, settling into a new order of things, and so making free course for His *Word*, I cannot say,—but His *Word must* have free course".

His heart went out to those first missionaries who had answered his call but whose difficulties and sufferings were often great. "I fear the Church has much to answer for in this respect. She not only declines to send the laborers that are wanted, but those she does send are so few in number and so poorly cared for that they are worked and starved to death. I am not prepared to establish this as a fact but I have it as an impression".

He rejoiced in the acquisition of California by the United States, saying "That was a great bound of Providence that drew to the shore opposite this a nation of men possessed of the knowledge of Christ".

These remarkable letters should be published and read by our thousands of missionaries to-day. But for want of space I could add accounts of other good deeds of this strong ally of the early church in China, and of his sons who followed him in his business at Shanghai and in Christian work. Talbot Olyphant left two sons faithful to the cause of the Kingdom. David Olyphant was on the Presbyterian Board till his death in 1886.

During the American Civil War one son came back to New York from Shanghai and brought the word that the Presbyterian Mission Press was in so critical a condition that unless a certain sum was raised it would have to shut down. The Board was at that time in such straits that it didn't feel able to assist the Press. But Mr. Olyphant put up half the sum himself and so the Board rose to the occasion and the work of the Press was continued. That was Robert Morrison Olyphant who is now in his ninety-first year.

"With all the Saints":—Ephesians iii. 18

(Address at Communion Service, Moukden, July 1914).

ANDREW WEIR.

TO-DAY we are remembering the love and death of Christ which draw all men unto Him; and it is only in fellowship with all who are thus drawn that we can rightly apprehend that love.

In our religious life there are two contrasted yet complementary sides, the individual and the social. In some of our deepest experiences we are alone with God; and always we need to have a strong sense of personal responsibility, sin, and salvation. Failing this, our religious life can only be very imperfect.

But just now I wish to emphasise the social side, which is equally necessary. We can feel the power of the sun's rays as they fall on us direct; but we can appreciate this power still more when we think of its nourishing the rich life of hill and plain, and appearing in all the varied hues of cloud and mountain and sea, or in the colour and beauty of tree and plant and flower. So also when we see how the Light of the World, which shines into our own hearts, renews and beautifies the lives of all the saints, we gain still truer ideas of His love and power.

The communion, linking us "in one blest chain of loving rite" to the far past and the distant future, joins us with those of every age and every land who love the same Lord. Let us, then, briefly consider how we are in fellowship with saints of the past, the present, and the future.

1. PAST. In this connection let me read a poem by Dr. Edwin Hatch of Oxford, called "All Saints."

Saints of the early dawn of Christ,
Saints of imperial Rome,
Saints of the cloistered Middle Age,
Saints of the modern home;
Saints of the soft and sunny East,
Saints of the frozen seas,
Saints of the isles that wave their palms
In the far Antipodes;
Saints of the marts and busy streets,
Saints of the squalid lanes,
Saints of the silent solitudes,
Of the prairies and the plains;

Saints who were wafted to the skies
In the torment robe of flame,
Saints who have graven on men's thoughts
A monumental name;
Come, from the endless peace that spreads
Over the glassy sea,
Come, from the choir with harps of gold
Harping their melody;
Come, from the home of holiest hope,
Under the altar-throne;
Come, from the depths where the angels see
One awful face alone;
Come, from the heights where the Mount of God
Burns like a burnished gem;
Come, from the star paved terraces
Of the New Jerusalem:
Come, for we fain would hear the notes
Of your sweet celestial hymn,
And we fain would know what look is theirs
Who look on the Seraphim;
Come, for our faith is waxing faint,
And the lamp of love burns low;
Come to these lower heavens, and shine,
That we may see and know;
Come, for the flash of a moment's space,
With your snowy wings outspread,
O God-lit cloud of witnesses,
Souls of the sainted dead.

Compassed about with this great cloud of witnesses from every age, country, race, and social condition, we feel that we are one with them; and from the flame of their devotion we may rekindle our own.

2. PRESENT. But we must not fall into the mistake of putting all our saints far off in space or time. Distant fields may easily look green, and we all tend to gild with golden colours an age which to itself was only an age of iron. We have God's saints with us here and now in Manchuria, if only we can see them. Let us apply this thought to our relations (*a*) to one another as colleagues, and (*b*) to the Chinese Christians.

(*a*) If we try to see in each other's character the features that resemble Christ's, and the moulding power of His love, and dwell on these, and always put the best possible construction on each other's actions; not only will such an attitude tend to sweeten our own spirits and smooth our relations to one another, but I believe it will generally bring us nearer to the actual facts than any other attitude.

(*b*) In their relations with Chinese Christians many missionaries can mark three stages. First is the time of *romance*, when converts from heathenism are supposed to be far more courageous and devoted than Western Christians. But soon comes the stage of *disillusionment* when the faults of Chinese Christians stand out with such painful distinctness that hardly anything else can be seen. Happily this gives place to the stage of *vision* when we can see, shining through these faults, the growing features of the character of their Lord and ours. Between us and them are very real and high barriers,—of language, race, and civilisation ; but deep below these is the broad basis of a common humanity, and high above them is the all-embracing love of Christ. In the ordinary, prosaic Li, or Chang, or Wang we may discern saints as real as the converts of Corinth or Ephesus, and in fellowship with them we can more fully apprehend the love of Christ.

3. FUTURE. We are heirs of the past, and serve our own generation by the will of God, but we also look to the far beyond, and to the saints of the future, apart from whom we may not be made perfect. Our faces are toward the east ; for us the real golden age is yet to come.

"As often as ye eat this bread and drink the cup, ye proclaim the Lord's death till he come." "*Till He Come.*" We may or may not cherish the hope underlying these words in the same form as Paul did, but we all look for a real consummation, a summing up of all things in Christ. The history of the Kingdom of God is not a recurring circle of periodic change, but an ever upward rising spiral. We look forward to the time when God will complete the number of His elect, and fully bring in His Kingdom of Love.

"For all the saints who from their labours rest,
Who Thee by faith before the world confessed,
Thy name, O Jesus, be for ever blest

Hallelujah !

O blest communion, fellowship Divine !
We feebly struggle, they in glory shine ;
Yet all are one in Thee, for all are Thine.

Hallelujah !

But, lo ! there breaks a yet more glorious day :
The saints triumphant rise in bright array ;
The King of Glory passes on His way.

Hallelujah !

From earth's wide bounds, from ocean's furthest coast,
Through gates of pearl streams in the countless host,
Singing to Father, Son, and Holy Ghost,
Hallelujah!''

Work among non-Chinese Hordes in the Min and Kin valleys.

J. HUSTON EDGAR.

WEICHOW, a semi-independent market, has been my base for work among the non-Chinese hordes in the Min and Kin valleys. The year's work represents a tramp of more than 3,000 miles, and sales of Tibetan literature amounting to more than 4,500 copies. My itinerations have been mostly among the Kiarung, an interesting horde of unknown origin, which, for centuries at least, seems to have occupied the T'ong basin from Fu-hin to the grass lands at the base of the Yellow River Divide. The greater part, too, of non-Chinese denizens in the upper Ya and Min basins are migrations from the same parent stock. Lifau and Moukong, respectively, form their northern and southern centres, and through these towns thousands of their traders yearly pass on their way to Kwan Hsien. The Kiarung are all lamaists and have a language of their own. But many speak Chinese as well, and the lamas and educated classes use Tibetan with remarkable ease. Furthermore, Tibetan is the only script recognised by the horde. Beyond the marches of the Kiarung, however, but reaching the frontier marts by the same routes, are traders who speak Tibetan only. Their home, although not far distant, is so far probably unknown to geographers. As wild as Esau, and as timid as a correctly trained Chinese maiden, they resent your sympathy and give none.

As the lamas here are as numerous, and lama cities as opulent, as in many regions in Western Tibet we must, perforce, recognise the Kiarung marches as part of Tibet. The Chinese flatter themselves that the haughty abbots are under an Incarnation at Peking. That may have been the will of a Manchu Emperor long ago, but the fact is patent to-day that while every Kiarung lama offers idolatrous homage to the Dalai in Lhasa few, if any, have an atom of respect for the Metropolitan in Peking. And although thousands of lamas

spend years in Lhasa, or the Holy Cities of their respective cults in Central Tibet, the writer has only met one who claims to have studied in Peking for some post-graduate honors.

The following lamaseries have been visited by me since my return to the marches: (a) The Nama Ku Sï, an objectionable ruin in Chengtu. Although proclamations by the Peking Incarnation may be seen in the temple, the Abbot of Mouping, or his lamas, visit it regularly and claim the premises and rents. I met the former in the temple grounds and found him to be a charming lama with a Lhasa training. It is now some years since lamas resided permanently in Chengtu. (b) The Red Lamasery at T'ungling Shan, the capital of Washï, has been visited, and the "Black Lamasery" at Ling-po Sï in the same independent state. (c) The opulent lama city at Tsa Ku Lao has been approached seven times, and the branch lama settlement at Sï Men Kwan, 40 li from Litan, on one occasion. (d) About the same distance beyond Sï Men Kwan is the Red Lamasery of Kang Kang Chiai. Although this centre has not been visited the lamas have received books and tracts in Tibetan.

In the Kin valley I have sold books at the following important centres: (a) Ogszhi Goupa, a large conservative lama city. The lamas here have been often dangerously anti-foreign, but in February this year we were received cordially and Tibetan literature was sold readily! (b) The lamas at the small lamasery in Moukong were very friendly and bought our books eagerly. The abbot and some of his lamas visited us more than once. (c) Half way between Moukong and Romidrangu is a small lama city, always important in its way, but on our arrival we found pilgrims and local lamaists in great numbers congregating in the vicinity. A new Incarnation had been found and the believing masses had come to pay homage! Here again we had the satisfaction of knowing that hundreds carried away with them portions of the life giving word. (d) Not far from the political centre of Romidrangu is the "Murdo peak" a very holy mountain which is carefully circumambulated by hundreds of pilgrims every year. In the vicinity of a famous shrine in honour of the mountain, we found not only many adoring worshippers, but individuals and families prostrating themselves over the weary circuit of 540 li. Here, too, men and women heard of a God who is infinitely greater than their mountain. (e) At Romidrangu, and in the villages between that centre and Tachienlu, we found the same friendly

spirit dominating the non-Chinese element, and our stocks of Christian literature rapidly diminished. In this direction however, my journey was rudely interrupted by the advent of the rebel Cheu-pu San. I was not injured but considerably frightened.

Turning back once more to Moukong another road may take the traveller to Lifan and Weichow. Passing through the Chinese colony of Fupien, and crossing the awful "Vermillion Viaduct," a pass probably 18,000 feet high, we enter the State of Somo which is politically within the jurisdiction of the Min valley officials. The Min part of this region has been dealt with from Tsakulao, but lack of literature and certain questions of expediency made it impossible to do work in the lama cities near Bachioh and Muhp'o or the smaller centers near Liang Ho Keo in the Kin. I was able, however, to estimate that about 1,500 lamas live in the geographical wedge formed by the Hsiao-kiu and Ogszhi rivers. As regards results time and God will attend to that. Readers, however, should remember that this region is being attacked for the first time. Indeed, just now I feel like the surveyor who maps out the way for those who will eventually build the railway.

The Working Policy of the (Pangkiachuang) Techou Station of the North China Mission of the American Board

A. B. DE HAAN.

THE removal of the Pangkiachuang station, Shantung, in toto, to Techou calls for new and enlarged plans to meet the opportunities of the coming years. About Techou as a center the work of this station is responsible for eight counties, covering an area of 2,500 sq. miles, with an estimated population of not less than two millions.

At Techou a large central plant is being built, which, when completed, will consist of two hospitals, one for men and one for women, at an estimated cost of $24,000 gold; a boys' boarding school of high school grade, to cost $10,000 gold, a girls' boarding high school to cost $7,500 gold; and five foreign residences. The compound consists of forty English acres. These buildings are all located over half a mile east

from the south city suburb. In order to disassociate the church work from the foreigner as much as possible, the church will be built in the south city suburb. All evangelistic activities for men and women will center about this. Thus an opportunity will be afforded for the church to become self-supporting and self-governing without too close proximity to the missionary. A nurses' training school, already at work in the new hospitals, is the first of its kind to be established in Shantung.

Outside of Techou proper, ten strategic points have been chosen, from which evangelistic work will be carried forward. An attempt will be made to equip these places thoroughly with funds to be raised largely abroad. Each of these places, seven county seats and three market towns, call for an expenditure of approximately $3,500 gold for equipment. An attractive center can be built with this amount. This would provide for an assembly hall, rooms for boys' and girls' schools, homes for the teachers and preachers, medical dispensary rooms, accommodations for men and women Bible classes, and a reading room.

The efforts of the station will largely center on these points with the hope that out from them will go leavening influences into the entire country-side. It is planned to provide the following workers for these places. Two preachers equiped with a tent will have charge of the direct general evangelistic work. They will be responsible for the work in the center itself and for large extensive work by means of the tent in the surrounding country. The big fairs and markets will be attended. At the time of no fairs the tent can be pitched for three or four days in a village where the claims of Christianity will be preached. A Bible-woman will look after the claims of the feminine part of the church. In each county-seat, a reading-library room, where literature dealing with up to date problems will be available for the educated classes, will assist materially in drawing these influential classes. A branch dispensary, to be visited each month by a trained Chinese physician who will remain for a period of four days at a time, is already part of the work underway. Each Chinese physician will have a monthly circuit of five centers. The county government school teachers present a problem in themselves. They are strategic men of influence, for the young mind of China is under their control. To meet this problem it is

planned to invite eight college graduates to work in these eight counties for these teachers. Institutes and summer conferences in convenient centers will be arranged following upon personal visits and lectures in the local schools. A full description of this work will be found in the 1914 December number of the RECORDER. Christian literature will also figure largely in our work. The post office for distributing literature has been used with marked success in past days. It is hoped to extend this arm of the work in days to come.

Outside of these strategic centers there will continually be calls for preachers and teachers. It is the policy of the station not to provide preachers for village churches. Experience has proven that it kills both the preacher and the village church to do so. But to meet this problem we are working on the primary boys' schools. These are subsidized to the extent of not more than $20.00 Mexican per year, with the condition that the local school permit the church to recommend the teacher. All other arrangements are made by the local school authorities. This teacher is, if possible to secure him, a man trained in our schools. He acts both as teacher and preacher without deadly effect on the spiritual life of the local church. This method is proving very successful where good teachers are placed. The school proves to be a strong evangelistic force among non-Christians. Girls' primary schools are also being established. The demands for these increase with each year.

A prominent missionary recently said that the time has come for more action and less consultation. The above plan gives a working basis for years to come. There is plenty of room for action. It is believed that this plan includes an effort to reach every class, to the exclusion of none. Work is already carried on in all of these centers. As soon as men and money are available the plan will be pushed forward until we shall be occupying these centers as outlined above.

A United Church for India*

MR. E. S. HENSMAN, B.A.

THE term "United Church for India" connotes and therefore anticipates a union of all the Protestant Churches in India. It is of course too much to expect the Roman Catholic Churches to unite with us, unless we Protestants are prepared to sacrifice the precious heritage we have received from those great champions of truth and liberty who sacrificed everything and even suffered martyrdom to free the Church from the bondage of Rome. I would therefore confine your attention only to those Protestant Churches which believe in the Divinity of our Lord and in His atoning death as the ground of our forgiveness and reconciliation with God the Father.

Church union has been in the air for some time past. The question has been agitating the mind of every one who has the development, consolidation and extension of the Kingdom of Christ at heart. It has been discussed almost threadbare by all the authorities and leaders of churches in Europe, America, India and other parts of the world, and it has been recently brought to great prominence by the unfortunate controversy regarding the Kikuyu Conference. All the arguments for and against union of all the Protestant Churches have been so clearly and forcibly urged by those who have discussed the question, that I am afraid I shall have nothing to add in the shape of new thoughts or ideas to what has been already stated by them.

In dealing with the question it may perhaps help us to discuss it under the following heads :—

(1) Is a United Church for India necessary or desirable ?

(2) If so, is it possible ?

(3) If it is possible, what are the steps to be taken towards its accomplishment ? and

(4) What should be the basis of the union ?

Taking the first question first, I do not think there can be any divided opinion about it. There may be a few who may not consider it necessary, but every one who has the welfare of the Church at heart will unhesitatingly say that it is very desirable. It is desirable, because, first, it is in accordance

* A paper read at the Madras Missionary Conference on April 13, 1914.

with the will of Him who purchased us with His precious blood, and who just before His death on the cross of Calvary prayed that "they (His disciples) may be one, even as the Father and I are one." I need not dilate on this point, because Christianity is the religion of love, and those who profess that religion can be called Christians in the true sense of the word only when in thought, deed and outward profession they live and love each other as members of one family.

Secondly, because the existing divisions in Christendom have been and are a stumbling-block to the non-Christian world. The non-Christians living around us closely watch us, and when they see these divisions and the want of love, sympathy and fellowship resulting from them, they often wonder whether after all Christianity is a religion of love as it professes to be; and, instead of exclaiming, "See these Christians, how they love one another," they are forced to say, "See these Christians, how they despise one another." For as a matter of fact there are many Christians, clergymen and priests as well as laymen, who do not hesitate to despise members of other churches and even to go so far as deny them all hope of salvation.

Then, in the third place, it leads to a waste of power and energy. Very often the work of one church conflicts with or overlaps that of another. Funds are in many cases spent in maintaining two or three churches situated in a small town or village, while the number of the members connected with all of them is not sufficient to fill any one of them, or to give sufficient work to a single minister. In one of his excellent addresses on "Thoughts on Unity" the Bishop of Madras gives a striking illustration of this fact. "Last summer," he said, "I spent a month in the highlands of Scotland. There was a small town near the house where I was staying, with a population of about two hundred people. It contained six denominations with six different churches. In a neighbouring hamlet there were three houses and two churches." Just think of the waste of money and energy in building six churches for a Christian population of about two hundred and twenty souls.

And here in India too it is the same. Take Georgetown for example. In Popham's Broadway alone, there are the C. M. S., Danish Lutheran, and Wesleyan Methodist Churches, besides the Salvation Army Head Quarters,—all situated within a few yards of each other; and not far away from these,

there are the College Church in the Esplanade, the Congregational Church in Davidson Street, and the Leipzig Evangelical Lutheran Church almost at the northern end of the Broadway. The members of each of these churches do, I hope, believe that the members of the other churches are members of the body of Christ, if they live true Christian lives. And yet in their anxiety to perpetuate their denominational differences, they have spent enormous sums of money to build and furnish seven places of worship for the exclusive use of Indian Christians besides two others intended for Europeans and Anglo-Indians.

The enormity of this great evil was very forcibly brought before a meeting of Indian Christian laymen only a short time ago, when they were discussing the question of self-support, self-goverment and self-extension. The general trend of the discussion was that Indian Christians, as a rule, did not give as much as they ought towards the support of their churches. One of the friends present, however, controverted this statement, and taking that part of the city of Madras lying north of the Esplanade and east of the Buckingham Canal, pointed out that there were only about three thousand Protestant Indian Christians (taking into account men, women and children) belonging to six or more denominations and worshipping in about ten different churches. These Christians, about 75 per cent. of whom were really poor, living from hand to mouth, and about 60 per cent. of whom were non-earning members of their respective families, contributed, he said (according to the statistics published by their respective churches), a sum of not less than Rs. 12,000 a year. But these contributions were not, as he pointed out, sufficient for the self-support of their respective churches, as the money was frittered away for maintaining separate staffs of pastors, catechists and church servants for each church, and for keeping each church and its furniture and other appurtenances in repair. If, on the other hand, these three thousand Christians belonged to one church, the authorities concerned would have provided them with only two or three churches situated in convenient localities, with a pastor and two or three helpers attached to each church to look after them. And only half the amount of the total contribution, *viz.*, Rs. 6,000, would have been considered a very liberal provision for meeting all the expenses of the three churches, and the balance of Rs. 6,000 could have been utilized for carrying on aggressive evangelistic work, and for providing a

reserve fund for meeting extraordinary and unforeseen charges. This single instance is enough to convince even the most desponding friend of the Indian Church that the Indian Christians are alive to their responsibilities, and that if the churches are languishing, it is because their strength and energy are frittered away by the perpetuation of denominational differences.

The same waste of strength and spiritual force can be observed in the work of carrying the message of the Gospel among non-Christians. How often do we find unchristian rivalry and bitterness among missionaries and mission workers! It is a sad sight to see one missionary society starting work in a locality which has already been occupied by another missionary society. I remember a case which occurred only about a year or two ago in a village not far away from Madras. The village was an entirely Christian village where there is a church and a large school. A European missionary belonging to another denomination entered the village, persuaded some of the discontented Christian men and women to join his church, rebaptised them, formed a small congregation of his own, started a rival school and thereby created a dissension among the poor people there. There were bitter disputes and quarrels between the members of the old church and those who joined the new, which finally culminated in the latter burning some of the houses belonging to the former. When matters came to this pass, the European missionary had no other alternative than to retire from the village ignominiously.

This incident vividly illustrates the fact that this unhealthy rivalry between the different denominations and churches not only results in a waste of money, energy and power, but also in lowering and degrading the moral and spiritual tone of the church. A church which is divided, and which, in consequence, is morally and spiritually degraded, cannot possibly be a witness to the saving power of Jesus Christ or to the sanctifying power of the Holy Ghost.

Let me now pass on to the second question, "Is it possible to form a United Church for India?" The question is, I must confess, beset with many difficulties, and those who have read the acrimonious controversy that has been and is still going on in the religious as well as secular papers and periodicals in England and elsewhere will almost be tempted to say that it is

well nigh impossible. But "there is a silver lining to every cloud," and it is my firm belief that whatever may be the result of this controversy in Europe, it will be so over-ruled for the good of the Church, that it will open the eyes of all Christians to the necessity, nay, the urgency of the union or federation and co-operation of all the churches in non-Christian lands, in their work of carrying the message of the Gospel to non-Christian peoples and races, and of establishing churches in those lands. And here in India, we Christian workers can ill afford to accentuate our differences on non-essentials and to remain divided among ourselves, when we see the Theosophists on the one side and the Hindus on the other endeavouring to sustain and prop up the old and tottering fabric of Hinduism by trying to hamper us in our work, and by adapting Christian thought and ideas into their religion and thereby forming a kind of eclectic Hinduism with a view of making it acceptable to their enlightened minds.

But is it possible? Can we make up our minds to sink our small differences and unite together? This is a question which must be answered by the ecclesiastical authorities of the respective churches concerned. A good deal has been written and much more has been spoken, as I said before, regarding the desirability of union, but I must confess that those who have so written and spoken have not come forward to formulate any scheme by which it can be effected. Each party expects or wishes the others to come forward with their proposals.

I must not, of course, ignore the existence of what is called the "United Church of South India and Ceylon," which consists of a formal union of a good number of what are called the Presbyterian and Congregational Churches of South India and Ceylon. I am not intimately acquainted with the constitution of this Church, but from what I have been able to gather from the rules sanctioned for its guidance and from some friends connected with this United Church, I have reason to believe that a good beginning has been made.

But some of the other denominations, such as the Church of England, the Church of Scotland, the Lutherans, the Wesleyans, the Baptists and a few others have not yet shown any signs of uniting with them. I have not been able to ascertain the reasons which prevent each of these churches from joining the Union. But I may, I think, presume with an amount of certainty that they are unwilling to give up those

doctrines and principles of church government which they have received from the foreign churches and missionary societies, through whose influence their respective churches were established. I do not blame them; and so long as they are under the paternal care and guidance of those societies, and receive financial help from them, they have no other alternative.

This leads me to make a few observations as to how such a union is possible.

(*a*) The Indian churches should first of all become self-supporting, and should not on any account or for any purpose expect financial help from foreign missionary societies. It is only when Indian Christians pass from their present eleemosynary state and are able to help themselves, that they will begin to think for themselves and to realize their responsibilities. And when they arrive at this stage, they will naturally cultivate a spirit of self-reliance and independence, and do all they can to promote the development and welfare of their respective churches and to devise ways and means for the organization of their churches on lines best adapted to local circumstances and most congenial to Indian thought, feeling and sentiment.

(*b*) When the churches arrive at this stage, the foreign missionaries who at present control and guide them, should withdraw, and leave the Indian Christians to look after themselves, even though they are liable sometimes to make mistakes, and allow them a free hand to unite with each other if they are inclined to do so, sinking their denominational differences.

I make this suggestion not because the missionaries do not sympathise with the idea of a United Church for India, but because they are likely to influence the Indian Christians, consciously or unconsciously, in laying down the lines on which the union should be effected. Holding some of their denominational principles or doctrines as a precious heritage, they will consider it their duty to advise the churches, which have been formed as the fruits of their labours, to accept any proposals for union, only when they are not called upon to sacrifice any of those principles or doctrines. No one can blame the missionaries for doing so. Their forefathers have strenuously fought and shed their blood and even suffered martyrdom for defending and preserving them. But to the Indian Christian they are not so precious or vital, except on the ground that they have been taught to consider them as

important to their spiritual lives by the missionaries who planted their churches. And when we see Indian Christians of one denomination readily joining and becoming members of churches belonging to other denominations merely for the sake of the livelihood they can obtain in the latter, we need not despair of Indian Christians of all Protestant denominations joining hands for the organization of a United Church, provided they enter into the work in the right spirit and with the best motives, depending on Divine help and guidance.

I shall now pass on to the third question, namely, What are the steps to be taken towards its accomplishment? While discussing the possibilities of forming a United Church, I have incidentally mentioned one or two steps which should be taken in this direction.

First, the churches established in India should become self-supporting and independent of all foreign aid. Secondly, all the foreign control should be withdrawn from them. The Indian churches cannot be too thankful to the foreign missionaries for the precious Gospel of Salvation which they have brought to them and for the paternal care and devotion with which they have guided them. But such of these churches as have realised their responsibilities should now be left to themselves to work out their own plans for self-government and self-extension, and, if in God's guiding Providence it is possible, to form a United Church on their own lines, without being hampered by those denominational differences, which in the west originated more or less from political, social and other differences.

The third step in this direction should be to induce all Indian Christians to co-operate with one another, and, if possible, to unite together in the great work of carrying the Gospel to the large non-Christian and heathen population of this great land. It is only when we Christians join hands to fight against the great forces of Hinduism, Muhammadanism, and other non-Christian and heathen creeds, that we begin to realise the necessity of sinking all our minor differences with a view to showing a united front against the enemy. And we are often forced to ask ourselves whether it is not worth our while to give up those doctrines and principles which are peculiar to each section of the Church, and which owe their origin more or less to political and other disputes in Europe and other countries, but which will not in any way jeopardize our faith in God as our Father in heaven, in Christ as our Divine Saviour, and

in the Holy Ghost as our Sanctifier, and in those doctrines which are essential to our salvation, for the sake of winning souls and extending Christ's Kingdom in this land. My experience in connection with the National Missionary Society of India has convinced me more than ever, that no better method can be devised for bringing together Christians of different denominations and making them realize that they are all members of one body, than by inducing them to join hands in a united effort to proclaim the Gospel to their non-Christian brethren in this and other lands. Every church is bound to give the Bread of Life to those who have not had the privilege and joy of having it. But while I would strongly urge on all those who have the guidance of the churches already established in this land, to induce the members of those churches to do as much personal evangelistic and other Christian work, as lies in their power, I would as strongly deprecate the idea of frittering away their strength and energy as well as their funds by organising small missionary societies in connection with each small church or denomination, which are likely to languish as so many ill-manned and inefficient agencies. A united effort to evangelize the people of this land will not only economise our forces and our funds, but also pave the way for forming, if possible, a united or federated Church for India.

I now come to the last question regarding the basis on which a United Church should be formed or established. I confess I am not competent to deal with this question. I am not a theologian versed in all the varied, intricate and abstruse questions regarding church doctrines and the principles of church government. I am at best only a layman who has taken some small interest in the development and extension of the Church in India. I would therefore leave the question to be thrashed out, when the time comes, by the great leaders and governing bodies of the different churches. In the meantime, it is very desirable that the authorities who have the control and direction of their respective churches, if they are really anxious to see a United Church in India, begin the work.

First, by giving great prominence in their teachings and conversation to those doctrines and principles which are common to all of us, such as the acceptance of the Holy Scriptures as our supreme rule of faith ; of the Apostles' Creed and, possibly, the Nicene Creed as the expression of the fundamental Christian faith, of the Divinity of our Lord, and of the

administration of the two sacraments of baptism and the Lord's supper by outward signs.

Secondly, not to lay much emphasis on those doctrines and principles in which we differ from each other. Those of you who are foreigners may probably look upon them as a precious heritage for the preservation of which your forefathers have shed their blood, and even given their lives. But if you believe that the members of other churches (such, for instance, as those who are represented in this conference) are members of the body of Christ, and are "heirs of the kingdom which God hath promised to those that love Him," you should, I think, be prepared to make some sacrifice on the principle of "give and take" with a view to attaining this great end.

Thirdly, by encouraging, in every possible way, the members of their respective churches to fraternize and to co-operate with the members of other churches for the promotion of their mutual welfare, both spiritual and temporal; and,

Fourthly, to encourage and, as far as possible, induce all the Indian Christian members of their churches to join hands with the members of the other churches in one great and mighty effort to evangelize, with the help and guidance of God, this great land.

I shall not try your patience by attempting to dogmatize or even to surmise, as to the form of worship or church government which will suit the Indian mind best. These questions will, I am sure, be settled amicably if the several churches in India are really anxious to unite themselves into one Church. But I hope I shall be pardoned if I should say that the Indian mind has been, for ages past, accustomed to, and has therefore a great partiality for, government by one man both in its religious and civic life, and also for set forms of worship. But if the majority are in favour of other forms of church government and of worship, the minority should be prepared to accept it for the sake of the welfare of the Church in China. But whatever may be the basis on which all the churches may agree to unite together, the Church should be so constituted that all its members may respect its authority, and may not be tempted on the slightest excuse to sever themselves from that Church and to form a new Church or organization of their own.

And now, before closing, may I say a word regarding my own personal feeling on the question? I am a staunch and loyal member of the Church of England. I love that Church

and its ordinances; I love the episcopal form of church government, and the form of worship as laid down in the Church of England Prayer Book. I remain a member of that Church, not because of the accidental circumstance that I was born and brought up as a member of that Church, but because after careful comparison and examination, according to the light which has been vouchsafed to me, I found that its doctrines, ordinances and forms of worship were best suited to my spiritual yearnings and instincts. But I am prepared to sacrifice any of those principles, doctrines or forms of worship which are not considered essential to my own salvation, provided I can thereby help forward, in my own humble way, the formation of a United Church for India, and thereby promote the extension of Christ's Kingdom in this my mother-land.—*The Harvest Field.*

The Sacrifice to Heaven

L. HODOUS.

THE character for Heaven according to the Shwo-Wen (說文), (100 A.D.) is made up of the character for 'one' placed over the character for 'great.' Max Müller says: "In the Chinese, *tien* denotes sky or day, and the same word, like the Aryan *dyu*, is recognized as the name for God." The ancient form of the character makes it highly probable that the character was made to resemble the arching heaven above and that its original meaning was sky and day. When the Chinese began to think about the origin of all beings they started with the common analogy of calling heaven father and the earth mother. The Shu Ging (書 經) says: "Heaven and Earth are father and mother of all creatures." This idea which is found among all nations has survived to this day in China and from it have developed the moral qualities assigned to Heaven.

This simple idea of Heaven was followed by a more philosophical one. The Ih Ging (易 經) says: "Heaven is the creative power and its influence penetrates everywhere." Further it says: "For this reason the mutations have an apex. This produced the two principles (*yin* and *yang*). The two principles produced the four seasons and the four seasons

produced the eight divisions of nature (the diagrams)." The Li Gi (禮記) follows the same line as follows: "The *li* or rites have their roots in the absolute, which by its rotation brought about the operation of *yin* and *yang*; by modification produced the four seasons. It separated and formed the ghosts and shen." The Dáo Dēh Ging (道德經) of Laotze also goes behind Heaven and Earth and makes the Dao the original principle whence the universe comes. In the first place the Dao meant the rotation of the heaven about the earth. This rotation produces the phenomena of nature, the four seasons, the seed-time and the harvest, winds, rain and so on. The term Dao was originally applied to the rotation and also to the phenomena resulting from this rotation. Laotze, however, defined the term as meaning the controlling and creative reason behind the phenomena of the universe. He begins the Dáo Dēh Ging with the words: "The Dao which is denoted by the term Dao is not the eternal Dao. The name by which we designate it is not the eternal name."

The work Pih Hoo T'ung E (1st century A.D.) marks several stages in the evolutionary process. There was first the vapor stage. This was followed by the appearance of form and then came substance or matter. Then followed the three lights, sun, moon, and stars, and the five elements, water, fire, wood, metal, and earth. These were followed by the shen, virtue, and culture. The order of evolution is quite plain in all the above references. It starts with Heaven and Earth in the earlier works as a rule. In the latter and more philosophical works the first cause is called the apex or the grand unity, or the Dao. This is followed by Heaven and Earth, *yin* and *yang*, the four seasons, the *shen* and the *gwei* and all beings. The crude legend of Pan Ku which is sometimes cited as the Chinese idea of creation came much later and is probably of foreign origin.

Another point should be noted here and that is that man's nature is laid down by Heaven. The Doctrine of the Mean says: "Man's innate character is laid down by Heaven." The Li Gi says: "Therefore man is the beneficient power of Heaven and Earth, the union of *yin* and *yang*, the conjunction of *gwei* and *shen*, and the refined essence of the five elements." The Shu Ging expresses this in another way by saying: "Of all creatures man is the most highly endowed." Among men some are especially endowed. These become leaders and rulers. The Shu Ging continues: "The

sincere, intelligent, and perspicacious among men becomes the great sovereign and the great sovereign is the father and mother of the people." This is the dogma of the Chinese from ancient times, namely, that the son of Heaven has his appointment from Heaven. He and his house remain in power as long as they are obedient to Heaven. When the emperor disobeyed Heaven, then Heaven visited the country with punishment and deposed him. Heaven shows its displeasure by signs and portents such as the eclipse of the sun and moon, drought, great floods, and comets. In ancient times Heaven displayed its pleasure by the appearance of the phœnix, the unicorn, the tortoise, the dragon, and red vapors when the emperor made his sacrifice. These portents and happy auguries have been carefully noted down in the national and provincial histories.

We have stated that some of the qualities ascribed to Heaven have their origin in the conception of Heaven and Earth as the father and mother of all creation. The greatest of these is benevolence or love. The Ih Ging says: "Heaven is beneficent." Confucius explains this quality as being the harmony of justice. Justice gives each one his due and tends to make distinctions. Love harmonizes these distinctions and differences. The Shu Ging says: "Now Heaven to protect the inferior people, made for them rulers, and made for them instructors, that they might be able to aid God, and secure the tranquility of the four quarters of the kingdom." The Great Declaration of the Shu Ging says: "The innocent cry to Heaven. Heaven loves the people and the sovereign should reverence this mind of Heaven."

Heaven though benevolent is also impartial. The Shu Ging says: "It was not that Heaven had any partiality for the ruler of Shang; Heaven simply gave its favor to pure virtue." "In its inspection of men below Heaven's first consideration is their righteousness and it bestows upon them accordingly length of years or the contrary." The Dáo Dēh Ging says: "The Dao of Heaven is perfectly impartial. It is always with good men." Kwangtze (7th century B.C.) says: "Heaven is impartial and equitable and has no private interests and therefore it protects both good and bad."

In the Li Gi Confucius explained this impartiality. "Tse-hsia said, '(It is said that) the virtue of kings (who founded the) three dynasties was equal to that of Heaven and Earth; allow me to ask of what nature that virtue was which could be

said to put its possessors on an equality with Heaven and Earth.' Confucius said, 'They reverently displayed the Three Impartialities, while they comforted all beneath the sky under the toils which they imposed.' Tsze-hsia said; 'Allow me to ask what you call the Three Impartialities?' Confucius said, 'Heaven overspreads all without partiality; Earth sustains all without partiality; the sun and the moon shine on all without partiality. Reverently displaying these three characteristics and thereby comforting all under heaven under the toils which they imposed, is what is called 'the Three Impartialities'."

Heaven is not only impartial toward all men, but it is impartial to itself and this quality may be called unselfishness. This unselfishness makes Heaven eternal as the Dáo Dēh Ging says: "Heaven is everlasting and the Earth is eternal. The reason why Heaven and Earth are perpetual and enduring is because they do not exist for themselves. Therefore, they are able to exist forever."

The Dáo Dēh Ging also says: "The great Dao produces and nourishes. Although it produces, yet it does not possess. It creates and yet is not dependent of what it creates. It causes to grow and yet it does not assume to be lord. These are the mysterious virtues of the Dao." Again: "When the meritorious work is accomplished and fame follows, then the person retires. This is the Dao of Heaven." The Ih Ging says: "The Dao of Heaven makes the full to decrease and the humble to increase. The Dao of Earth causes the proud to change and floods the humble with blessings. The *shen* and the *gwei* injure the proud and bless the humble." Another passage from the Dáo Dēh Ging will suffice on this point. "The great Dao overflows everywhere; all things depend upon it for existence. It does not desire the reputation of its meritorious work. It completes its meritorious work and assumes not the reputation of doing so. It loves and nourishes all beings and does not make itself the owner. It is always without desires. It may even be mentioned in the small things. All things have recourse to it and yet it does not make itself their master."

The early Chinese thinkers were impressed by the orderliness of the universe. The heavenly bodies do not trespass upon each other's pathways. There are no collisions. This quality the Chinese called compliance. The Ih Ging says: "Heaven and Earth move with compliance. Therefore, sun and moon do not transgress their pathways and the four seasons

succeed one another in order. This quality of compliance causes happiness to all classes of society. Heaven is favorable and gives plenty of food."

Connected with this is the idea of constancy. In the Li Gi, the part entitled Ai Kung Wan, we read, "The duke said, 'I venture to ask what it is that the superior man values in the way of Heaven?' Confucius replied, 'He values its unceasingness. There is, for instance, the succession and sequence of the sun and moon from east to west: that is the way of Heaven. There is the long continuance of its progress without interruption: that is the way of Heaven. There is its making (all) things complete without doing anything: that is the way of Heaven. There is their brilliancy when they have been completed: that is the way of Heaven.'"

The last quotation suggests the quality of inactivity or passivity. The Dáo Dēh Ging says: "The Dao is eternally inactive." The Ih Ging says: "The works of the Dao are not premeditated and are without conscious effort. It is quiet and without exertion. When they are at work they produce everything." The Dáo Dēh Ging has another reference to this: "The Dao is constantly without action and yet there is nothing which it does not accomplish." Chwangtze says: "To rule the empire without effort, that is like Heaven." Again he says: "Heaven and Earth have the greatest excellence, yet they do not say a single word. The four seasons follow their clearest laws, yet they do not discuss. All creation has its perfect laws and yet it does not speak. For this reason the perfect man has no action. The holiest man is inactive. This is called imitating Heaven and Earth." The Doctrine of the Mean says: "The activities of Heaven have no sound and no smell. This is the supreme." Heaven does not speak. In the Analects Confucius said, "'I do not wish to utter a word.' Tsze Kung said; 'If you do not speak, then the pupils will have nothing to write down.' Confucius said: 'What does Heaven say? The four seasons pursue their course, all beings are born. What does Heaven say?'"

Obedience to Heaven results in peace and prosperity. On the other hand disobedience results in punishment and calamity. The Shu Ging in the Instructions of Essays: "He said, 'Oh, of old, the earlier sovereigns of Hsia cultivated earnestly their virtue and then there were no calamities from Heaven. The spirits of the hills and rivers likewise were all in tranquility;

and the birds and beasts, the fishes and tortoises, all realized the happiness of their nature. But their descendants did not follow their example, and the great Heaven sent down calamities, employing the agency of our ruler, who had received its favoring appointment." Again, "The ways of Heaven are invariable; on the good does he send down all blessings; and on the evil does he send down all miseries."

THE SACRIFICES TO HEAVEN DURING CLASSICAL TIMES.

In the state religion of classical times a number of sacrifices were offered to Heaven or Shangti. The most important of these took place at the winter solstice. "During the Hsia dynasty (2205-1818 B. C.) the offering was made at dawn of day. The Yin dynasty (1766-1154 B. C.) made the offering in full daylight. The Chow dynasty (1122-255 B. C.) made the offering during the day from morning till night." The day of the winter solstice marked an important period in the year. The sun reached the southernmost point of his journey and on this day turns northward. It was accordingly considered necessary to help the sun to overcome the powers of darkness and death and assist him in bringing the blessings of light and life to the northern world. From times immemorial both rulers and people have made offerings on this day. At the present time the festival of the winter solstice is one of the most popular festivals of the year. We shall consider first the state sacrifice to Heaven or Shangti and then the origin of this sacrifice.

The place of the offering was south of the capital outside of the wall. For this reason it is also called the suburban or border sacrifice. It was south of the capital because the south is the place of *yang*. *Yang*, the male principle of nature, is associated with the sun and belongs to the south. The altar was round and open consisting of an odd number of terraces. The odd number also belongs to the *yang*. The altar was round in order to resemble the form of heaven. The Yih King says: "Chiēn (乾) (a cabalistic character of heaven) is circular in form." This simplicity of the altar which has continued to this day is ample evidence of its high antiquity.

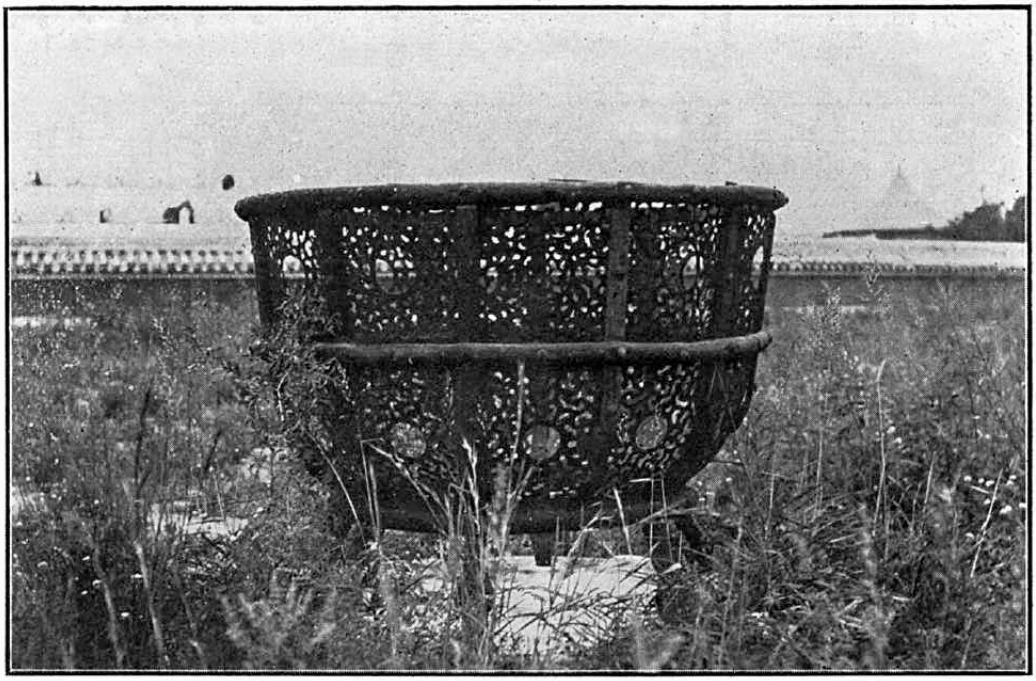
Preparations were made for this offering several months beforehand. The emperor cultivated the plot of land on which the millet grew out of which the sacrificial wine was made. The empress raised the silkworms and spun the silk employed

in the offering. The Li Gi, in the portion entitled Piâo Gi, (表記) says: "The son of Heaven in person cultivates the field which produces the millet offered in vases and the black millet from which the odorous liquor is extracted for the sacrifice to Shangti."

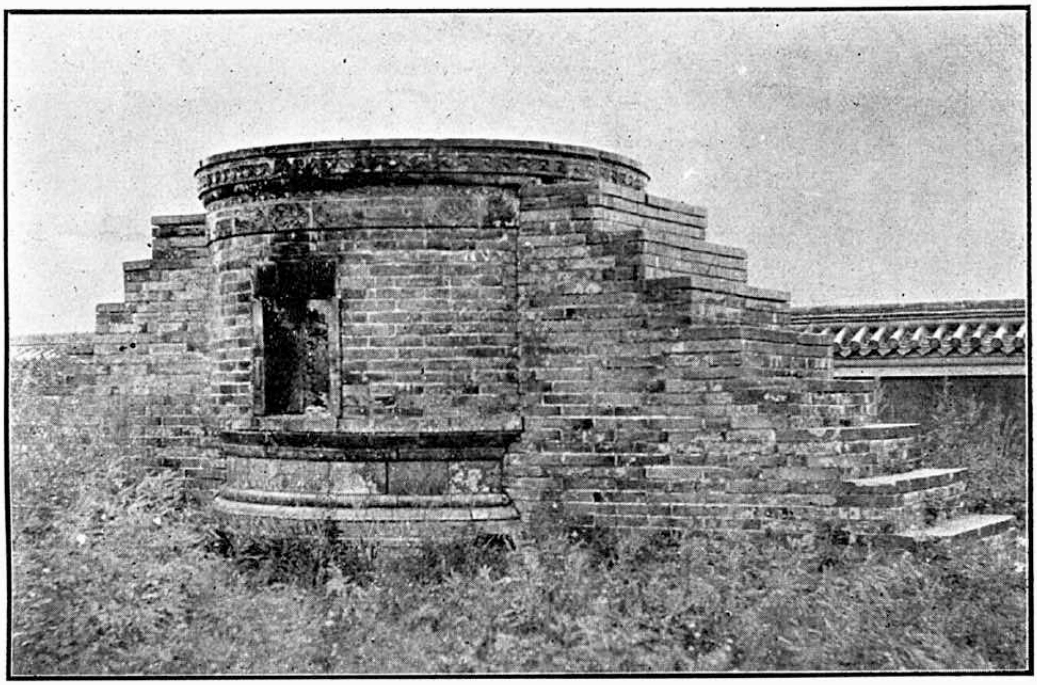
Not only did the emperor alone provide for this sacrifice. In the Monthly Rescripts of the Li Gi we read that, "All the people who dwell in the nine provinces under heaven should contribute their means for offerings and services to Shangti of August Heaven, to the tutelary gods of the ground and the grain, and to the ancestors of the ruling family, to the mountains and forests and the famous streams." The same portion of the Li Gi shows how the sacrificial animals were nourished. "In the third month of summer the four inspectors (of water and forests) are ordered to collect in each prefecture great quantities of fodder for nourishing sacrificial animals. They order the people to contribute to the extent of their power to furnish the necessary things for the cult of Shangti of August Heaven and the spirits of the famous mountains and streams and the spirits of the four directions, and for the offerings in honor of the names of the ancestors and the tutelary gods of the ground and the grain in order to pray for a blessing for the people."

These animals were inspected by authorized persons. The Monthly Rescripts in the middle month of Autumn contain this passage: "In this month the one who officiates at great sacrifices and the one who reads the prayer at the sacrifices are ordered to make a tour of inspection and to classify the animals destined for sacrifice, to see that they are whole and perfect, to examine whether they are well nourished, examine those fed on grass and those fed on grain, to note whether they are fat or lean, to observe the color whether it is really up to standard. They should measure their size, and height, whether they are up to the mark. If these five things are perfect the animals will be agreeable to Shangti."

The offering to Shangti consisted of a bullock with horns protruding like chestnuts in a burr, or about the size of silk cocoons. The color varied in the different dynasties. The Hsia dynasty employed a dark victim, the Yin dynasty a white one, and the Chow dynasty a red one. The color in each case was supposed to resemble the color of the sky. Before the sacrifice the victim was selected by divining with the tortoise

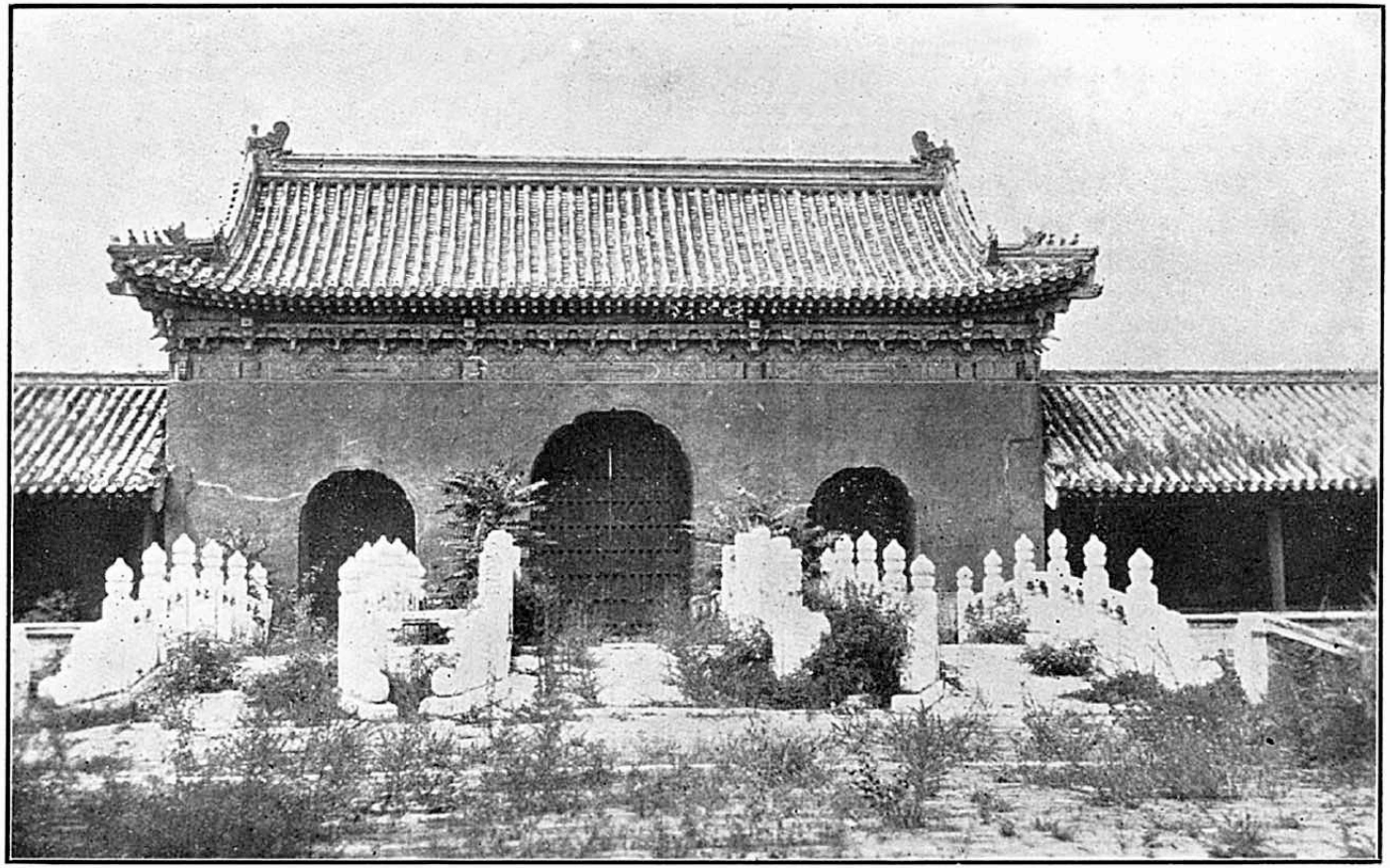


AN OPEN IRON URN AT THE ALTAR OF HEAVEN USED IN BURNING SILK.



FURNACE AT THE ALTAR OF HEAVEN.

(See article on "The Sacrifice to Heaven.")



THE HALL WHERE THE EMPEROR KEPT VIGIL BEFORE THE SACRIFICE TO HEAVEN.

(See article on "The Sacrifice to Heaven.")

or the stalks. In case the decision was not favorable the bull was rejected and that of the tutelary gods of the ground and the grain was substituted. This divination took place in the hall of the father of the ruler. The Li Gi says: "When the son of Heaven is about to offer a sacrifice to Heaven he consults the tortoise. He requests orders in the hall where there is the tablet of the oldest ancestor. He manipulates the tortoise in the hall where there is the tablet of his father. . . If the bullock destined for the ruler of Heaven is rejected by the tortoise, they substitute for it the bullock of Hou Dzih (后稷) (gods of the ground and the grain)." In the Piâo Gi, Confucius says: "Formerly the sage sovereigns of the three dynasties (Hsia, Shang, Chow) before making the offering to the spirits of Heaven and Earth did not neglect to divine by means of the tortoise, or by means of the stalks. They did not presume to decide by themselves at the risk of serving Shangti disrespectfully. Therefore they did not choose another day or month than that indicated by the divining, and they did not transgress any indication given by the tortoise or the stalks." The reference to divining about the day of the sacrifice must be to other times than the winter solstice. This time was definitely fixed.

The bullock was burned on the altar or in a furnace near the altar. Besides the bullock there was broth and millet and other grains and wine extracted from the millet and scented with fragrant herbs.

The utensils employed in the offering were very simple and their form had some resemblance to the object worshipped. There are gourds and calabashes whose round shape was like that of the sun and sky. There were baskets made out of sedge and rush. There were libation vessels, dishes for vegetables, napkins, trenches, tripods, and ladles.

The sacrifice was accompanied by various musical instruments such as tambourines, flutes, harps, bells hung on frames, stones on frames, and drums. We shall discuss the function of music in these sacrifices later on.

Before the sacrifice the emperor and the officials practised abstinence for ten days. There was a looser ordering of the thoughts for seven days and a complete ordering for three days. All things of an evil nature were guarded against and all evil desires suppressed. They did not listen to music. No vain thoughts were allowed to enter the heart. There was no reckless movement of the hands and feet.

On the morning of the sacrifice the emperor accompanied by the highest officials rode in a chariot decorated with gems. He wore a long fur garment embroidered with dragons, the sun, and the moon. At his side hung a jade twelve inches long, each inch representing a month, the gift of the returning sun. Another jade with a hole in the center represented the sun and sky. On his head the emperor wore a coronet with twelve pendants, a pendant for each month. In the procession there were twelve standards with embroidered figures of the sun, moon, and dragons. The ground in the vicinity of the altar was spaded up and torches were placed around by the villagers of the neighborhood.

The sacrifice was a solemn and brilliant ceremony. There was music and posturing with plumes. A prayer to Shangti was read. Incense was burned and victims were consumed.

(*To be Continued*)

Care of the Missionary's Health

J. A. SNELL, M.D.

GUARDING the health of the missionary has long since been regarded as a matter of prime importance by the Mission Boards. After much money has been spent in getting a missionary to the field and more money and time spent in his acquiring the language, he becomes a man whose time is considered valuable. The man who is sickly, weak and always complaining is rendered far less valuable. In order for a missionary, or anyone else for that matter, to be the most efficient in his work it is necessary for him to keep his health in prime condition. While health is not the only qualification for an efficient service it is an absolutely necessary qualification.

The careful guarding of the health of a missionary is rendered more important because he is living under peculiar and often trying circumstances. He is in a strange land, among a strange people, speaking a strange language and living according to strange and queer customs. He is living with a people who know nothing of hygiene and practice no sanitation, whose knowledge of infectious diseases is limited

and whose prophylactic measures against them are nil. In fact he is surrounded by conditions that tend to undermine health.

While it is the duty of the doctor both to cure and prevent disease still he cannot follow everyone about all the time and guard him against his unhealthy surroundings. It is primarily the duty of everyone to guard his own health and keep his own body up to the highest possible efficiency. Especially should it be on the conscience of every missionary to keep his body up to high efficiency.

I. HYGIENE.

All the usual rules of hygiene should be observed on the Mission field as well as everywhere else. The house should be properly ventilated, lighted, and heated. Diet should have its due attention; frequent bathing, etc. The care of the food and water supplies I will deal with in another place. Here I simply wish to lay stress on exercise and recreation and vacations.

1. Exercise and Recreation. The strain of the work among the Chinese calls for more recreation than most missionaries take. This recreation should be determined by the form of work one has to do. The man who sits in the school room all day wants something more vigorous in the way of exercise than the one who is moving about in his work all the day. For the school teacher vigorous calisthenics every morning and evening is one of the best preservations of health to be found. To this let him add his occasional tennis, boating, and hunting. The one whose work renders him physically tired as well as mentally strained wants to seek a quieter form of recreation or entertainment. After a hard afternoon in the operating room when I am physically and mentally worn out, there is nothing that will rest me quicker than a good hard game of chess. It is a complete change and diversion and everything else is forgotten. One who has especially trying work should take an occasional day off and get entirely away from his work, and I know of nothing better for this purpose than a day in the country with a gun, or a tramp on the hills, or a picnic. It is these days of recreation that keep one up to high efficiency all the time and enables him in a most important conflict to throw the balance in his favor. He will accomplish far more and be a far better leader than the one who continually plods at it from early morn till late at night

and for seven days of the week. This one is unprepared for the conflict where strength of personality wins.

2. *Vacations.* Everyone, everywhere, engaged in professional work should have a period of vacation, the first essential of which should be a complete separation from his work. Too many abuse a vacation and come back in a worse condition than when they went away, and others do not know how to use their vacation and would be about as well off without any. Most of the missionaries of the interior find it necessary to leave their station in the summer because of the heat and the unsanitary surroundings of the station. Where one has a comfortable home and his surroundings are sanitary I believe he is better off at home in the summer time than by going to a summer resort where he is more or less cramped and deprived of comforts and where he does not have as good a control of his sanitary surroundings especially on his way to and from the resort. This is a question that each one must determine for himself in relation to his work and surroundings. Personally I do not feel justified in staying away from my work all summer and I am certain we have been better off and more comfortable the summers we have staid at home than those we have spent on the mountains.* Those who use health reasons as an excuse to leave their work early in June and return late in September often abuse the vacation needs. The use of the vacation should be made to meet the individual requirements or temperament for a complete rest. To one it may mean a few weeks of quiet and reading, to another association and society, to another again vigorous physical exercise combined with enjoyment. I believe the ideal for our work is a short annual vacation and between times an occasional day off for recreation or the pursuit of some hobby which completely severs one from all relations with his work.

II. CLIMATE.

The climate of this section is very much the same as is found through the southern portion of the United States with the exception of a higher humidity and slightly lower temperature. Because of the humidity the heat is possibly more noticeable. This is not a tropical country and consequently we need to give little consideration to the climate as compared to

* We have a large home, and large yard, we also have ice, electricity, and a good dairy. Why leave them?

what those do who live in Southern China, the Philipines, and India. The use of pith hats and cholera belts is more an imaginary than a real need. The worst thing I have been able to discover about this climate is the tremendous load of abuse that it is carrying, which abuse should be directed against indiscretion and lack of sanitation.

III. SANITATION.

We are surrounded by disease and conditions which favor its development and by a people who have no knowledge of or regard for sanitation. And it is here that we find our greatest difficulties in guarding our health. This is a very large subject in itself and I can only pretend to give it a brief outline.

(1) Our houses should be built rat proof as a protection against plague.

(2) All houses should be screened against mosquitoes and flies. I have been told that only a few years ago there were practically no flies here, but there certainly are plenty now and they are one of the worst spreaders of typhoid, dysenteries, cholera, and tuberculosis that there is to be found. They should especially be kept out of the kitchen and dining rooms. Flies will come direct from the filthy streets with their legs and bodies covered with disease germs and light on the food as the boy is bringing it to serve on the table.

(3) There should be further precautions taken against the mosquito, for everyone knows now that he alone is responsible for all of our malaria fever. If the Anopheles mosquito never bites one he will never have malaria. Do not permit him to breed. All kongs, flower pots, pieces of broken crockery, etc., around the house should not be allowed to contain water unless protected from the mosquito. The cistern should be most carefully covered to prevent the entrance of the mosquito, and remember he can enter through a very small crack. The drains around the house should be guarded and regularily oiled. Any place that cannot be covered should be oiled frequently, for mosquitoes cannot breed in water with oil on the surface. The water troughs on the roof of the house is one of the worst breeding places there is. They are slightly stopped up with leaves or dirt and a small pool of water remains and this is the delight of the mosquito. These should be kept clean and free from water. Weekly inspections of the place should

be made for breeding places. We cannot fight the mosquito too vigorously.

(4) Food supply. We all live to eat but in this country you want to be careful what you eat to live. Raw foods are especially to be avoided. First and most important of this class is fruits. With proper preparation fruit is perfectly safe at any season of the year. Remember that on the inside of solid fruit there is little chance for pathogenic germs to hide themselves. First see that the fruit is clean and it is best to wash it clean using a cloth to rub it. Then put it in a vessel and pour boiling water over it to cover it and let it stand for a few minutes. This will destroy the dysentary, cholera, typhoid, etc., germs which are quite liable to be on fruit purchased on the street and it will not injure the fruit in the least. Bananas will turn black but it is only the peel that is so effected. Fruit should be thus treated the year round as well as protected from the flies. In times of cholera epidemics all fruits and vegetables and other things bought on the street should be thus treated immediately on entering the house. Nuts and dried fruits are best treated by roasting in the oven. The few raw vegetables that are eaten is the source of most of the Amoebic Dysentery and Ascaris Lumbracoides (worms) infections. The scalding of lettuce, cabbage, etc., will kill the amoebae but will not destroy the eggs of the Ascaris Lumbracoides and other intestinal parasites. Any vegetable that can be thoroughly rubbed with a cloth and washed and then scalded is comparatively safe to eat raw. If you object to taking Santonin don't eat raw vegetables even if they do come out of your own garden. Native food is all right if cooked properly and sufficiently, however, their greens are rarely cooked and the above named parasites are not killed. Those who itinerate in the country and eat a great deal of native food should always be careful of cold foods and stale fish and meats. A stale dish might not give to a native ptomain poisoning but would to a foreigner. In connection with foods is probably the best place to mention the importance of daily getting rid of the waste portion of the food. Constipation is one of the worst tendencies toward disease that there is and can and should be overcome.

(5) Water supply. In this country one of the most important and difficult questions is the water supply. Where there are several families together I believe an artesian well is

justified. In other cases rain water collected into a closed cistern from a clean roof is about the best solution. This should be boiled or passed through a Berkfelt filter. Where canal or well water is used it should be both boiled and filtered. For bathing purposes canal or well water should never be used unless boiled. The cistern or artesian water if properly stored should be all right without boiling. Going in swimming in the canals and lakes should under no circumstances be permitted. There is great danger of contracting dysentery, typhoid, etc., to say nothing of the Schsistosoma Japonicum with which this section is most thoroughly poluted and for which there is no cure known. Hunters who wade into the paddies and canals after their game have been known to contract this disease.

(6) Precautions against Cholera and Dysenteries. These diseases should be guarded against the year round and not simply during the summer months or the cholera epidemic. Flies have already been mentioned and so has the care of fruit and water. While there are few of our missionaries who have cholera every year, some one is attacked with dysentery in some form and we cannot be too rigid or too cranky in taking precautions against these diseases and precaution against one of these is precaution against the others. Do you know how your boy washes your dishes? Do you know how clean the cloth is with which he dries them? The safest way to dry dishes is to pour scalding water on them inside and out and not wipe them at all. If properly separated the heat from the water will dry them and they will be perfectly clean.

(7) Precautions against Tuberculosis. There is no disease that we are more constantly exposed to than tuberculosis and I believe there is no better way to protect ourselves against it than at all times to be armed with the sword of strength, the breastplate of vigor and the shield of health. Never allow the body to get below par and the chances are that tuberculosis will never be able to plant itself in your body. So far as possible avoid all exposure to the disease. Do not live as the Chinese do in poorly ventilated, dark, damp houses where the rays of the sun never enter. Keep the windows of the bed room open the year round. Avoid colds by fighting them the moment they begin, not the next hour or the next day. Don't wait to see for sure if it is going to be a hard cold, but at the first slight symptom take about ten drops of spirits of camphor on a little sugar and repeat it every hour till there

are no symptoms. If the symptoms are severe, immediately consult your doctor. There is another simple remedy that is good for constant use, equal parts of camphor, menthol, and chloral. Put a little of this under the nose morning and evenings and when exposed to the cold. It will ward off a cold and will prevent other diseases that have their entrance through the nasal tract.

(8) Smallpox. Here we are constantly exposed to smallpox and therefore should be vaccinated every few years. If it does not take no harm is done and if it does you might have taken smallpox if exposed.

(9) Anti-typhoid serum. The great success the use of this serum has had in the U. S. army justifies its general use in all tropical and sub-tropical countries. While typhoid fever is not one of the most common diseases in this country yet all possible precautions should be taken against it and I would recommend its free use among missionaries.

IV. NERVOUSNESS.

This question of nervousness I consider of so much importance that I am going to give it special consideration. It is the word by which people generally are in the habit of explaining all physical complaints they cannot clearly explain otherwise. It is one of the most common complaints not only among missionaries but of modern times. And nervousness is not simply an imaginary condition but it is real and one who is inclined that way is one for whom I have the greatest sympathy but toward whom I can exercise very little patience. While I would not say it is an imaginary disease I do say it is a foolish disease and due more to indiscretion regarding the laws of health than anything else. To some extent it is due to overwork, but those who do the most work are often affected the least. It is due more to the wrong mental attitude toward one's work. It is the man who is kept busy saying he is busy and thinking he is busy who cannot stand overwork. The vast majority of people spend three times the amount of nervous energy necessary to accomplish a given piece of work. It is the man who can combine speed and quickness of action with ease and calmness who accomplishes the most work, with the least energy. The mechanic studies hard to avoid all loss of energy in his machine. The nervous system of our body is

the most wonderful piece of mechanism that there is and we are its mechanic. If there is undue friction and loss of energy it is the mechanic's place to right it. Look well into the manner of your work. Don't keep the body on a tension and nervous strain all the time. Some cannot so much as think of their work without putting their body on tension. To get the best work out of your "thinker" relax your body. Use what muscular force and nervous energy is necessary to accomplish a piece of work and no more. Again there are people who apparently do not know how to relax their body. To be able at any time to completely relax one's body is a pretty sure preventative for nervousness. Lying down does not necessarily relax the body though it should. There are those who even keep themselves on a nervous tension during their sleep. The expression "falling to sleep" is literally true with a great many people. One goes to bed with his body on tension and just as sleep overcomes him the body relaxes and he has the sensation of falling. How often have you been aroused with this sensation just as you were going to sleep. When you go to bed completely relax the body, let the body drop without a single muscle being on tension and sleep and rest will be worth twice as much. It is also quite important when one is at work to relax those parts of the body which are not in use. Save that energy! it is worth a great deal.

The missionary is worked hard but not any harder than people at home who are in real life. But it is not hard work that hurts one, it is his mental attitude toward that work which determines its effect upon his system and which enables him to do much or little. Again work with ease and calmness but do not keep before you that idea of overwork and of being too busy to do anything.

Anyone in any and every station of life who is hard worked (this ought to include every missionary) would do well to take a few minutes nap every day right after his noon meal. Ten minutes in absolute relax and sleep makes one fresh and vigorous for the rest of the day. There is no better habit for the hard worked missionary. One should also be careful of his diet. Good wholesome food and not too much of it is the diet for the hard worker.

But after all is the missionary overworked? Yes, in many cases he is, but he is not always the one who breaks down. It is not that our work is so hard but it is trying and straining

and difficult to manage ; it is the hard and difficult surroundings in which we are working; there is so much that is irritating and wearing on one. And for this reason we must be the more careful of our attitude toward our work and when we are not at work forget it entirely. Here would I refer you to what I have already said about exercise and recreation. The occasional day off is the thing for a man who has a trying work. Hobbies are of great value to the missionary's health, if it is the proper kind and properly pursued. There is an article, "Simple Life among the Rich", in the *Saturday Evening Post* of January 3rd, which I would recommend everyone to read. For one's life to be most efficient I think for him to maintain a proper mental attitude toward his work and spend the proper amount of energy in his work is of first and greatest importance.

Presbyterian Policies

R. M. MATEER.

THIS topic certainly requires careful discrimination. A few preliminary remarks are needed.

First. The writer of this article is not qualified to speak representatively, concerning Presbyterianism all over China, his knowledge being confined chiefly to Shantung.

Second. We as denominations, are coming to know each other better and work more together, so that our policies are becoming more and more unified. On this account care must be exercised lest one church claim for itself what has come to be the same with other churches.

Third. Our policy has been to change our policies with the changing of the years. For example, in earlier days, our work was individualistic, with missionaries working different, and at times, conflicting policies. Gradually we have arrived at much more solidarity among ourselves as well as with other denominations. Formerly, the missionary decided the policies and dominated the situation. Now the Chinese are figuring prominently and we are being reconstructed to the point of a genuine co-operative control together with them. Earlier the Board paid the bills. Now the Chinese are paying much themselves. Formerly, our efforts were confined almost entire-

ly to the substantial country people, while since the revolution, we are pushing vigorously in the cities and among the educated classes. Various other changes might be mentioned.

In the West a prominent politician who had just changed his party affiliations, was making a speech, when an old farmer interrupted him by saying, "Ah Bob, you are not what you used to be." When Bob promptly retorted, "And you are the same fool you always were." However so many changes make the statement of policies difficult. We venture to mention :

First.—*Thoroughness.* This we have considered fundamental, both in the building of character and of a church. We have aimed at this in our education, planning to teach only what could be taught intelligently. And so we have turned out students that have been in demand over the Empire, students who had a knowledge of both the sciences and the Chinese language, as well as being intelligent Christians. All this was accomplished in the absence of English. The study of the English language and the securing of a thorough education, as the Irishman would say, seem to pull together better apart. We have been careful in receiving members, requiring not only some intelligent knowledge of the gospel but a probation long enough to be able to see a credible evidence of a change of heart.

We have taught a great many classes of men and women not only in the central stations but often in the out-stations, and now have regular Bible schools for men and for women.

We have pastors placed over a limited number of stations, so they can shepherd them effectively. Over the remaining stations we have placed evangelists who have been in Bible schools and are partly paid by the Christians. We exercise much discipline and aim to make the church a really witnessing church.

Second.—*Educational pioneering.* Fifty years ago, when education was little thought of and widely and earnestly opposed by missionaries, we had the beginnings of a college which was followed up by Calvinistic perseverance until we now have a union university.

Forty-five years ago we started the education of girls, which was much more bitterly opposed even by whole denominations, and now we have large numbers of primary, intermediate and high schools.

About thirty years ago we began medical education which was prosecuted under difficulties, until now we have a well equipped union medical college.

We have had from the first theological classes, which work has finally developed into a union theological seminary.

Third,—*Evangelization from the extensive to the intensive.* In earlier years from stations near the sea, missionaries made long tours and started isolated preaching centers. Later, missionary stations were opened in various interior places. From these centers missionaries led the Chinese in preaching among the villages of county after county in a systematic way, themselves overseeing and stimulating Chinese preachers and church members in the evangelization of new districts. The Christians from their many centers have preached in the surrounding villages.

The Mission beginning at Weihsien is now undertaking to furnish an equipment in the county seats for a couple of bright, educated, consecrated Chinese, who from these centers are working for the evangelization of a whole county, through its educated people, gathering representative young men into advance schools and by personal visitation and the distribution of literature among the scholars and schools of the county, and also by gathering the Christians of the county together at times for counsel, inspiration, and united effort. This is the last and we believe will be the greatest step in the establishment of the church in the districts we occupy.

Fourth,—*Presbyterian policies of government.* Presbyterians, as the word indicates, are governed by teaching and ruling elders, working in a graduation of church courts. It is a representative democracy that is a well-balanced compromise between the rule of one man and of everybody. The Chinese are not strangers to this method of procedure, working as they all do through village elders; so they take to Presbyterianism like ducks to water. Of course they like the foreign and Chinese pastors to have an equal authority. Pastors like to have elders share with them the responsibilities of their churches. The members are quite ready to commit their interests to these representatives and they are more than willing to have a higher, more unprejudiced court of appeal, and fall readily in line with the rules of procedure in Presbyterian government.

The writer was much pleased with Bishop Bashford's statement concerning the Methodist policy of having a revival

church. Along with our light we need more heat. More personal Savior instead of so much program. I wish we might all be Methodists until we could come to more fully prize, enjoy and profit by an old time revival.

Our Book Table

13th Annual issue of THE CHRISTIAN MOVEMENT IN THE JAPANESE EMPIRE. *Published for the Conference of Federated Missions in Japan. Editor and Publisher,* REV. JOHN LINCOLN DEARING, D.D. *For sale by the Missionary Education Movement, 156 Fifth Ave., New York City. G. $1.25. Annual subscriptions may be ordered through the Editor and the book mailed from Japan on receipt of G. $1.00. Address: 75 Bluff, Yokohama, Japan.*

This book, as a covering letter says, is the work of more than one hundred and forty busy missionaries, and is intended to give to those interested, first-hand and up-to-date knowledge of religious progress in Japan.

As one looks through it one gets the impression that it is the result of one of the most complete attacks on the problem of a scientific statement of missionary work that has heretofore been published. We are told that although it is an annual publication yet it is entirely re-written each year. An examination of the book, however, reveals the fact that it goes beyond what the covering letter indicates: in addition to treating of many varied forms of mission work it also deals with certain social movements in which missionaries are vitally interested or in which they directly have a part; and also deals somewhat with political movements as viewed by the missionaries. For instance, one of the most interesting chapters in the book is the first one, entitled "A General Survey." This chapter gives a resume of things Japanese that will enable the reader to orient himself to many of the problems that are thereafter treated.

Under the head of "Japan", in addition to what we have already mentioned, the following matters are treated:

Part II. Organizations; Part III. Missions and Churches; Part IV. Christian Literature; Part V. Christian Education; Part VI. Other Christian Organizations; Part VII. Social Service; Part VIII. Miscellaneous; Part IX. Obituaries.

Under "Korea" we have the following general topics:

Part I. General Review of the Year; Part II. Churches and Missions; Part III. Christian Literature; Part IV. Other Christian Organizations and Associations; Part V. A Symposium.

Under this Symposium, Evangelistic Work, Educational Work, and Medical Work, are treated from the viewpoint of various stations and various individuals.

Appendices are given which, among others, deal with the following topics: The Conference of Federated Missions in Japan,

the Japanese Evangelistic Committee, the Evangelistic Campaign Committee, Eleemosynary Institutions under Christian Direction, Work among industrial classes, a list of Christian workers among the Japanese in Korea, the old religions of Japan, the last alliance between Japan and England, the Anglo-Japanese understanding, the New Sino-Japanese treaty.

There are also all kinds of lists of mission boards, churches, missionaries; a list by missions, a list by towns, a list of Christian schools, a list of Christian periodicals. In the pocket at the back there are ten charts, dealing with the statistics of various phases of the work. There is also an Index to Vols. I to XII.

There seems no use in our trying to pick out any particular article, as all are valuable and comparisons would only be invidious. The book is thoroughly catholic, dealing not only with all phases of Protestant missionary work but also, somewhat briefly, with the work of the Roman Catholics, and the Russian Orthodox Church of Japan.

The arrangement of the contents also strikes us as being logical In order. Special attention might be called to Part VII, on Social Service, where the relation of Christianity to industrial enterprises is well treated.

The book is not only catholic, and logical, it is also comprehensive, inasmuch as work amongst Japanese in Hawaii, Manchuria, Shanghai and Formosa, is dealt with.

We have heard in recent years a great deal about the necessity of some study of comparative religion. There is an equally great necessity for a comparative study of mission work. The Christian Movement in the Japanese Empire furnishes an excellent text-book for just such a study. While the course of political and economic development will not in China correspond in every detail to what has transpired in Japan, nevertheless we may expect that certain general movements that are making themselves felt in Japan will in time make themselves felt in China; indeed they are already making themselves felt. We may expect, therefore, a certain amount of repetition of the problems through which the missions of Japan are now passing. Missionaries in China can make preparations against some of these expected developments, and indeed should do so. A study of the Christian movement in the Japanese Empire would throw some light on the best methods of approach to the problems that are arising in China.

While this may not be a book that one can pick up and read through in a short while, yet it is a book that every thoughtful missionary should have in his library and from which he should at once select some outstanding topics and read them; and a book to which frequent reference should be made for light on current problems.

Our only suggestion would be that the charts which are now in the pocket at the back, while convenient, are in danger, it seems to us, of being very easily mislaid. There should be some way of attaching these in the body of the book so that they can be read easily and conveniently without the risk of being lost. This is our only suggestion in the way of criticism.

R.

REPORT OF THE SECOND MEETING OF THE GENERAL SYNOD OF THE CHUNG HUA SHENG KUNG HUI. *Price 50 cents per copy.*

中華聖公會總議會第貳次議會報告書. *Price 10 cents per copy.*

Published both in English and in Chinese, this report contains much that is well worth the attention of all who are interested in the progress of Christianity in China, and even of those who are interested only in the evolution of the national life of the Chinese.

Except to those technically and personally concerned in the details of procedure in the Synod, the most valuable part of the book is, naturally, the Reports of Committees, and the final resolutions of the Synod.

The Report on Sunday Schools includes an Appendix (p. 77. Eng.) which gives a useful Bibliograply, and the action of the Synod on the matter is stated on pp. 40–41.

The action of the Synod in forming a general Missionary Society is summed up in Canon III of the Board of Missions on p. 62. A Chinese Priest was elected general Secretary of the Board.

The Report of the Committee on the translation of terms for "Holy Catholic Church" and the allied expressions in Creed and prayer book is found on pp. 84–85, and the action of the Synod, which was not final, but referred several points to the several Diocesan Synods for further discussion, is found on pp. 42–43 and 34–35.

Resolutions VII. (p. 22) VIII. (p. 23) and XI. (p. 25) are an interesting indication of the degree to which the Christians of the Anglican Communion in China, as united in the Chung Hua Sheng Kung Hui are really free from ecclesiastical bonds to the Mother Church in England, and America, and on their way to complete national maturity.

The action of the Synod on the matter of Polygamists and of Betrothals to heathen indicates a determination to abide by the purest principle of monogamy, and the highest ideals of marriage, yet with all due consideration for the difficulties in China, and without rash haste and undue rigor. [See Message No. 19, p. 26, and Resolution XII. p. 27, with the action of the House of Delegates on both as noted. in §§ 58. 80. 87. and 64,]

The same open-mindedness and temperate deliberateness may be noted in the action in regard to the Franchise for Women. [See Message No. 24. p. 28.]

As to statistics,—the careful tables in the appendix on pp. 93–96 cannot be said to "speak for themselves." Statistics never do. However careful, they are always a dead record, and every commentator manages to make them speak for himself. Nevertheless they do give a shadow by which it is possible to tell something of the real size and form and degree of action attained by the body; and the members of the Chung Hua Sheng Kung Hui have reason to thank God for the facts revealed in these tables and for the growth,—which, however, can of course be appreciated only by comparison with previous years.

A TEXT-BOOK OF BOTANY, *By* N. GIST GEE. *Commercial Press. Price $3.00.*

A nine page introduction presents in a concise manner the general structure of plants and their distribution. It includes a microscopic study of the cell with illustrations from standard works.

After a chapter on the general classification of plants the author proceeds at once with a study of the three least understood groups, the Thallophytes, Bryophytes and Pteridophytes, believing "the students will take as much or more interest in gathering the lower forms as they will in collecting the seed plants." He considers briefly the general characteristics, habitat, structure and reproduction of each of these three groups and their classes including a few typical representatives. This is followed by a similar study of the Spermatophytes (seed plants). About one-half of the book is devoted to this very technical study where the more practical application of these plants to daily life is very briefly presented.

The second half of the book is devoted to pollination and fertilization, fruits, seeds and seedlings, plant dispersal, roots, plant stems, foliage leaves, plant environment and plant societies. An economic, as well as technical aspect is herein presented and a few Chinese illustrations are found. Chapters 23 and 24 on plant breeding and forestry are especially designed to lead the Chinese student to serious thought regarding the needs of his country. It is unfortunate that this view point is not prominent throughout the entire work. The teacher's responsibility is therefore all the greater.

The book closes with a general index and a valuable appendix of a preliminary list of the plants of Kiangsi Province. This will serve as an excellent basis for developing similar lists in other provinces. There is a striking index to the families and genera described in this list.

This book by Professor Gee fills a vacant place among the college text books of China. It is hardly suitable for students of middle schools where the course should be more general and representative of problems of the people; even college students could profit from a more thorough application to China's plants, their habitat and economic importance than the author has given.

It is unfortunate that the publishers did not reproduce the illustrations more clearly. The book deserves a more representative cover.

G. WEIDMAN GROFF.

A MANUAL OF CHRISTIAN PRACTICE (信徒準繩) *Price 20 cents.*

This is a small book published at Wusih where the writers are engaged in the work of a school for catechists. It is written "from the view-point of the system of the American Church Mission" but it studiously avoids the discussion of doctrinal points and may profitably be used by all Christian bodies. The book is divided into four parts: general religious duties such as Daily Prayer and Bible reading; Special religious duties beginning

with: On The Birth of a Child, and ending with, The Remembrance of the Dead; Social and Personal Duties which include one's responsibilities as a member of a family, a church, and a state; and finally Christian virtues.

If the suggestions of this little book were carried out by all Christian congregations in China, there would be a marked increase of reverence in Church, accompanied by a greater zeal for the propagation of the Gospel. The book does not only deal with what is outward, it teaches that love is the source of the Christian life and explains in detail how love may and should be manifested.

Some of these details give abundant food for thought, and not every one will agree with all the directions here given. Thus the permission to use a photograph in connection with the remembrance of the departed may conceivably be abused: so may the temporary separation of husband and wife which is here allowed for incompatibility of temper: the proposed treatment of secondary wives too is not quite clear.

But while all may not be inclined to follow the writers in all the advice they give on a multiplicity of subjects, we may all be grateful to them for a clear exposition of how the Christian faith may be shewn in practice.

B. M.

CHINESE CHARACTERS. *Their Origin, Etymology, History, Classification, and Signification. A Thorough Study from Chinese Documents* By Dr. L. WIEGER, S. J. *Translated into English* By Rev. L. DAVROUT, S. J. *Published at the Catholic Press, Ho Kien fu, Chihli. 2 vols. $6.00.*

About two and a half years since, there appeared from this Press a translation of Dr. Wieger's "Moral Tenets and Customs in China," the Texts in Chinese and English, with romanization and illustration by Pere Davrout. This was a large octavo of more than 600 pages, which was reviewed at considerable length in the RECORDER for November, 1913.

"Chinese Characters" is an even larger work than the preceding in two thick octavo (paper covered) volumes, with a total of something more than 1,100 pages. A good idea of the scope and the aim of these linguistic studies is afforded by the title. But the merits of the execution must of course be ascertained by actual use. A friend who holds an appointment in one of the larger Language Schools as instructor in the construction and explanation of Chinese ideographs, after a somewhat careful examination of this work as compared with the treatment of the same topic by Dr. James Chalmers, and also with the like undertaking by the late Rev. Frank Chalfant (as yet unpublished), is of the opinion that Dr. Wieger's book has points of superiority to either. It is at all events a duty to make generally known the existence of such a work. Every Language School might well have a permanent Reference Library, of which these important volumes should always constitute a part.

A. H. S.

"CONVERTS THROUGH MEDICAL WORK." *By* SAMUEL W. W. WITTY. *Published by the C. M. S. Price 6d net.*

This little booklet of 60 pages, well printed and illustrated, sets forth in eleven chapters briefly, but in a telling manner, how Medical Missionary Work in the various fields where the C. M. S. is labouring, has captured, convinced, and converted men and women for Christ.

In a foreword the writer emphasises the truth which should ever be before us *viz*, that "*The* test of Medical Missions is whether they are really assisting in bringing men and women out of darkness into the light of the Gospel of Jesus Christ."

The reader is introduced to men and women of varied characters, and from widely different stations in life, citizens of many countries, some of whom sealed their testimony by their blood. To read their brief and touching records is to receive an inspiration and quickening of interest, which must bear fruit in the life; and the little volume convincingly testifies to the power and many-sidedness of Medical Missions in the work of the Church for the Salvation of the World.

C. J. D.

Correspondence

LANTERN SLIDES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I trespass on your space to ask a question, the answer to which will perhaps interest others besides myself. Is it possible to borrow or hire good Lantern slides? If so where? And could I persuade the owners to publish their subjects and their own addresses.

One does not want to be always using the same slides, and exchange might be arranged in some cases. But at present I know of no-one willing to lend slides.

Yours very truly,

FRANK L. NORRIS,
(*Bishop.*)

ADDRESS: PEKING.

"JESUS THE MISSIONARY."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I want to bear testimony to the value of Rev. Hugh W. White's book, recently published by the Presbyterian Mission Press, JESUS THE MISSIONARY.

It is well written, interesting, suggestive, full of common sense, and is *very helpful.* It is a book that should be read by every new missionary in these Eastern countries; a book that will certainly prove helpful to any missionary, old or young, reading it; and that will be greatly enjoyed and appreciated by those striving to loyally follow Jesus the Missionary.

Sincerely,
W. F. JUNKIN.

SUTSIEN, NORTH KIANGSU.

"MISSIONARIES AND POLITICS"

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In your July number Mr. J. M. B. Gill embodies in a letter on the subject of "Missionaries and Politics" an "Associated Press" cable as it appeared in a Pittsburg newspaper on April 18th. According to that clipping, "Intervention by the United States in the negotiations now proceeding between China and Japan is recommended to President Wilson in the appeal recently sent to him by American missionaries in this country."

I should like to state that the telegram as it left Peking was more explicit, as I was anxious not to injure in any way the standing of the great majority of missionaries who did not sign the appeal to President Wilson. I may say, indeed, that I regretted to have to send any news of this appeal, because I felt, as your correspondent does, that it was an error.

I stated in my message that the document was signed by seven prominent American missionaries, and that the majority of missionaries had not signed the document while some who were requested to sign had refused. I also gave the names of those who had signed.

It may be interesting to note that President Wilson refused to make the appeal public, although the newspapermen in Washington naturally sought to obtain it.

Yours truly,

F. MOORE,

(*Correspondent of "The Associated Press" at Peking*).

PEKING.

THE VALUE OF STREET PREACHING.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I was somewhat surprised to read in the findings of "the Committee on Mission Methods" in connection with the recent meetings of the China Continuation Committee, in the last number of the RECORDER, that 'the value of street preaching seems to be diminishing as an evangelistic agency.' I do not know to what 'old centres' the report refers. But certainly in this centre there is no sign of any diminishing as yet. The crowds are as great as ever they were, and the interest is, if anything, deeper. There are three chapels, each one open three nights a week. Three or four addresses are given each night, and in many cases the men will sit right through the whole service. There are at the lowest computation five hundred people present at the three places each night. I will leave it to the Statistical Secretary to work out how many men hear the gospel in the year at that rate. Of course there is not the excitement and glamour that surrounds the great mass meetings with the hundreds of names of enquirers, and showy articles that follow the great evangelistic campaigns, but even these would hardly be possible without the steady persistent preparation of the despised street preaching. True, we may see but few results, but those who come attracted by the singing or speaking, are from far and wide, and we firmly believe with Dr. J. H. Jowett that when the gospel is sincerely preached, "Something always happens." We do not

forget that this work has been signally owned of God in China. And it will be a sad day for the Church if it is put in the background, and other methods, not perhaps making the same demands on us, take its place. If the C. C. C. instead of this discouraging criticism, would help us in their wisdom as to how best to appeal to this great mass untouched by Christianity, I for one, would be profoundly grateful.

Sincerely yours,

A MERE EVANGELIST.

WHICH APOSTLE OUGHT WE TO FOLLOW?

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: In recent discussions on Mission policy much emphasis has been laid, and rightly laid, on the example of St. Paul. His life can never fail to be an inspiration to every missionary worker.

But is there anything in Scripture to teach us that every missionary old and young is bound, or indeed qualified, to walk in St. Paul's footsteps? I think a study of his life and work shows us that he was a man raised up with special qualifications to do a unique work, to pass rapidly all over the then known world, occupying strategic points, and blocking out the work in general, on the understanding that other workers would follow and fill in the details. We find him writing, "I planted, Apollos watered", without in any way blaming Apollos, and without a hint that Apollos would have done better to give up watering and go planting on his own account. And so far was he from leaving the young churches free to develop under the sole guidance of the Spirit, that we find him sending Timothy to Ephesus and Titus to Crete in order to guide, organize, control, and generally set in order the things that were wanting. Is it not possible that instead of aspiring to walk in the footsteps of St. Paul, some of us may be called upon to occupy the humbler post of Timothy, Titus, or Apollos?

Or it may be right for some of us to imitate the example of St. John. His methods, as we know, differed from those of St. Paul. When the time came for him to choose his sphere of work, (possibly after the death of the mother of our Lord) he did not go to the regions beyond, but settled down at Ephesus, where we find him building on another man's foundation fifty years after the church was first founded. Would anyone say that he was misguided in so acting? Or that he hampered the free growth of the life of the young churches by extending to them his pastoral and apostolic oversight, to the second and third generation of young Christians? Or is it quite certainly the case that St. John's work in Asia Minor was of less value to the church and the world than St. Paul's visit to Spain!

Yours, etc.,

THOMAS BARCLAY.

TAINAN, FORMOSA.

BIBLE CONCORDANCE.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: The publication of an advertisement of a Concordance of the whole Bible, so shortly after my announcement

of the beginning of work on the supplementing of my own Concordance of the New Testament,—now on the market for the past six years,—by an Old Testament portion, would seem to demand a word of explanation which I alone am in a position to give. It is with the utmost reluctance that I assume what may seem a controversial attitude; but it seems imperatively necessary that a few facts should be known, namely,

1. For several years previous to the publication of my Concordance, I had announced in the RECORDER, that I was at work upon a Bible Concordance, in order to insure that there should be no duplication of such drudgery.

2. When the New Testament portion was issued in 1909, it was also announced that work on the O. T. was in progress.

3. Some months after the publication, it was learned that Dr. H. G. C. Hallock was also working on a Concordance of both Testaments whereupon the O. T. work which a friend was doing, supplementary to my work, was suspended in the hope that it would prove unnecessary.

4. Dr. Hallock's work failing to appear during these years, I announced the resumption of work on the O. T., in view of the speedy completion of the Revision of the O. T. This called forth a statement from Dr. Hallock that his work would soon be in press, whereupon I courteously requested information as to the style of his work, offering to quit the field entirely if his work proved to be of such a character as to render mine unnecessary. This information has been refused, and I have felt constrained to continue this work which I would gladly drop.

5. So far as the Old Testament is concerned, Dr. Hallock's work, of course, must be based on one of the old versions, therefore of temporary usefulness. My Old Testament complement to the Concordance already published should be ready very soon after the completion of the Old Testament Revision.

The pity of duplication of a work of this kind, one which must in both cases be largely subsidized to prevent an utterly prohibitive price, is simply inexpressible; Dr. Hallock assures me that it is all due to his failure to subscribe to the RECORDER!

Yours sincerely,

COURTENAY H. FENN.

PEKING.

Missionary News

Among the Manchus.

Interest in work among Manchus was quickened by the Revolution in 1911, and I have been asked to write about it. But as my knowledge is so limited, and I only have a first hand knowledge of work in my own field, Tsingchoufu, Shantung, it is to be hoped that other workers at Peking, Nanking, and Singanfu will be induced to put pen to paper and relate their experiences in such work.

In Nanking an American lady doctor, Miss Gaynor, "worked with heart and soul to bless the poor destitute and despised Manchu refugees in that city. Famine fever broke out among the people, and Dr. Gaynor, much worn down from constant serving, contracted this dangerous illness . . . . Shortly before her death the temperature dropped, and she called the Chinese nurses who were on duty to her bedside. She said to them that she knew she could not recover, that God had spoken to her and told her that her work was finished. She sang a Hallelujah chorus, which made a profound impression on her students. Shortly afterwards her temperature gradually rose higher and higher until she passed away. She was not the only one who gave her life in this relief work. Rev. A. Hockin and Rev. J. Cherney both laid down their lives in the same service." *(The Christian.)*

In Sianfu, Shensi, at least 10,000 Manchus were massacred, one estimate even says 30,000. But though so many were killed, not one Manchu believer or catechumen perished there. Most of them had gone out to the East suburb for worship on that Sunday in October (22nd), before the city gates were shut, and they thus escaped. The wife of the first Manchu Christian was indeed in the city, and in her despair threw herself into some water—a well or pool,—but there were so many bodies there already that she did not drown, and was afterwards rescued. Thus God wonderfully overruled those terrible happenings to the saving of those Manchu Christians.

The Manchu Christian above referred to was "the first of his race in the province to accept Christ and openly confess Him in baptism. For this man such a step was not easy. For a time it seemed as if all the forces of darkness and cruelty had been combined, and let loose upon him to prevent his attendance at the foreigner's services. Insults, threats, degradations and blows were heaped upon him, but all to no purpose; he still persisted and endeavoured to come. He is a soldier, and evidently possessed of all the courage and fortitude of the true soldier. Go back he could not, and so he pressed forward, manfully facing and overcoming the taunts and insults of his comrades. When they saw that they prevailed nothing, his commanding officer gave him permission and warned anyone against molesting him, adding further, 'Hitherto we have thought the foreigners our enemies, but now we must confess them our friends.' The immediate cause of this change of front was

Dr. Jenkins'* attendance on a wounded Manchu soldier, but there is no doubt that the courage and fortitude of the soldier convert had already gone far in bringing about the end of the opposition." *(E. B. M. Herald).* In 1909 Mr. A. Lutley conducted Revival services in Sianfu, which were blessed to this Manchu, who was led to confess and put away besetting sin he had still allowed in his life. In the 1911 Revolution he was caught and about to be killed—with the chaff-cutter I think—when he begged respite to pray, and was allowed, but led to understand it would make no difference. But by the time he ceased praying, his enemies had melted away!

We used to preach and visit in the Manchu city there, but saw no particular result of our efforts. But a Manchu woman, a poor wounded creature, was brought to the hospital dying after the massacre, and when told about Jesus said she believed in Him, having already heard the Gospel in the Manchu city. Let this encourage downcast workers!

Mr. and Mrs. Shorrock used their influence for the protection of the refugees at that time, and "one very remarkable episode connected with the Manchu massacre deserves to be recorded among the most dramatic events of real life. Following upon the terrible slaughter of that October many fugitive Manchus ladies were succoured by our missionaries. One party in particular suffered great hardships before they were found, and brought into the mission premises and cared for by Mrs. Shorrock and Mrs. Dr. Young. They were literally saved from death by the shelter of the Mission house. Among them were two who, fearful as to the reception they might receive, at first suppressed their identity. But when the truth leaked out that they were the daughter and granddaughter of the notorious Yü Hsien, the Boxer Governor of Shansi (the man who ordered and personally witnessed the slaughter of our missionaries in 1900), they learned in deed as well as in word that Christianity teaches the forgiving of our enemies." (*E.B.M. Herald* and *The Christian*).

In Shantung here at Tsingchowfu we have a Manchu city with nearly 10,000 inhabitants. At the time of the Revolution the Chinese to prevent trouble, offered to guarantee the Manchus 2,000 taels a month while their supplies were stopped. Not many Manchus became Christians before the Revolution, but since then there has been a better spirit, and they have become more open to the Gospel. Having till lately no quarters there, we have visited the homes that were opened to us for meetings and someone, Chinese or foreigner, has been going there nearly every day of the week. Fifteen were baptized last year, including a lady of position among them, and some twenty-five are accepted for Church membership this year. Sixteen of these are women, some of whom show a remarkable aptitude for learning by heart, catechism and Scripture. One young married woman, urged to learn a chapter, has gone on till she has said chapter by chapter the greater part of Matthew's Gospel. Even a stammering woman managed to learn a chapter. And it was truly amusing

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*See 'Herbert Stanley Jenkins, M.D., F.R.C.S., of Shensi' by Dr. Richard Glover (2/-net) 'Memorials of Cecil Robertson, M.D., F.R.C.S., of Sianfu' by Dr. F. B. Meyer (2/-) both issued by Carey Press.

to hear a local deacon saying right before her, 'who would have thought that such a stupid woman as this could learn. You all know how stupid she is. It is God's grace! God's grace!'

While in England I asked our B. M. S. Committee to grant money for a preaching hall that could be used in part for the Manchus. Mr. Nickalls and I have asked the Manchu magistrate (Tu T'ung) to help us to secure a place. To our surprise he has at last lent us some fine official quarters free of rent, which have been adapted for the work at small expense. The Tu T'ung himself and numbers of the official class came to a welcome meeting with tea and cake, arranged by Mr. Nickalls. The magistrate made a short speech expressing his respect for 'the doctrine'—a great change from the old time hostility!—and listened with the rest of the company, some of whom could be seen nodding assent, to a discourse on 'The Purpose of the Gospel' by Mr. Bruce, head of the Theological College here.

F. MADELEY.

Social Service.

Fukien Christians and Social Service.

The work along health and sanitation lines has been the most satisfactory and has been undertaken with greatest enthusiasm. Following the evangelistic meetings in the thirteen centres in Fukien province last year, arrangements were made to enlist all enquirers in the distribution of handbills on various subjects of health, in lecturing and in other practical forms of sanitary work. Three series of lantern slide lectures were used in each city, namely, tuberculosis, sanitation and plague. In Foochow every Bible class appointed one Social Service representative and this group of some fifty men together with an Executive Committee on Social Service planned the lectures throughout the city, divided the city into districts for the distribution of handbills, and have during the past month done excellent service in creating a desire on the part of the people for inoculation against plague. The city has been divided off into seven districts, each district having one hospital with doctors who are giving service free certain hours in the week for inoculation. During the first two weeks over two thousand people were inoculated. In various parts of the province where plague is bad the officials have co-operated in this movement both financially and otherwise. From every city where these lantern slide lectures were given and handbills distributed, encouraging reports have come in. Some say it has aided the Church in securing other points of contact with the higher class men in the district. Others mention the fact that the leading men are beginning to realize that this social reform is a definite part and parcel in the program of the Church, and as a result opposition is being broken down and favorable attitudes developed. To my mind one of the greatest results is the fact that

it is giving new enquirers, as well as old Christians, actual chance of serving their fellow men.

Throughout the province also enquirers have been enlisted in teaching six hundred character book classes. During the last two months I have sold over five hundred of these books in Foochow and in other cities where classes have been organized. Some of our Bible Class members in Foochow have taken up this form of service with great enthusiasm and they are giving from one to three or four nights a week to teaching ignorant men. We are expecting a large increase in this phase of our Social Service activities next fall.

To my mind one of the greatest difficulties in some of the special problems which confront the Chinese Christians with regard to the development of an active interest in Christian Social Service, is that of securing competent leaders for this work. Those men who are now leaders in Christian activities are so loaded down with other work that it is almost impossible for them to take on additional responsibilities. We must gradually develop new leaders among these men who are interested in this work. Another difficult problem is that of harmonizing the two elements which we have here, namely, Christians and non-Christians, both of whom are enthusiastic in doing community service. Another problem is the opportunity. There is so much to be done and the field is so attractive that it is a great temptation to leaders and Social Service Committees to undertake too much and too varied a program, attempting many things and doing nothing thoroughly.

E. H. Munson.

Chinese Christians and Social Service Work in Chuchow.

The Social Service work which we have attempted to do in Chuchow sought to enlist not merely the Christians in the activities pursued but also the people of the city itself. To have made any distinction between Christian and non-Christian would have defeated the ends we have sought to gain.

Street improvement, park and playground development, schools for the uneducated adults, street cleaning, vaccination campaigns, improvement of market places, opening of waste land, prison work, and boy scout organization, need but to be mentioned to show the necessity of enlisting many kinds of people, but especially influential people as well as Christian leaders, if we were to accomplish anything.

Almost the first work done was on the initiative of our Chinese pastor, Mr. Koh. Immediately after the revolution he approached the city officers and asked for the grant of land adjoining the city wall that he might get a place for the poorer Christians to earn a living. His plan was to enlist all the Christians as small share holders. He failed to stir their enthusiasm to a great degree and finally appealed to other public spirited men in the city and they took shares. Later they gained still larger tracts of land. He has made a distinct success of the undertaking. With less than $2,000 capital he has been the means of helping a considerable number of poor people. In the later work which has developed, Koh has always been a leading spirit, until now he is one of a small group of men to whom the city officers appeal when they

wish any special work done along these lines.

A school for uneducated adults (using the 600 character book as textbook) was initiated by one of the teachers in our boys' school, a non-Christian, but most favorable to Christianity. He attended a short teachers institute at the University of Nanking and there heard of work being done along these lines. When he returned he drew together a band of nearly a score of Chuchow teachers and gained their voluntary services. They asked for the use of the church building. There was no distinction between Christian and non-Christian teachers. This head teacher, on the opening night, said to the pupils gathered that he wished them to remember that they were meeting in a building where God is worshipped and Christ followed. He wanted them to listen to the Christian doctrine and learn to be like its Great Teacher. The meeting was opened at their desire by prayer. This school is now being supported as a regular government school but the teaching is still voluntary. Our Christian teachers are all sharing in the work.

The park and playground development began with the official setting aside of a beautiful piece of ground on the river side for this purpose. Subscriptions and public funds moved an old theatrical building from being an obstruction over a street to being a useful meeting place. The wood work was done by a Christian carpenter who made a considerable subscription to it.

All of the leading schools were enlisted in the playground. Our own boys school is the largest and highest grade in the city. The majority of the advanced boys are Christians. They have aided in subscriptions and in looking after the grounds. Our local railroad engineer, a non-Christian foreigner, has given a fine horizontal bar and jumping standards. Subscriptions have planted trees about the grounds. Old historical stones are slowly being gathered on to the grounds for beautifying and preserving the stones.

A year ago small-pox struck the city very hard. We enlisted the city by gaining from them a small subscription for vaccine virus. We offered to go to any home where there were ten or more cases needing vaccination. Our medical assistants, all Christians, gladly responded to the call and in three months we vaccinated nearly 1,000 cases and stopped the epidemic. In two homes where we vaccinated thirty cases each, one case of small-pox had already developed. None others appeared after vaccination. This spring another smaller campaign was started and we went to the various centers of refugee huts and gave talks on vaccination with illustrations, and vaccinated more than 300 more. Here is where the Christian assistants did good work. They did much of the lecturing and explained the illustrations which we had cut from Board of Health reports and mounted on frames.

Koh, the pastor, was also the promoter of work in the prisons. At first a few of the church leaders did most of the visiting and speaking. Later he has enlisted even enquirers who are members of Bible study classes, and also the older school boys. They have always armed themselves with extra lesson leaves of the Sunday's lessons and turned the work into classes. This spring while we have been over-

seeing relief work doing street construction, a number of these workers have gone each Sunday to the Confucian temple where these refugees eat, and preached and sang to them. The men have been allowed to lay off an hour early on that day, and they have shown splendid interest and kept fine order during these services.

In this relief work while we have had opportunity to select members of the church to be heads of gangs, clerks, cooks, etc., we have never done it to the exclusion of others, or selected them on any other merit than their ability to do the work as well as others. But we have found them enthusiastic in applying social services methods, and we have not had to discharge one on account of incompetence. On the other hand city leaders have praised them unstintedly for the help they have rendered.

Our hospital evangelist had some years experience as a blacksmith. This has often been turned to account. When during the relief works of this spring, baskets, carrying poles, picks, mattocks and shovels were needed in large quantity, he was the one chosen to do the buying and to give them out to the refugees and receive them back each day. Did the great stone roller need repairs on its iron guiding pole, it was referred to him. He took the responsibility and carried it with pleasure.

This kind of social service has demanded that its leaders, foreign or Chinese, or both, gain and hold the confidence of the elders and officers of district and city government. Since the great body of the Christians in the interior have been drawn from the common people, the best that most of them can do under such conditions is to follow the leaders, rather than lead themselves. For instance, neither in the Church nor in the city was it possible to find educated women to teach the "600 Characters" to the women and girls who desired to learn. Men teachers had to do that. But some of our Christian women gladly volunteered to help to keep order and act as chaperons. Each day found them at their post. In doing these small tasks faithfully they have done more to commend Christian principles to the people than can be measured.

What has been the results for Christianity? The people have learned that Christian leaders can be trusted. They are faithful in performing public tasks. As some of the people have said, "No one else could have carried through such projects as the construction of some of the new roads." We have learned that the Church is weak, indeed, unless it can raise up competent Christian leaders,—but also that this kind of work develops them. Better than all, our distinctly religious work is receiving the approval of the city leaders, for to the teachings of the Scriptures do they attribute the production of the character shown in some of the Christian men and women. A goodly number of them have been led to attend special Bible study classes and it is now common to hear them emphasize some of their statements by illustrations from the life of Christ. The next step is to lead them to enlist in His cause, the great end in view of all this social service work.

ELLIOTT I. OSGOOD, M.D.

CHUCHOW, ANHWEI.

Missionary Journal

BIRTHS.

AT Chengtu, June 24th, to Mr. and Mrs. A. J. BRACE, Nat. Com. Y. M. C. A., a son (Egerton Brockman).

AT Peitaiho, June 27th, to Dr. and Mrs. F. F. TUCKER, A. B. C. F. M., a son (Francis Carlile).

AT Kikungshan, July 4th, to Mr. and Mrs. HUGH MACKENZIE, C. P. M., a son (Norman Hall).

AT Kuling, July 9th, to Rev. and Mrs. J. W. OWEN, C. I. M., a daughter.

AT Kuling, July 14th, to Dr. and Mrs. J. LEE H. PATERSON, L. M. S., a son (John Hamilton).

MARRIAGES.

AT Paoning, June 23rd, Rev. WALTER JENNINGS to Miss F. J. PAGE, both C. I. M.

AT Yungningchow, June 24th, Mr. P. HOLÉ to Miss M. G. ERIKSEN, both C. I. M.

DEATHS.

AT Laohokow, June 6th, LEIF SAMA, aged seven months from smallpox.

AT Aberdeen, Scotland, Mr. W. EMSLIE, C. I. M., from internal tumour.

AT Mokanshan, June 26th, Rev. D. H. DAVIS, D.D., S. D. B. M., aged 70 years.

ARRIVALS.

June 11th, Dr. and Mrs. H. G. BARRIE and three children, C. I. M.

July 1st, Mrs. A. J. BOWEN and children, M. E. M.

July 5th, Miss A. BEER from Australia, Nat. Com. Y. M. C. A.

July 21st, Mr. and Mrs. S. G. WILTSHIRE and child, C. I. M.

DEPARTURES.

June —— Rev. and Mrs. H. DAVIES and child, Dr. E. W. KIRK and Miss A. MCEWAN, all P. C. of N. Z.

June 12th, Misses H. G. and E. G. WYCKOFF and Rev. and Mrs. L. PORTER and two children, all A. B. C. F. M.

June 25th, Mr. and Mrs. R. R. SERVICE and three children on furlough, Y. M. C. A.

June 26th, Miss SCOTT, Rev. and Mrs. J. W. NICHOLS and three children, Mr. and Mrs. J. F. PUTNAM, Mr. H. F. MACNAIR, Miss LITTELL and Mrs. MOSHER and son, all A. C. M., Misses M. STONE, M.D., J. HUGHES, N. BEGGS, BILLINGS, HOPKINS, M. STRYKER, M.D., and SHAW, all M. E. M., and Dr. and Mrs. J. E. GOSSARD and four children, Dr. and Mrs. N. S. HOPKINS, Mr. H. H. LOWRY and Mrs. W. A. WILSON and three children, all M. E. M., Misses R. N. MESSIMER and A. C. KANNE, both R. C. in the U. S., Miss C. E. CHITTENDEN, A. B. C. F. M., and Miss I. M. ALBAUGH, A. P. M., (South).

July 2nd, Rev. DUDLEY TYNG, Miss HOPWOOD and Mr. and Mrs. REMER, all A. C. M. and Mr. and Mrs. C. W. DOUGLASS and daughter, A. P. M. P., O. R. MAGILL on furlough, Mr. and Mrs. G. A. FITCH and two children on furlough, Nat. Com. Y. M. C. A.

July 3rd, Miss M. H. TAGGART, S. C. M., and Bishop and Mrs. WHITE, C. C. M.

July 8th, Mr. and Mrs. J. FALLS, C. I. M.

July 10th, J. S. BURGESS on furlough, Nat. Com. Y. M. C. A.

July 11th, Mrs. A. LANGMAN and daughter, C. I. M., Misses I. N. PORTER and L. L. PHELPS and Rev. R. A. GRIESSER and two children, all A. C. M., Rev. and Mrs. W. H. GRANT and four children, C. P. M., Rev. and Mrs. R. W. STURT and two children, Unconnected, Miss KATHERINE ROBBINS, C. C. M., Mr. E. T. SHAW, A. B. C. F. M., Mr. D. P. FRARY, Yale College, and Mr. A. K. KUPFER, M. E. M., Mr. and Mrs. F. S. BROCKMAN and son on furlough, Nat. Com. Y. M. C. A.

July 15th, Miss V. M. WARD, C.I.M.

July 23rd, Rev. and Mrs. J. A. FITCH, Rev. and Mrs. G. L. GELWICKS and two sons, Miss E. E. DRESSER and Miss SARAH IRWIN, all A. P. M., and Miss LILIA MCINTYRE, A. S. B. M.

CHRISTIAN WORK FOR THE COMMUNITY

THE CHINESE RECORDER

教務雜誌

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NOTES ON CONTRIBUTORS.

Rev. COURTNEY H. FENN, M.A., D.D., is a member of the American Presbyterian Mission (North). He has been in China since 1893, living during that time in Peking. His work has consisted of evangelistic itineration and theological education, in which he has spent ten years. He is at present Principal of the North China Union Theological College. His long experience makes his article of exceptional value.

Mr. KARL F. REMER is a member of the American Church Mission. He has been in China three years, giving instruction in Economics at St. John's University, Shanghai. Previous to this he was a member of the Bureau of Education of the Philippine Islands for two years. He is well qualified, therefore, to treat this subject from the point of view of developments in Western lands.

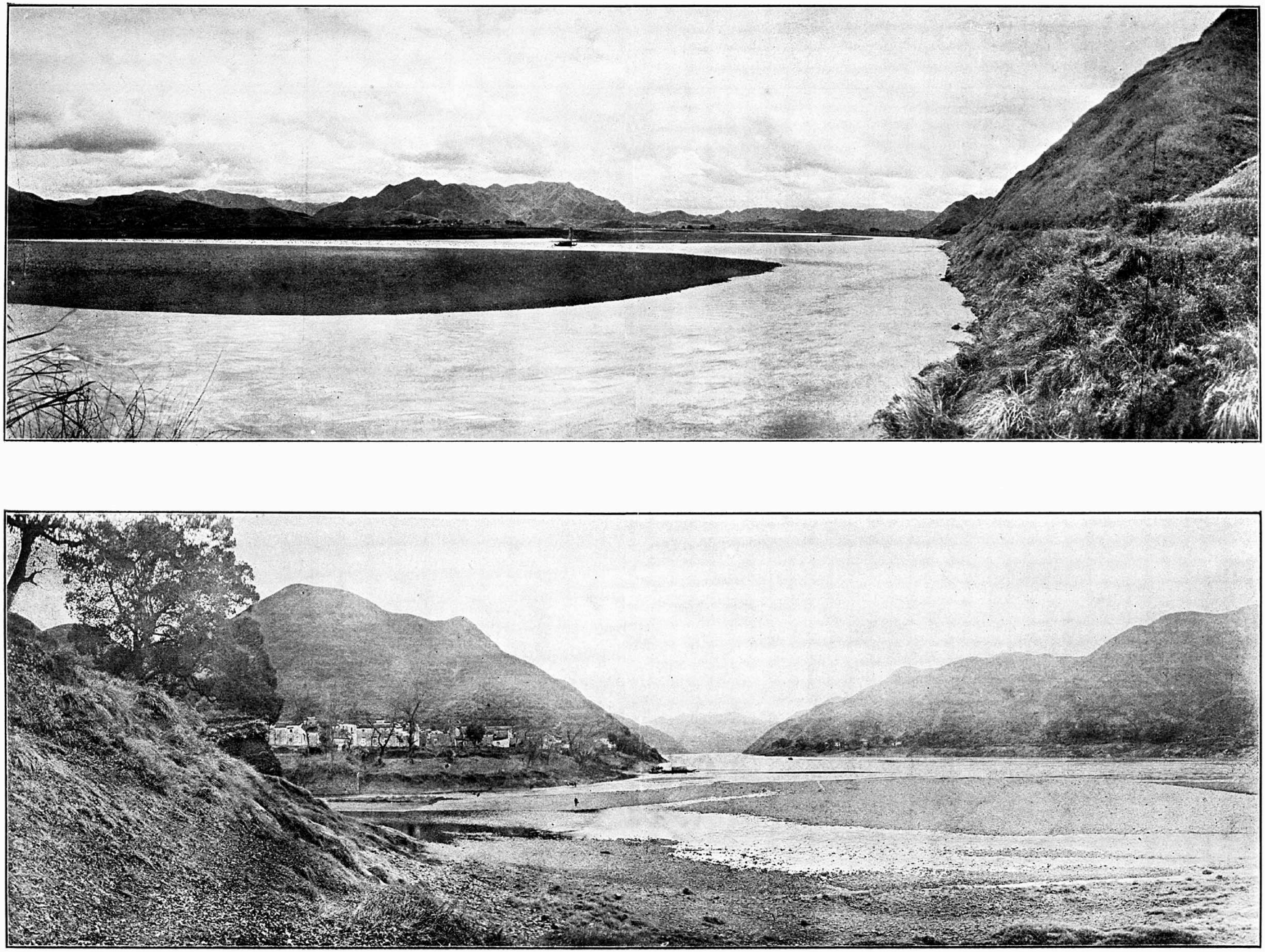
Mr. JOHN STEWART BURGESS, M.A., is Secretary of the Peking Y.M.C.A. which office he has held for five years, the term of his service in China. He has given much time to the practical working out of the principles of Christian Social Service.

Mr. W. W. LOCKWOOD, PH.B., has been in China for twelve years, as Secretary of the Chinese Y.M.C.A. in Shanghai. He was a member of the Committee which organized and conducted the first Social Service Conference, which was held two years ago. The background of his suggestive article is much practical experience in a city where the problems of Social Service are most insistent.

EDITORIAL NOTE.

We regret having to delay the publication of the second part of Rev. L. Hodous' article on "The Sacrifice to Heaven." It was necessary to have the proof read very carefully and we failed to get the article back in time for inclusion in the current issue. In this connection we are glad to announce that we have received permission from *The Far Eastern Review* to reprint an excellent article on "President Yuan at the Altar of Heaven." This article will enable our readers to compare the modern with the ancient way of conducting the ceremony. In addition, we have a short article containing some personal observations on "The Imperial Worship at the Altar of Heaven," by Rev. S. E. Meech, who has been forty years in Peking and had unusual opportunities for these observations. This series of articles should do much to bring our readers into close touch with "The Worship of Heaven," one of China's ancient ceremonies that is being changed through pressure of modern conditions.

Another interesting article, which we had hoped to publish before this, is "Taoism from a Christian Standpoint," by Rev. Jas. W. Inglis of Moukden.



☆ *Photos by R. F. Fitch.*

Gorges of Chien T'ang.

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VOL. XLVI SEPTEMBER, 1915 NO. 9

Editorial

Christian Work for the Community.

It is fortunate that we are able to give prominence to the subject of Christian Social Service at the time when most missionaries will be giving special thought to their plans for the coming winter's work. We hope that the four leading articles published in this issue will assist in the creation of a proper Christian-Social viewpoint. The need for a more comprehensive exhibition of the altruistic elements of Christianity is pressing. Much has already been done by the Chinese along philanthropic lines and many attempts to meet present-day needs in regard to social service have already been put forth by the missionary body, but there is need for a forward movement which will show by its comprehensive planning that not only is the problem understood as never before but that there is a settled determination to make adequate preparation to solve it.

Dr. Fenn, under the head of "Mission Sociology", indicates some ways in which missionaries are responsible for meeting the multitudinous social needs all too apparent everywhere.

Mr. Karl Remer in the article on "The Relation of Christian Missions in China to Practical Sociology", although somewhat theoretical in his treatment of the subject, yet suggests some ways in which the growing "Science of Sociology"

in the West might be applied in China. Those interested may not all be sure that the introduction of Western methods of industry will be as beneficial as Mr. Remer seems to think; none, however, will deny that while the development of Western industries has not been as rapid as had been thought, yet there have already appeared some of the worst features of unchecked industrial development. There is thus created a situation which demands a positive attitude and immediate action on the part of the Christian forces in China.

Mr. John Stewart Burgess approaches the subject of Social Service from the viewpoint of "The Church as a Centre of Religious Culture and of Inspiration for Social Welfare." He endeavors to show that the work of the Church must be planned with more than a few individuals in view and so as to cover all the legitimate and varied needs of a well-rounded life.

In giving us "Some Principles of Social Service", Mr. W. W. Lockwood shows how something practical can be done to carry out the broader ideals of Christian Service without wasting time waiting for the perfection of an elaborate and comprehensive organization. There is material at hand everywhere which can be used at once. There are opportunities already revealed that can be utilized by organizations already in existence. Some practical attempt on the part of Christians to meet the social needs of the community of which they are a part appears, therefore, to be within the reach of all.

* * *

The Modern Keynote. In one of his earlier books, "The Next Great Awakening", Dr. Josiah Strong associates the great historical awakenings with the proclamation of some discarded spiritual truth which was adapted to the needs of the time. Justification by faith was the keynote of the Reformation in the Sixteenth Century; Divine Sovereignty was emphasized in the Puritan Revival of the Seventeenth Century; Wesley preached the necessity for the New Birth in the Eighteenth Century; whilst the Nineteenth Century was ushered in by the forceful reminders of the terrors of the law and closed with tender appeals to respond to the gracious offers of God's love. The inference was that to-day the great questions are social, and emphasis ought to be placed upon the social teachings of Jesus. "The Son of Man came not to be ministered unto, but to minister." As an additional reason for heeding our Lord's commands and following His example

we have been reminded in a recent handbook on "Social Problems and the Church's Duty" that there are three steps in the work of social reform: first, "Roll away the stone" (our work); second, "Come forth" (Christ's word of power); and third, "Loose him and let him go" (our work again).

* * *

A Christian Society. We do not see anything to prove that people can be saved *en masse* any easier than heretofore. For this reason Christianity must continue to be more or less individualistic. Christians, however, cannot do their best work if they persist in living in a past age—the age when individual work was practically the only form of work possible. That there was a time when Christianity was necessarily exclusively individualistic is sometimes overlooked by those who get impatient because the Church seems to adapt itself but slowly to the modern idea of social responsibility. At that time there were not enough Christians to influence society-at-large. But that time is forever past. There now exists a Christian society which is strong enough to make itself felt far outside of its immediate circle. The strength of the influence for good of the Christian society is slowly coming into the consciousness of Christians, and with it a quickening sense of responsibility for doing something to better the conditions under which men live in this world. With this sense of present responsibility and possible power there is apparent a growing demand for a real Christian unity which, allowing free play for individual freedom, will yet enable the Christian society to use all its strength to combat social evils. In China the Christian society is relatively small yet, owing to the impact of Western ideas, there already exists a desire for social reform which will, if rightly used, give to the Christian community in China an influence beyond its numerical importance. For the present at least, one of the most effective ways to win individual Chinese is to show that Christianity makes men interested in their fellows to the extent of putting forth effort to improve a bad environment.

* * *

Some Pertinent Suggestions. It is not always easy to admit that there are conditions that one touches every day which should have the principles of Christian Sociology applied to them at once. Dr. Fenn, however, indicates some well-known needs which are often overlooked.

He refers first to the need of more general provision for the insane; to not only wisely restrain them but to put them under better conditions which would make a change for the benefit of themselves and all concerned. Then, too, more emphasis should be laid upon the necessity of industrial training as a means of inculcating a general spirit of independence. But Dr. Fenn is still more practical in his treatment of the question of a living support for our Chinese associates and a living wage for missionaries' servants. With regard to servants, careful study is needed in order to find out what is a fair living wage. Chinese standards, which are born somewhat of necessity and have resulted in a low grade of living, should no longer be the final factor in this question. Our responsibility in this regard has not been met until we have made it possible, as Dr. Fenn suggests, for those who spend so large a part of their lives in our homes, to be honest. Failure to be fair at this point will neutralize many fine deliveries on the beauty of social service and spoil many excellent plans to meet our social obligations. For both these groups we have, as missionaries, special responsibilities.

Mr. Remer suggests also that the missionary body should make an effective protest against child labor by not allowing the employment of such in connection with mission work. We have been inclined by reasons of (to quote Dr. Fenn again) "resignations to the apparently inevitable" to let this and similar conditions alone; but the time is upon us when our counsels to reform—which are not lacking—should be backed up by refusal to conform to existing social evils, a point at which it is all too easy to fail.

* * *

Chinese Social Service Agencies.

In connection with Mr. Lockwood's statement that "*we should know the facts*" it will be of interest to refer to an article by the late Rev. David Hill, on "The Charities of Central China", which appeared in *The Messenger* for 1893—July to August issues. He had wide acquaintance with the charitable institutions in the triad of cities situated on the River Yangtsze: Hankow, Hanyang, and Wuchang. Referring to the fact that in the one city of Hankow there were thirty such institutions, he wrote:—"This fact demonstrates incontrovertibly to my own mind the need there must be for charitable relief of present distress, for if, amongst a people

so practical yet so poor, so shrewd and so economical, funds can annually be found in one city to the amount of some £8,000 sterling for benevolent purposes, we may take it for granted that there is more than a corresponding need to provoke it". Mr. Hill was not oblivious to the fact that the charitable work he describes, as well as the work done in connection with the Rice Kitchens, the Fire Engine, the preaching of the Sacred Edict, the practice of vaccination, the distribution of coal and candles, the provision for widows, aged and orphans, were good works to win rather than to accompany salvation. At the same time he realized that many a life had been saved, many a sickness healed and many a tear dried by heathen charities, and he also felt that there should be some connection between our great missionary societies and the native agencies referred to. It is very comforting to make a comparison in the amount of altruistic work carried on twenty or thirty years ago by missionary societies with that now being attempted.

* * *

Social Purity. THE question of social purity is just mentioned in passing in one of the articles published in this issue, yet herein is one of the most pressing needs of the social propaganda. The evils concerned therein combine to make one of the most insidious influences arrayed against Christianity in China. As far as we know, no organized effort has been made in China to cope with these deadly evils: this, too, in spite of a growing knowledge that the evils which so easily appear in large centres and schools are on the increase.

About seven years ago Dr. W. A. Tatchell of Hankow was led to prepare "A Private Letter to Boys," for which applications were made for over 25,000 copies. Stirring appeals for help to combat this evil were sent in. At that time it was suggested that a League be formed to promote social purity. Dr. Mott, after some correspondence, interviewed the Board of the Wesleyan Methodist Missionary Society with a view to having Dr. Tatchell set apart to undertake this work; but the Board could not act on the suggestion. There up to the present the matter rests. It is very encouraging, therefore, to be able to draw attention to six books which are reviewed in the Book Table this month and which attempt, some indirectly, some directly, to meet the need of instruction along this line. But the matter should not stop with the publication of these or other

excellent books. The situation should be studied constructively. Proper instruction along these lines should be made a most definite part of the social hygienic propaganda. We believe that education against these evils is primarily a task which should fall upon parents, but unfortunately in China the parents who can meet this obligation are practically non-existent. To wait until they can do so is to allow the evil to make fearful headway. Books, such as those reviewed, which treat of the problems of life in a chaste way, should be put into the hands of teachers in all schools, and, into the hands of all pupils.

Then something more should be done to follow up Dr. Tatchell's idea of a Purity League. To wait longer is simply to allow an increase in the extent of the evil to be combated and the difficulties of successfully coping with it.

* * *

Wanted—A High-Class Magazine.

FROM several quarters suggestions have been made with regard to the need for a periodical, in the Chinese language, specially intended to expound Christianity to the more thoughtful people of China, and to serve as a Review of philosophical and general literature. Though there are a number of Chinese weeklies and monthlies, issued under Christian auspices, it is felt by some that another magazine, of a higher type, dealing wisely and generously with religion, philosophy and literature, would find a ready sale. This idea has found much favour in Japan, and an attempt is being made to issue such an one. Whether, in China, any of the existing magazines could be made to meet the need, or, whether, by combining one or two, the case could be met, is a moot question. The existing ones appeal for the most part to the general readers, the student classes, or the Sunday Schools, and kindred institutions. Very little is being done to cater for the most enlightened and thoughtful classes. The Chinese are more sympathetic than ever towards Christianity, and the large numbers of the educated and official classes which, within recent years, have embraced the Christian faith, seems to indicate that there is a fertile field but little cultivated. If a magazine of this type is to be started, it should represent all schools impartially, and be written in the best style of current literature, which all reading men would welcome and appreciate. We would be glad to open our columns to a discussion on this matter.

"Swanwick," and Christian Literature.

In a resumé of the action taken at Swanwick (England) by the Laymen's Missionary Movement, we note that special attention was given to the growing needs of literature work in the Mission Fields. Dr. Ritson's paper revealed an amazing lack of interest at the Home end, and an ever-growing opportunity on the fields. One striking feature of the statement is that many of the Societies contribute nothing towards this branch of Christian propaganda, and the few that do contribute do so sparingly. An appeal was made at the Conference to all the Missionary Societies to allocate a definite amount of money annually for this work, the figure mentioned being the low one of One Per Cent of all the grants made by each Society towards the work in each Field. On the policy that "half a loaf is better than no bread," this is a welcome move in the right direction, but one per cent is only a crumb from the loaf. At a time like this, when all Missionary workers are making greater demands for literature in Chinese, it appears that the only wise and right course for the Home Boards to adopt is to give themselves to hard thinking as to how they can best assist their representatives on the foreign field to secure what they so sorely need as necessary adjuncts to their great tasks, and to make this an integral branch of their endeavours. The majority of missionaries are not burdened with an undue proportion of "filthy lucre," and they cannot possibly afford to meet the need unless and until the Home authorities come to their assistance, which should be definitely planned and wisely arranged to that end. We have recently seen some charts which indicate all too clearly that the great majority of the Boards do not give a moment's thought to this need, and the provision made to supply their workers abroad with "munitions of war," without which no victory can be complete, is altogether inadequate, and, in most cases, non-existent. The fault lies at the home end, for the missionaries in China are practically unanimous and persistent in desiring to use this strong arm of the service, and fail to do so only because their Home Boards fail them. The representatives on the field should not give the authorities at the home end rest day nor night until they have driven into the consciousness of the controllers of funds the absolute need, which ever grows, for financial support to carry out their desire adequately, and to assist those organizations which have provided the literature without much cost to the Missionary Boards themselves. The ship cannot sail smoothly if this oar is ignored or broken.

The Promotion of Intercession.

"Again I say unto you, that, if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father who is in Heaven."

THE STATION PRAYER MEETING.

The weekly meeting for united intercession should be one of the greatest spiritual assets of every mission station. It may be the dynamo that furnishes the power for the whole mission plant. It does indeed offer an exceptional opportunity for missionaries "to pool their prayers" and claim our Lord's promise "it shall be done."

May the following testimony of the wonder-working power of God in answer to *united, believing intercession* stimulate the missionaries in every mission station to a more faithful practice of mutual intercession. "We have many forms of Christian work in our mission Station, most of them for people who are already Christians. The most direct attack made upon non-Christians during the past months has been through a little Sunday-School started as a forlorn hope for street children last February. From the first our small enterprise seemed peculiarly blessed, and we found we were working not among the poor and ignorant as we supposed, but among the scholars of the government schools. Though our meetings increased in interest *we did not come into real power* until after a certain mission prayer-meeting last spring at which we had presented to us the claims of intercession to a place in our work. We gained a new vision of our privileges and opportunities as Christian workers as a result of that meeting and *began to pool our prayers* and *make common requests of God for the success of our efforts*. Since then many wonderful things have happened to our Sunday school. I should like to mention one. Eight weeks ago a government school teacher dropped into our Sunday afternoon meeting. He came three Sundays in succession. The fourth Sunday he brought his entire School of thirty boys. They have come every Sunday since, and in the weekly lesson review have shown a more thorough comprehension of the meaning of the study than our mission day-school students. Result: the teacher himself has become a Christian and asked to join the church on probation, and his little scholars, all of them from pagan homes, have had two months of Christian training. They have learned some dozen Christian hymns, many of the parables and miracles of Jesus, the Lord's Prayer, the Ten Commandments, and best of all have learned to lift their childish voices in public prayer to their Heavenly Father. Perhaps not the least interesting *result of the practice of intercession by our station* has been *the convincing* of a student of philosophy in the station *of the efficacy of prayer* and the bringing of him to the conclusion that God is not a niggardly Father who has to be importuned for reluctant gifts, but that He imparts blessings with bewildering profusion, and that His gifts are limited only by the capacity of His children to receive them. That capacity is nothing less than their ability unitedly to desire them, and in the education and expansion of that desire there is no power like intercession."

[In this same station as a result of united intercession and faithful personal work *every* student in the boy's schools became a Christian before the close of school.]

OBJECTS FOR INTERCESSION.

The following objects are suggested for united intercession during September.

I. For the teachers and students in private and government schools who last year came to believe in Jesus Christ: that they may increase in their knowledge of Him, grow in Christian experience, openly confess Him through baptism and begin to serve Him.

II. For the opening of this year's Bible classes for both men and women that there may be a larger enrollment than last year; that trained and efficient teachers may be secured and that many students may come to believe in and accept Jesus Christ as Savior and Lord.

III. For the special evangelistic campaign to be held for government school students in Honan in October.

Contributed Articles

Mission Sociology*

C. H. FENN.

IT was the Word of our Lord Himself, as well as of Moses, that "To love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength, and to love thy neighbor as thyself," sum up all the law and the Prophets. Hence Theology and Sociology may be fairly called the two Sciences which embrace the whole Duty of man.

I should have said Religion, instead of Theology, but for the fact that Religion denotes the relations themselves, of which Theology is the Science. In a sense it may be said that any adequate Theology also includes Sociology within its scope, for Theology's definition as simply, "The Science of God," is far too narrow; and has exposed the science to the captious criticisms of those, who, while Christians, yet declare that they have no use for Theology or theologians, the one being based upon pure speculation, the other being too neglectful of this earthly life; or declare that Theology belongs strictly to the Old Dispensation, while Christology has taken its place in the New.

Theology, correctly defined, includes not merely such knowledge of God as man may attain, but also the inevitably consequent knowledge of God's relation to his Universe,—especially to Man; Man's relation to God; and the relations between man and man which are most in harmony with such relations with God. The failure to realize this broad scope of Theology, and the confining of the conception of Religion to "man's supersensuous relations" have been largely responsible for the deplorable fact that, for many centuries in the history of the Christian Church, Theology was so distinctly,—even polemically,—dissociated from Sociology, and so exalted above it, that both the study and the practice of Sociology became almost entirely neglected among the leaders in the world's thought; while the practice,—without the study,—was confined

*A paper prepared for the Peking Missionary Society.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

largely to simple homes and humble hearts, where subtle philosophies had not done their destructive work of separating heaven and earth.

It was not strange that efforts for the spiritual welfare of distant lands and heathen nations should languish, along with the realization that "he that says he loves God should love his brother also." The man who loses all sense of responsibility for his near neighbor, in things material, is not likely to retain long a vivid sense of responsibility for a far stranger in things spiritual. The converse is also true, for the awakening of a real, personal, spiritual interest in men,—not the merely academic interest of the philosopher, but the practical, vital interest of the missionary,—is sure to result in the awakening of a personal interest in their physical and mental well-being. Thus it has come about that the missionary revival of the last century,—rather than any system of philosophy or of science,—is responsible for the great revival of interest among Western nations in the Science of Sociology, and its practical application to the life of the world. It is true that the credit for this revival has been claimed by the advocates of many a philosophy, with fervid denunciations of the Church for its unwillingness to fall in line. Undoubtedly the Church has declined "to fall in line" with many of the sociological "movements" and "fads" of the last few decades; and no one will claim that she has invariably been the leader in every wise project for social uplift; nevertheless, the thing at which the Church has most frequently balked has not been the effort to serve and save humanity, but the vain attempt to do so by the deliberate divorce of Religion from Sociology, the exaltation of the "enthusiasm of humanity" above the enthusiasm of divinity,—if I may use the term to express the enthusiastic desire to lift one's fellow men, not merely out of their sickness but out of their sin, not merely to cleanness and comfort but to Christ and conversion. The missionary revival in the Church has once more exalted the Kingdom of God and His righteousness to the first place in man's thought, and made clear the fact that His "righteousness" includes loving-kindness and tender mercy, as well as justice and truthfulness between man and man; but it believes that the only effective loving-kindness and tender mercy, the only permanent establishment of justice and truthfulness, must come through the bringing of sinful man *first* into a right relation to a holy God, through the redemption which

is in Christ Jesus; when, having become a new creature, he will love the things for which he formerly cared nothing, and hate the things to which he was formerly devoted. The history of the world affords most abundant evidence that, apart from Christianity and the Christian Church, there has been so little disposition to promote altruistic movements for the elevation of all classes of society, as to mark this disposition as one of the most distinctive and prominent historical fruits of the coming of Christ into the world. Apart from Christianity, such movements have been infrequent, sporadic, and almost invariably marred by a very large element of self-seeking.

Whether or not it be true, as often alleged, that the missionary motive of to-day is very different from that of fifty to a hundred years ago, and aims at the training of alien races for the proper use of this life as the best preparation for the life to come and the greatest benefit to the world in general, rather than at the salvation of perishing heathen, it is certainly true that the missionary, fully as much as any other man,—if not more than any other,—is so profoundly interested in the well-being of the people to whom he has been sent, that it is the chief interest of his life; and he knows well that to attempt to live an isolated life, simply coming in contact with the people on stated occasions, for the public proclamation of the Gospel, will neither result in the salvation of the largest number of them, nor in the favorable exhibition of many of the unique advantages of Christianity. Upon the missionary, par excellence, devolves the duty of manifesting forth the social virtues for which the religion which he proclaims and represents is preeminent, that men may see, without any shadow of doubt, that the Christian variety of "godliness," more than any other, "is profitable for the life which now is," as well as "for that which is to come."

Now there are two leading ways in which this result may be effected; the first by means of the organized institutions of social service; the second by the incessant personal maintenance of ideal social relations with all classes in the community. Last year our Association had the privilege of listening to a very enlightening paper upon the forms of social service already undertaken in this city, by one or another agency, on behalf of one or another of the needy classes, with valuable suggestions as to many openings for missionary effort, in these and other directions. It is not the intention of the present writer to

retrace the ground covered in that discussion, but rather to note one or two of the increasingly imperative needs of Peking, in the way of Christian institutions; and then to give fuller attention to the other side of Mission Sociology, that of personal relationships.

We have our numerous Chapels, to reach the non-Christian community through the constant proclamation of the Gospel, well scattered over the entire city ; and we have our Churches, an easy step from the Chapels, where the earnest enquirer, losing the timidity of his former suspicion, or the repulsion of his former contempt, is introduced to Christian society, as well as to the deeper truths of the Christian faith. We have our Hospitals and Dispensaries, for the skilful treatment of Christian and non-Christian in matters pertaining to the body ; and we have our Schools and Colleges, ranging from the Kindergarten to the College of Medicine or Theology, for the intellectual training of the future leaders of Church and Society ;—and, we hope, for their spiritual training as well. We have a decidedly attractive Orphan Asylum in the north city—not established by the Missions, yet in sympathy with them, open to them, and seeking their aid,—to care for the homeless boys and girls ; and we have had for years a most successful Old Ladies' Home, commanding the sympathy and support of the entire foreign community, to such an extent as to render probable the early establishment of an Old Men's Home,—or should I say an Old Gentlemen's Home ?—the two together to provide for the homeless aged of our city. On all of these may truthfully be written, "WELL DONE."

Yet there is another class of the needy ;—one may even say the most utterly needy of all in the community, for which no provision has yet been made, as we are made to realize most sadly at least once in every few months. We have no place for the INSANE, for their cure or for their confinement, though they are by no means few, either in the general community or in the Christian Church. Two recent experiences of the present writer have impressed him profoundly with this need. A few months ago, a sound of incessant muttering drew me to my front door, where I discovered, kneeling on the front porch, with eyes closed, a young man recently baptized, praying over and over for the forgiveness of his sins. I spoke to him, but he paid no attention. I finally shook him by the shoulder, when he opened his eyes and gazed vacantly into my face, talking incoherently. Friends came and took him away ; and

his father, for a long period, had to give up working for their daily bread in order to keep close watch over this young man, who was gentle one day, wild the next, wandered away and was gone for several days, or came back wearing nothing but a shirt, after entering the city gate just before it closed, in the winter time. A menace to his friends and to the community, and likely at any time to end his own life in some terrible manner, yet possibly a quite curable case; what shall we do with such as he?

A member of our special class in the Theological School, not a brilliant scholar, but one of the most enthusiastic evangelists, began to act queerly, to talk about persecution by an enemy, and the necessity of at once securing evidence in rebuttal; then suspected his college mates of unfriendly designs. Pronounced insane by the doctor and coaxed over to a place of detention, the next morning, Sunday, he felled his guards, returned to our compound, broke a broom on the windows of the dining hall, then appeared at my door, grasping the two broken sticks in either hand. Hastily disarmed, he started down the street to kill himself, struck at me and at others as we tried to detain him. Carried by force to his old quarters, he had to be guarded for five hours by half a dozen men, finally bound with ropes and improvised strait-jacket, and taken again under the doctor's charge. Once more he broke loose and roamed the city for a day, and his terrified guards refused to serve longer. He is now closely confined in prepared quarters, where a considerable guard must be maintained. His only near relative, his mother, is an inmate of an Old Ladies' Home in Tientsin, and can do nothing for him. What can we do for the wise treatment and cure, or for the restraining care, under the best conditions, of such a case? Those attentions which, in an institution for the insane, are both simple and effective, are neither simple nor effective under the conditions to which we are at present limited. Hundreds of cases of insanity of all grades are being treated in the Kerr Hospital for the Insane, in Canton, to the profound relief and thankfulness of all concerned. It is questionable if the need is greater in Canton than in Peking. Possibly Mission Boards are unwilling or unable to consent to the use of missionary funds for such a purpose; but, with the only Chinese effort in this direction a travesty on the name, according to Mr. Burgess's recent paper, does it not seem as if one of the first uses of the

Rockefeller Fund, to be spent for the well-being of China, should be the establishment of a first class Hospital for the Insane, in the capital of this great nation? As a mere layman in such matters, I do not venture any more definite suggestions, simply expressing the hope that the doctors who are working so enthusiastically for the success of our fine Union,—and other Hospitals, will give this great need a most serious consideration.

The second imperative need is one which is brought home to our attention, in innumerable ways, almost every day of our lives, and more especially since the Revolution, the need of assisting to an honest livelihood all those who are members of the Christian Church, and, incidentally, many others. While the experiences of the several Missions are not all alike, yet it is probably true of any church among us that from fifty to eighty percent of our Chinese Christians are able to do little or nothing more than make both ends meet, while a very considerable percentage, either from lack of training, or lack of employment, are unable to do even that. It is evident that such people cannot make adequate provision for the education of their children, not to mention the cultivation of their own minds by means of current books and papers. Therefore they are provided with schooling for their children by the Missions, at a fraction of the actual cost, even that fraction being remitted, or provided for in so-called "Scholarships," in some Missions, to a large number of the students, even books, clothing and travel being freely given. These students, as a result, are apt to look upon themselves as the favored and deserving wards of the Mission; and, as they grow to maturity, often think that nothing is too good to them; Mission money and Mission property need not be preserved or economized, as "there is plenty more where this came from"; Mission policies and Mission institutions may be criticized ad libitum: Mission salaries, for such men as THEY have become on graduation, are simply beggarly; and no sense of gratitude binds them to the service of the Mission which has provided everything for them;—in many cases even a signed, witnessed and guaranteed bond is unequal to the strain. I am not speaking of all; but far too infrequently does one see these young people possessed of a high and holy purpose,—whatever comes,—to "seek first the Kingdom of God and His righteousness." I do not find myself able to throw off responsibility for such conditions by attributing them all to "an inherent defect

in the Chinese character", or calling them "the result of the upheavals and evolutions of the last decade or so", and the growing "national consciousness." They are not peculiarly Chinese, and they manifested themselves unmistakably before this national consciousness was ever awakened. Indeed such an awakening consciousness should have had the opposite effect, cultivating a spirit of independence, rather than the opposite. I assuredly believe that we have enervated our young people by providing them with so much; always tuition, often board, sometimes everything else; not always, it is to be feared, entirely apart from the competitive idea, which has become the curse of the richly endowed Theological Colleges of America, where students, who might for other reasons have gone elsewhere, are offered such financial inducements as will make life one degree easier for them. Life is made one degree easier, and the standard of manhood too frequently one or more degrees lower. I am not aiming at any man or mission: probably I have been as guilty as any, nor am I saying that we have been without excuse, for we are up against a most difficult proposition. With the conditions of poverty as I have just described them, and among a people the long finger-nails of whose educated classes have so long borne disgusting witness to their belief in the indignity of labor: it seemed to most of our predecessors, as it has seemed to most of us, inevitably necessary that everything should be given, and no menial service asked in return, if we would have any young people to train for Christian leadership. Yet it has been at the risk of defeating the very object at which we aimed, preparation for leadership, through failure to train in independence. May it not be questioned whether the policy has been calculated even to produce good CHRISTIANS quite apart from fitness for leadership? Of whatever failures to organize and conduct various forms of Social Service the Missions may be accused, certainly in this matter of creature comforts for the rising generation, our fault has been in the direction of doing too much, rather than too little. For many years, I have been inclining more and more strongly to the conviction that, however slow the first steps might have been made by a radically opposite policy, we should to-day have had a stronger, more self-reliant, and self-propagating Church in China, had we required all our students, from the beginning to the end of their courses, to work for most of what they could not pay for,

that is, not only to take care of their own buildings and clothing, but also to earn their own board, by affording them opportunities for industrial training and labor, as every Jewish boy was taught a trade, both that he might be independent and that he might learn the dignity of honest labor. Many a School and College in America, not merely among the negroes and Indians, but among white people, has made for itself a most enviable reputation for its output, because it has always maintained this principle; and the majority of the men who have made their mark in the history of America, had, in whole or in part, to work their own way through College. This industrial training has been a marked feature of the Roman Catholic work in China, and it has been tried very successfully by a number of Protestant Missions, for details of which any persons interested may consult the Report of the Shanghai Centenary Conference of 1907. This Conference passed the following resolutions :—

Resolved :—(*a*) That this Conference recognizes that the social progress and material well-being of the Christian community are vitally linked with its moral and spiritual progress, and therefore the promotion of wise measures for the industrial development of the Christian community constitutes a legitimate element of mission enterprise; and would strongly urge upon the several Mission Boards the importance of giving such work a recognized place among their agencies in China and of affording it adequate support. (*b*) That we recommend to all who have charge of Mission schools and colleges that they carefully consider the advisability of establishing industrial departments in connection therewith, both for the educational value of manual training and also in order that Christian students may have the opportunity of earning the cost of their education."

The Presbyterian Mission in Shantung is well pleased with its successful experiment of some years at Yihsien; and our Peking Station is definitely planning for such work at our Boys' Boarding School. The effect of the plan upon scholarship is seen in one School in South China, where 54% of the pupils spend three or more hours daily in earning their own board, and win 75% of the school honors.

The Continuation Conference of 1913 recommended, "That efforts be made to aid Christians to secure means of obtaining a better livelihood; for example by the establishment of industrial schools."

In other countries, especially in Africa and the Philippine Islands, the results accomplished, not merely in training young people in profitable trades, but still more in developing robust character, have been marvelous. Were I writing a paper on Industrial Education, I should attempt many illustrative details ; but I am not, so shall forbear, lest I try your patience too severely.

But this great need has forced itself upon us from another direction, since the Revolution of 1911-12, namely, through the distressing situation of the large Manchu element in our population. For many months, following the imperial abdication, the papers were filled with suggestions of schemes to provide this impecunious race with suitable means of livelihood. Great plans for their colonization in Manchuria and Mongolia were broached, and offices actually opened, with full complement of secretaries, for the sole purpose of devising some feasible scheme whereby the Manchus might cease to be the pensioners of the Republican Government and become self-sustaining, at the same time removing them from that great class for whom Satan is said to "find mischief still." Proud of their long record of doing nothing but drawing the bow at a target erected along the outside of the city wall, pauperized as perhaps no other race has ever been by their ability to draw money from the imperial treasury and rice from the imperial granaries, lazy as the man who would not even turn over in bed, utterly ignorant of any honest trade or profession ; apparently neither this office, nor the Government which established it, has yet found any plan for making the Manchus profitable to the nation : therefore they continue to receive reduced pensions and irregular doles of rice, on which thousands are eking out a miserable, half-starved existence, and sinking into still more hopeless lassitude. That they can be taught the dignity of labor and the sweetness of independence has been proved in many a case, where opportunity for training, and suitable employment, have been provided by the Missions to converts from among this class. The old solution for the problem, in the employment of such men as teachers of day schools,has forever passed with the passing of the old time school.

But the great mass of these Manchus, with more idle time on their hands even than before, are "waiting for something to turn up," either through the overturning of the republic and the re-establishment of the Ching dynasty, or through some other

stroke of fortune; and many of them, perhaps from sheer force of ennui, are finding their way to our chapels and churches and hearing the Gospel message. Doubtless it has been the experience of all our churches that an unusually large percentage of recent additions on confession of faith has been from this class. These circumstances have called for unusual caution in receiving and baptizing the candidates, lest their coming forward may be merely in the hope of bettering their worldly condition; but they have also forced upon us the question of our responsibility for the improvement of that condition. The mere fact that it is not of our producing does not relieve us; and while it is true that "the Kingdom of God is not in meat and drink"; yet, in this age of emphasis on Sociology, it has ceased to be a debatable question as to whether Christians are their "brothers' keepers," in things pertaining to the body, as well as in those pertaining to the spirit. Moreover, in such acute,—as well as chronic,—conditions, it has become for us a choice between two ways of meeting our responsibility. Shall it be by the still further pauperization of direct charity, out of personal means already heavily drawn upon to maintain our growing work? Or shall it be by the organization of such industrial departments in our Mission work as shall provide a means of livelihood for these needy ones, and inspire them with an energy of living, which will make of them better Christians, as well as better men and women?

I know the usual objections to Industrial Work in China, the probable opposition of outside institutions, suspicions of our motives, inability to compete with non-Christians under Christian conditions of labor; the danger of producing rice-Christians; the lack of skilled managers and instructors, etc. But what I am advocating is not a commercial venture, rather, a rational and wisely helpful benevolence, the dangers connected with which are not half those connected with a charity of free gifts, or a general admonition to "depart in peace; be ye clothed and fed," while we contribute not unto their necessities. My suggestion is of the most general sort. I am not myself the man to carry through such a plan, nevertheless, that something should be done by the Missions along these lines, has for many years been my growing conviction. One of the largest factors in the success of the Y. M. C. A. is the fact that, to certain classes of young men, it offers just such opportunities to improve their vocational condition and advance their social

standing. Whether the work be altogether self-supporting, or not, is a question of secondary importance.

But of all the sociological duties of the missionary, it would seem to go without saying that the most evident, and the most universal, would be the incessant manifestation in his daily relations with all men of the social principles of Jesus. There can be no doubt as to what these are, all radiating from the great central motive of Love, "This is my commandment, that ye love one another;" "Whatsoever ye would that men should do to you, do ye even so to them;" "The Son of man came not to be ministered unto, but to minister." These were the principles which drew us from our homes and friends, and brought us to China; therefore it would seem to be a great pity should they fail to have their perfect work. Large as the debt is which we all owe to those who have broken the roads for us as pioneers, yet I have sometimes wondered whether we have not all suffered more or less, during our earlier years in China, through contact with the disappointments, the abandoned ambitions, the resignations to the apparently inevitable, the lowering of original standards under the unrealized influence of pagan thought and custom, of those of us who have been longer on the field. "You can't do that in China," we tell them, when they would follow the generous impulses of their warm young hearts, or, "That might do very well in an isolated instance; but, once done, it creates a precedent; and we can't afford it. Our appropriations are so pitifully small that if you treat Mr. Li as a Christian brother, and try to make as comfortable provision for him and his family,—from the Chinese point of view,—as is made for you and your family from the foreign point of view, you will shipwreck the Mission, for Mr. Chang and Mr. Wang and Mr. Chao and Mr. Liu will all want to be treated in similar fashion; and we just simply can't do it. Then too, is it not better to provide five men with ten dollars each per month, than it would be to provide two with twenty-five, and leave the rest with no means of livelihood at all?" A most plausible argument, certainly, yet the missionary does not often shift its application and argue that his own salary should be reduced to fifty dollars a month in order that the number of foreign workers may be doubled or trebled, even though his Mission is sending in long lists of new missionaries urgently needed each year. We argue that the Home Church, not we,

should provide more funds, and so it should, but at our present distance from self-support in the Chinese Church, the same thing is true of the funds for the payment of the salaries of our Chinese associates.

Several years ago one had the privilege of preparing a paper for this body on the subject of these salaries; and general approval was expressed, both then and in subsequent union committee conferences, of a series of principles therein set forth. Moreover, one has had the great satisfaction in the years that have intervened, of seeing most of those principles adopted and observed by the various Missions, and the general level of stipends paid to our Chinese associates decidedly increased. On the other hand, one has been disappointed and distressed at seeing one of the principles most deprecated, that of "the law of the labor market," reintroduced in several of the Missions, in the payment of larger salaries to young people whom the Missions have educated in Medicine or Pedagogy (indeed sometimes without any course in the latter) than to those trained in Theology, simply because, forsooth, these former wards of the Mission could "command," or demand, more money! The consequence has been that our college boys think that the Missions more highly respect the medical or pedagogical professions, as arms of our missionary service than they do the evangelical arm; and certain pastors are said to have urged young men not to study for the ministry until this grievous injustice is righted. Two of the plainest and strongest principles of Mission Sociology should be, first a comfortable, respectable, support for every man employed by a Mission, and for his properly dependent family; and second, equality of treatment for men with equal training, in every branch of the service because it is all one service to one end, and supplied from one Treasury. Let not Missions be rushed into folly in this matter by a few enthusiastic, impetuous souls, whose particular department of the one great work looms large to them. When we are ready to consent to differentiation among ourselves, according to our line of work, then may we consider seriously such differentiation also among our Chinese associates. And when the Chinese themselves take over control and support of their own work, they may determine such questions; but let us beware of establishing bad precedents for them.

As to our Salary Schedules, it will be a great advantage, sociologically, when the Missions are practically on one level;

and that day seems to be nearer than ever before. Moreover, though we cannot hope to compete with the salary scale of the government and of the mercantile world, nor even with that of our "right arm," the Y.M.C.A., yet the principles of a true Christian Mission Sociology call us to a policy of advance in our schedules, as soon as such advance may be possible; and insist especially that, in all our thoughts and plans with reference to this matter, we endeavor to put ourselves in the places of these co-workers of ours, and forever refrain from fixing a low figure simply because we do not *have* to pay more in order to secure some one to fill a vacancy, and from throwing off the whole question by saying, "These people are such a poor lot, they are receiving all they're worth anyway!" Let us not think that we *can*,—let us not try to escape from any relation to any responsibility for the homes of our preachers and teachers, the training of their wives and children, their reading, their amusements. One has seen a decided improvement in this respect, the past few years; but one has visited places where the Chinese preacher is treated by the missionary more nearly as an equal than one usually observes here, and housed in quarters better suited to leaders of the noblest organization in China, the Christian Church. The time will come, too, when we shall consider seriously the question of helping to life insurance, and to old-age pensions, those whom we afford so little opportunity to lay up for a rainy day. And, "O wad some power the giftie gie us," to know where to draw the line among our Chinese fellow laborers, in the matter of inviting them to our tables and to our guest-rooms! Certain foreign-trained Chinese have highly praised the Y.M.C.A., for having solved this problem by making no distinctions; but their problem is not the problem of the rest of us, as they have no workers corresponding with our colporteurs and country preachers, many of whom are the most sensitive of all to the missionary's discrimination against them, while their invitation would precipitate all sorts of embarassments. Let him go to their homes, and they will even turn out of their own rooms for him, and "kill the fatted calf"; but when they come to the city, they may sleep in the gate-house and eat on the street. But where is one to draw the line? Anyone who will satisfactorily answer that question will help immeasurably to break down the barrier which does continue to separate the Chinese from the foreigner, certain rose-

glass observers to the contrary notwithstanding. The present writer offers no solution, save to testify that, the longer he meditates upon the Golden Rule, the farther down the list of Chinese workers slips the line of inclusion in full hospitality; but it hasn't reached the bottom yet. Should it, or should it not?

One definition of a "Society" is "two or more persons in conscious association with each other." I am not sure but the word "conscious" should be left out, for we may have social relations and obligations without being "conscious" of them. Indeed that is one of the things which ails the world. But either way, we are at liberty to define "Sociology" as "the science which deals with human association, its origin, development, forms and functions." The mere fact, that one person does not consider another fit to "associate with" does not necessarily prove that these two persons are not in "society," or have no social obligations to one another. In the narrow sense, one does not "associate with" one's servants; in the broader sense, one hardly has any closer associates than one's servants; and it is not more true that a servant has duties toward his master than that a master has duties toward his servants. Of these latter obligations, the very first and foremost is the duty to provide a respectable living for the servant, his wife and young children, in return for his whole time. In the homelands the question was a comparatively simple one, regulated in part by competition, in part by growing unwillingness to "go out to service," in spite of large wages, so that those who are willing to serve have come to practically dictate their own terms;—witness the Humor columns of the papers and magazines. It is very different here, where servants may be had at almost any figure one has a mind to name; and for the simple reason that the servant knows that he can count on making up all deficiencies at the expense of his master, by one or another of the ways that are dark and the tricks that are vain, at which these clever men have become adepts. Whatever we may say about the possibility or impossiblity of reforming these devious and dubious ways, we can no more escape responsibility for their practice, while paying an insufficient wage, than the owners and managers of the "sweat-shops" at home escape responsibility for the thieving and prostitution and suicides which grow out of sweat-shop conditions. The recent wide-spread movement, almost every-

where in the United States, to secure state or national establishment of a minimum wage scale in all industries, is simply the expression of a social conscience awakened to a sense of responsibility for intolerable social conditions, which were formerly left unanalyzed, or their causes unassigned, or were regarded as incurable, hence to be ignored. The new social conscience demands not merely the placing of a limit to the length of a day's labor, or the prohibition of child labor below certain ages, or the provision of sanitary workshops, but also the payment of a wage which shall render absolutely unnecessary any sinful means to secure a decent living; and the public sentiment of the nation stands behind the movement with almost universal approval. And we, as an Association, listen with eager and sympathetic interest to a Professor Henderson, who comes from Chicago to tell us of the influence of such a movement upon the success of the Anti-vice Crusade in that great city; yet go right on paying our servants, and other employees, from four to eight dollars a month, expecting them to "find themselves," yet, in theory at least, considering it, and calling it, a sin for them to do that "finding" of themselves in our store-rooms, or our periodical settling of house accounts with them! What should we think of the merchant at home who would say to a clerk, "I know you are worth $50 per month: but I have private information to the effect that you carry a key to my money-drawer; so will only pay you $30 per month?" Yet, when we are labored with by some conscience-smitten sinner in this matter, we reply, with a shrug of the shoulder, "No matter what you do, you can never cure this inborn and inbased habit of squeezing;" or, "Haven't you learned yet, the larger the wage, the larger the squeeze? Just look at the gigantic squeezing in the 'foreign community,' where large wages are paid." Or simply,—and most indefensibly of all,—"Why should I pay a man $8.00 a month when there are dozens willing to take the job at $6.00?" as if such a fact,—and sometimes it is a fact,—proved that a man can support the average family of five on $8.00 per month and have $2.00 over to deposit in the bank, or to squander! And what shall we say of one whose only argument for maintaining the old scale of pay is that he "could not afford to hire so many servants if he had to pay them more?"

Of all the perverted passages of Scripture, few are more striking or more socially mischievous than the common distor-

tion of that question in the Parable of the Laborers, "Shall I not do what I will with my own?" Which permits the employer to pay the laborer what he likes. Until that employer has paid a fair wage, the money which he has is not "his own," but rather what he owes, for that fair wage is definitely owed to those who have performed his labor.

As far as squeezing is concerned, which, in one form of graft or another, may, perhaps, be called the great national sin of China, the cancer in Chinese society and politics for untold centuries; we may laugh at it, or wink at it, or rail at it, or strike at it with all our might whenever possible; but so far as Christian servants are concerned, it should never be regarded as incurable, any more than any other sin; and so far as any servants are concerned, let us not delude ourselves with the idea that we have done our duty by them in simply warning them against it, or in telling them that we fear we must wink at it if not carried to an excess. That duty is not done until we have rendered the practice at least unnecessary, and made a strictly honest living a possibility for them. We can never escape from the responsibility of condemning all servants to the perpetuation of a demoralizing custom, which is one of the greatest hindrances to the regeneration of China, until we and our houses serve the Lord by asking no more of our servants than we pay them for, in honest wages. It requires very little investigation and figuring to convince oneself that the present wages paid in missionary homes are not "living wages." Five mouths to a family is a small average in China; but to escape all criticism, let us call it four. Out of $8.00 per month, hardly less than $1.00 must go for house-rent, even for but one good-sized room. Another dollar will not provide the month's coal, the year around, even though little attempt is made to warm the room in winter. This leaves $1.50 per person, or 5cts per day for food, clothing, schooling, and every other necessity. It simply cannot be done, and the uniform testimony of many Chinese consulted is that it is not done. Even a diet of corn meal, and a raiment of cast-off clothing cannot be compassed at that figure. It is quite possible that I shall be told,—as I have been before now,—that families of six or eight are actually living in this city on $3.00 to $5.00 per month. It might be a good thing for the person who really believes it to have to try it; only, for mercy's sake, let not the trial be long enough to admit of the logical outcome of the experiment, as in the case

of the farmer who tried to prove that his horse could live on shavings, lest we see a still greater shortage in our Mission forces! I have asked all sorts of Chinese, disinterested as well as interested, for estimates as to the minimum sum which will secure ordinary comfort for an average family of four or five, in the servant class, and no one figures less than $12.00 per month. I know well that one of our lower grade evangelists, with a wife and three children, simply cannot make both ends meet on $14.50 and a house. I learned indirectly from several servants, working for $8.00 per month, that unless they nearly doubled that sum by squeezing, they found it very difficult to get along. Those who get along on the smaller sums do it by borrowing, and by pawning clothes or furniture. The conclusion from my own experiments has been that squeezing does not naturally increase with the wages; on the contrary, eight out of ten servants would be glad to live honestly if it were made possible for them. I am speaking, of course, of Mission circles: the foreign community is quite another proposition, the employers there seldom being able to speak the native language, spending money much more freely, and having, as a rule, less direct interest in the moral or spiritual welfare of their servants. Among our own Mission servants, I am convinced that, in spite of having venerable Chinese custom to excuse the scheme of low wages with opportunity to squeeze, the servants are conscious that it is not an honest deal, but excuse themselves, in no small measure, on the plea of necessity, and emphatically hold their employers responsible for a share in their guilt. Our countenancing of the old custom of less than living wages,—now banished from the Chinese official system as most demoralizing,—countenances also the squeeze, and with it all the rottenness of the old system which we have desired so earnestly should be supplanted by one truly Christian. Among all our "gái liāng's" (reforms) shall this be considered last and least? Permit me also to suggest to our newer arrivals the importance of maintaining a conscientious regularity of payments whether to servants or to preachers and teachers. The careless neglect to pay for a day or two may mean discomfort to a whole family. Personally I pay on the last day and also divide the month.

I have spoken very strongly,—perhaps too strongly,—on this point, simply because I am convinced that it is one of the greatest mistakes in all the record of our "Mission Sociology."

The reform, I know, is not easy: one who makes it for himself causes friction with associates; but I feel that one great stumbling-block in the way of our progress will be removed when we come to more fully apply the Golden Rule to our relations with our servants and other employees.

Let me not be understood, however, as confining this line of thought to the question of money: our duty toward these people does not end there. There are, doubtless, occasional provocations to the remark of at least one missionary, "I don't want my servants to be Christians: it spoils them as servants, and makes it necessary for me to stay at home, cook the meals and care for the children, in order to let the servants go to meeting." Nevertheless, it is the practice of even that missionary, doubtless, to give her servants regular instruction in the Bible and in prayer, at a morning gathering for family worship, and to make other sincere efforts to bring them truly to Christ, and impart to them the highest ideals. And out of some of them have been made efficient colporteurs and evangelists. Yet it has become proverbial that the most effective way to prevent the ingathering of converts from the immediate neighborhood of a country station, is to send one or more missionary families there to live, with their servants. It is to be feared that, as a rule, we know far too little of their home lives,—if indeed our low wage scale does not make it difficult for them to live home lives by taking their families with them. We know too little of their social habits, their companions, their temptations to gambling and impurity. We are so busy about many things that these young men are apt to escape. It is so with me, and probably with many others. Fortunately some of us men have "better halves," who do more. But whatever my own shortcomings, and though by so doing I should render myself the most unpopular member of the Peking Missionary Association, I plead for our servants.

This paper is already too long. As I said at the beginning, it is far from being a scientific treatise on this great subject; but it possesses at least the value of having relieved my mind of long-standing convictions, which have heretofore found little utterance; and if any of the opinions expressed, or the suggestions put forward, shall in the least help forward that great work, to which we, as individuals, as Missions, and as an Association, have devoted our lives, I shall not in vain have accepted the invitation of your Committee.

The Relation of Christian Missions in China to Practical Sociology

KARL REMER

"A FEEBLE old woman", says Cardinal Newman in one of his lectures, "first genuflects before the Blessed Sacrament and then steals her neighbor's handkerchief. She kneels because she believes; she steals because she does not love.—How merciful a Providence it has been that faith and love are separable." (1)

Let me quote from Professor Ely of the University of Wisconsin; "All false religions exalt the love of God above the love due our fellow men.—The second commandment which is like the first means that in every act and thought and purpose, in our laws and in their administration, in all public as well as private affairs, we—if, indeed, we profess to be Christians—should seek to confer true benefits upon our fellow men. It means that the man who professes to love God and who attempts to deceive others in regard to the real value of railway stock or, for that matter, any other property, that he may coax their money into his pocket, is a hypocrite and a liar. It means that the man who oppresses the hireling in his wages is no Christian but a pagan, whatever his declarations to the contrary."

"It is needless to enlarge upon this", is Professor Ely's conclusion. "It must be seen that the arrangements of this world are not in accord with the commandment to love our neighbor as ourselves." (2)

Cardinal Newman's attitude, as it has been indicated above, makes a Christian theory of society impossible; Professor Ely's makes a Christian sociology inevitable.

We are likely, in our thinking, to tend toward the one attitude or toward the other. The reason that we are not forced to make a decision between the two is to be found in the possibility of an intermediate attitude. This intermediate attitude has been wonderfully well described by Chesterton. Some men, he says, chop life up into small sins with a hatchet.

I think it hardly necessary to present a case against such an attitude as that indicated in my first quotation. Professor Peabody says truly that here Cardinal Newman does more

than separate faith from works, he separates religion from common sense. (3)

The second viewpoint, which is the result, as Chesterton says, of chopping life up into small sins with a hatchet, is one which has been, I fear, characteristic of Protestantism and especially of that branch of Protestantism to which we give the name Puritan.

In the face of a growing science of society, in the face of the truths of inter-dependence and inter-relationship shown by modern economics, this Puritan attitude is the most comfortable one to take. From this individualistic point of view it is not our business to examine war and judge the justification for it; but to take up our guns and, in a fine spirit of obedience, shoot down the enemy. From this point of view it is our business to plead with the individual for temperance rather than to judge the value to the community of the manufacture of whiskey. From this point of view it is our business to plead with the individual woman and with the individual employer for righteousness rather than to examine and judge the system by which the wages of women are paid.

The saint lives off the sinner, the income of many a fine old Christian man is from a source of which he would be ashamed if he knew the truth, rectitude of conduct on the part of individuals is a necessary thing but it is not the remedy for social evils; these are truths which we are learning and this learning is making it harder to continue to chop up the life of the community or of the individual into small sins with the hatchet of Puritanism. It is time to ask ourselves the question: Does not individualism in ethics and religion belong to the past age of individualism in business and industry?

The only reasonable view point of the matter for us to take is the view point indicated by the quotation from Professor Ely. This does not mean that we must agree with all of his judgments. We must, of course, study, know, and judge for ourselves, but in our study and in our judgment we must deal with social influences and social movements as social influences and social movements. We must work for some and against others. We must not rest with advice to the individual; we cannot so rest because we know that such advice is often worthless to him in the environment in which he finds himself.

We are thrown out into the arena. We must arm ourselves with knowledge. We must search the society in which we

live with a keen eye and cast our influence for those things which we believe to be for the social good, and against those things which we believe to work for social harm.

So far, I take it, all are willing to go with me. We cannot separate faith from right conduct, that is unthinkable to a twentieth century man; we cannot judge conduct from the individualistic point of view alone; we must have a Christian sociology. If the term were not already one with a definite meaning, I might make the matter clearer by saying that we must become Christian socialists. Each of us must observe, study, and think about the community in which he finds himself, this is covered by the word "sociology"; and each of us must act upon such study and observation according to the faith we have, this I believe to be covered by the word "Christian." Such men as Rauschenbusch, Ely, Vedder and Peabody are working out a Christian sociology for us in America. Theirs is the spirit we need to bring to our task here in China.

I cannot leave this subject without calling attention to two recent attempts to interpret missions in social terms; one by the Bishop of Oxford in the *International Review of Missions* for July 1913, and the other by Dr. Shailer Mathews in the same magazine for July 1914. Both of these men try to show that the Christianizing of our social order in the West and the Christianizing of non-Christian lands are not two separate enterprises but, in reality, one and the same.

The social view point that I have tried to present is leading thinking men and Christian men in all countries to pay earnest attention to the social problems that confront them; but there are reasons that apply especially to missionaries in China for taking an active part, perhaps the initiative, in social reform in this country.

1. The missionaries of China are a body of men who are economically independent of the community in which they live. Those who are familiar with the socialist's charge against the Church that it is subservient to capital and the owners of capital, those who are familiar with Churchill's "The Inside of the Cup" and the great mass of periodical literature upon the same subject, must realise that such charges can hardly be brought against the missionary.

An illustration of the existence of economic dependence will, perhaps, make the significance of independence clearer.

The fight to stop the retail sale of opium in Shanghai furnishes the first example that occurs to me. When a representative of the municipal government states that precipate action is likely to cause difficulty to the business community, he furnishes such an illustration. The missionary, since his income is from a foreign country, has a freedom that the business man cannot have, and a freedom which the missionary as a clergyman in his home country might not feel. (4)

This same freedom is the source of danger as well as opportunity for good. It brings with it the danger of pride, it brings with it the danger of an ill-considered radicalism that takes insufficient account of what things are possible and workable when striving for the just and the right.

Economic independence does, however, present a glorious opportunity to the missionary to speak out where others dare not, to try to form a public opinion when others are bound to the more discreet policy of silence.

2. The second reason for taking an active interest in the social problems of China and especially in the problems that have arisen or that are arising as the result of the introduction of modern methods and machinery into Chinese industries, is that the foreigner has brought these modern methods and this modern machinery. From the point of view of China factories and Christianity have come from the same source. If the missionary has brought the one directly, he has no less certainly brought the other indirectly. I am sure that a greater feeling of responsibility must come over each missionary when he looks into a cotton mill where American machinery and methods are used, than ever did come over him when he looked into the Chinese shop with its apprentice or two. The missionary must feel a challenge when he sees the children filing out of a silk filature which he did not feel when he first came to know the Chinese beggar.

3. A third reason for taking an interest in the social problems of China, and this applies also to those problems that are the result of the introduction of modern methods and modern machinery, is that the people of the West have been forced to face these problems and to attempt a solution of them. If the West has learned anything it is certainly the business of the missionary to teach it here and to teach it while yet there is time.

Let me recapitulate. It is the duty of intelligent Christian men to study and act when they are faced by social

problems. It is the business of missionaries to take an active interest in the social problems of the country to which they have been sent. It is the duty of Christian missionaries in China to turn to account the fact that they are economically independent of the community and to work vigorously for any social change or reform that calls for their support; to turn to account the experience of their home countries in dealing with the problems that have arisen under the conditions brought about by modern industrial development. The problems of governments, nations and Churches are social problems and true improvement in the condition of any people depends upon their solution.

II.

It is easy enough to say, as Dr. Capen does in a recent essay, that missionaries should take a sympathetic interest in all social movements in the East that are "progressive", that they should work for all those movements which are "helpful." The real question is, how can the "progressive" movements, the "helpful" activities be recognised? (5)

To use a phrase that is familiar to all who are following religious thought in England, we need a restatement in terms of 1915 and in terms of China, of the word "progressive."

Nothing is so bare of suggestion and at the same time so familiar to the resident of China as the repetition of fine phrases without content. They are held by some to be a sort of salve for the bruises of this wounded country. We are told that morality is to save China, that education is to save China, that perseverance and moderation are to save China, and, to crown it all, we are told that a cheerful—and I had almost said fatuouso—optimism is to save her. To kohtōu before an abstraction is easy for the mentally lazy. Christian education has been a blessing for China, but Christian education in the Philippines under Spanish rule was almost a curse. Moderation has made many a hard way easy, but it has lost many a fine opportunity.

With China to-day in mind, I shall attempt to give content to the word "progressive."

Those who have their economics in mind know that the pressing social questions of the West are suggested by such words as the following, socialism, syndicalism, the single tax, the minimum wage strikes, the income tax, and will recognise

at once what is meant by the statement that the social and economic problems of the West are problems of distribution. We have solved the problems of production in the West, or, at least, we have largely reduced them to problems of invention and technology. We have by no means solved the problems of distribution and the conflicts of the present century will be the result of attempts to bring changes to this side of our social and economic life. To put it into other words, we turn out a great product in the West and have learned how to turn it out. Only the expert, the efficiency engineer or the inventor, can add to our ability to produce. But what we have not learned is how to get the product into the hands of the users in a just and reasonable manner.

In China, on the other hand, the problems of production have not been even vigorously taken up. China has the first great lesson of production still to learn for she is not truly convinced of the necessity for a greatly increased product. If she were so convinced the introduction of modern Western methods of manufacture would have been much swifter than it has been, not because such methods are modern, nor because they are Western, but because they are more efficient.

To those who live in Shanghai it may seem that Western industrial methods and the industrial revolution are upon us. Yet the slowness of the growth of modern industrial establishments is a great surprise to the student of economic conditions throughout the country. Let me give two examples. In the China Year Book for 1914 a list of modern manufacturing establishments known to be in operation is given. The total number of such establishments is about 600 and includes many factories that belong to Russians and Japanese in Manchuria. Let us take the list as it stands and let it represent the extent of efficient modern manufacture in this country. If we turn to the United States we find that the total number of manufacturing establishments in 1909 was 268,491. The number of such establishments in the United States is increasing at the rate of 10,000 a year. In the face of these figures can we be so sure that a great industrial change is taking place in China. Between 1908 and 1912 the number of power-driven cotton spindles in Japan increased by 849,000. The total number of spindles in China to-day is 870,000, though the first mill was built in 1895. (6) (7)

Such statistics do not show development but failure to develop. China has learned that Western methods of industry are not to be despised, she has advocated their introduction, and she has heard and fostered much talk about the swiftness of their arrival. But, in sober earnest, Western methods are not here ; moveover they are coming so slowly that, at the present rate, it will take about two hundred years to bring them.

If what has been said is correct, we are able to undertake our examination of the social movements around us with this rule—That those movements are progressive which will bring nearer the day of rapid and plentiful production.

Our first conclusion is a negative one, that no social reform in China which aims at the bettering of social conditions by a change in methods of distribution is for the present really progressive and helpful. Professor Cannan expresses the same truth in the following words, "How ludicrous it would be to propose to bring the earnings of the average inhabitant of India up to those of the average American—by a change in methods of distribution." It follows then that socialism, the single tax in the form of land nationalization, the minimum wage and all reforms which deal with distribution, are not now truly helpful and progressive, are not movements to which we are justified in giving our time and energy. (8)

On the other hand, our positive conclusion is that all movements that look toward a change in the methods of production, or that promise increased efficiency to the producer, are movements which ought to command our interest and support, because the problem that faces China to-day is the problem of how to get things produced, not the problem of how to divide nothing among a supposed four hundred million. What are some of these movements ?

The introduction of western methods of industry is one. The missionary cannot, of course, assist in the building of factories, but he can in his schools make it absolutely plain that the greater efficiency, in many departments, of the nations of the West rests upon this sure basis of plentiful production. The fact must not be obscured that the secret of the material prosperity of America, for instance, is not morality, nor moderation, nor optimism, but is above all things efficient production. The further truth should be taught that national prosperity may not make a decent civilization, that it may not make a Christian civilization, but that it is the necessary

condition of any civilization. This is a truth that China needs to know.

Let the missionary work as he can for the furtherance of technical education and engineering education in China. Efficient production depends upon technical knowledge and the application of the knowledge. Every new engineer, every trained business man, every scientific farmer, every manager of a textile or manufacturing establishment that the mission school produces is prepared to do his part in the introduction of efficient methods. Every efficient workman turned out by the smallest orphanage can be of help.

Efficient production depends upon the workman as well as upon the manager. The chief requirement of productive efficiency in any nation is a decently fed, decently clothed, decently housed, and healthy people. The fallacy that there is an advantage to a country in having cheap, under-fed, poorly housed, and ignorant laborers has been sufficiently exposed. No one who has grasped the first principles of social science believes that there is any other cause for unusual cheapness of labor than the unusual inefficiency of that labor. The first aim of one who would make labor efficient is to see that the laborer, which means the general population, is given decent food, clothing, and shelter, and that life is lived under decent sanitary and hygienic conditions. All work which aims to bring about these conditions deserves the earnest assistance and support of the missionary.

The efficiency of labor is decreased by the employment of young children. Any plan for the decrease and regulation of the labor of children deserves the support of the missionary. The same observation also applies to the labor of young women in factories.

A third factor in production is an accumulation of capital. The collection of large sums of capital in China presents a problem that is, unfortunately, political as well as economic. It is beyond the reach of the missionary, except as he can teach the value of such accumulations of capital, and the spirit of mutual trust which makes the employment of large sums possible.

I cannot insist too emphatically upon the fact that the movements that are helping China to turn her energy to efficient production are the movements which, at this time, deserve the support and sympathetic interest of the missionary. They

are the truly progressive movements. If a reform does not promise to help production it may, of course, be worthy of support for other reasons, but it concerns a matter which is less vital to the development of the country. If a reform is such that it brings to the front problems of distribution it must, in the present state of Chinese industry, come to naught.

III.

I have tried to show in the first part of my paper why the missionaries should be interested in a Christian sociology. I have tried to show in the second part how they can judge proposed social reforms in the light of economic science. There is a third and last side of the matter that now claims attention.

Missionaries as private individuals are limited, in most cases, to the kind of work that is called social service, when they attempt to give concrete expression to their desire to help solving social problems. Social service is individual and collective work, starting with a keen appreciation of needs and having for its ultimate aim the changing and reforming of the whole of society in such a way as to make future social service of the same sort unnecessary. Service is not really social in its effect unless it has this wider aim of reforming society.

There are two things that I should like to suggest to missionaries as possible forms of service to society. These things seem to me to be within their power and, at the same time, to be social service in the wider sense that I have indicated.

The first is this. Let every mission organization abolish the labor of children under fourteen years of age on the buildings which it builds and on the grounds over which it has supervision. I realise that this may have a touch of quixotism about it, and I propose it, not as a remedy for child labor in China, but that the missions may express their disapproval of the employment of children, that they may begin amovement which could easily spread and which might, after a time, be brought to the attention of such bodies as the Shanghai Municipal Council, and of the various employers of child labor among the factory owners of Shanghai. A child can learn any business, after he is fourteen, which he might be able to learn by starting before that age; and he certainly would run less risk of being physically injured and thus prevented from ever reaching his full earning capacity, if he were not permitted to engage in gainful labor until after he had reached fourteen.

I cannot leave this subject without quoting two sentences from the pastoral letter of the Bishops of the Protestant Episcopal Church in 1889: "We do not venture to intimate that we have any swift and potent cure for the evils which we must and do deplore. But we are confident that it is a fallacy in social economics, as well as in Christian thinking, to look upon the labor of men, women, and children as a mere commercial commodity to be bought and sold, as an inanimate and irresponsible thing." (9)

The second thing I should like to suggest is this: Let those in authority work to secure an effective system of follow-up work in connection with mission hospitals. This work ought to be in the hands of a special nurse for each hospital, preferably one who is aquainted with similar work in the West.

Such work would consist of regular visits to the patient for a certain number of weeks after his discharge from the hospital, the finding out about the condition of the family and of the house, the supervision of the care of the patient, and the removal of the possibility that the work of the hospital be undone when the patient returns to the environment that has, perhaps, caused the disease. This might make possible an earlier discharge from the hospital, and it would give an opportunity to call the attention of the members of the family to unsanitary conditions in the house at a time when the lesson would be impressed on their minds by the sickness of one of their number. This work would be of value in creating by slow degrees a desire for improved conditions.

These two suggestions by no means exhaust the possibilities for practical social work afforded the missionary, he need but look about him to find other opportunities.

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The Church as a Centre of Religious Culture and of Inspiration for Social Welfare

JOHN STEWART BURGESS.

WE are all familiar with several conceptions of the ideal Christian church. In the minds of many the church is purely an institution for proclaiming the spiritual gospel of salvation. The vocation of the ministry is proclaiming this gospel and the saving of individual souls, and the function of the church is, so far as possible, in its community to bring men to belief and acceptance of Christianity, and to spiritual fellowship with God. To bring about these ends much emphasis is laid upon prayer and a study of the inspired Word.

There has in recent years been another conception of the church, in many ways different from this which we have mentioned, viz: the so-called institutional church. The ideal of this church is to become the social centre for all the activities of the community, to minister to the needs of all classes of people. For the men there are clubs, smokers socials, popular lectures. There are organizations within the church to promote public welfare and good citizenship. For the women are sewing clubs, cooking classes, places where mothers may leave their babies when they go to work. The work for the boys and girls has also become quite re-organized. There are all manner of social, educational, athletic clubs and vacation schools. The Sunday school takes on a totally new atmosphere. It is now a complex organization, carefully graded with employed teachers. The head of this big church organization is still the pastor. But in many cases the large and varied interests of the church makes it impossible for this modern pastor to have the time to be, as was his predecessor, the great spiritual inspirer and leader of his congregation.

There is, however, a third ideal of the Christian church which seems to some to combine the advantages of both the above. The church, according to this view, is still considered as primarily the place for religious inspiration, but the conception of religion itself has changed so that the message of the preacher is a larger one and covers much wider fields. Christianity is conceived as affecting all departments of life, it is considered not only to be the gospel that will save the individual

from sin to eternal life, but to be the power in the individual and in society which will transform the world and bring about the brotherhood of goodwill which Christ called the Kingdom of God. In order to bring this about, to be sure, there are many practical means which many specialists may know how to apply better than the preacher. Much should be done along health lines and educational lines, the reforming of business methods. But the preacher still realizes, as in the conception of the church dealt with under the first head, that he is not the one to apply Christianity in all these fields ; he is, however, the one to inspire the members of his congregation, whether merchants, engineers, lawyers, doctors, or professional social workers, to see that in their work and life there is opportunity and responsibility to apply the principles of Jesus Christ. And moreover, there is a duty of the Church to stand unitedly for all those movements in a city which are for social welfare and strongly to oppose those making conditions such that the power of evil becomes enticing and dangerous to the members of that community. The church according to this conception is not only a place of inspiring individuals to apply the principles of Christianity in these many fields, but one where those who have one common purpose may in fellowship and friendship naturally meet together and form plans for the welfare and betterment of their community. Such plans are more the indirect results of the preacher's message and power than his actual objective.

Many of us feel the need in China for the wider vision of the mission of the church which has been outlined above. The Chinese Church may have a much wider influence in social and community life than it has had if inspired by Christian leaders who have caught Christ's vision of the Kingdom and who have thought through the application of the principle of this kingdom to social life in their own community. We all see the tremendous potential powers in a church in China that has caught the social vision.

In order to bring about this result there are obviously two modes of approach. The one is from the inside of the church. There should doubtless be more training in theological seminaries, in summer institutes for preachers, in Sunday school conventions, and in other meetings of Christian workers, along lines of practical church endeavor for the welfare of the community, more teaching to give a wider conception of

Christianity to these Chinese church leaders. It is possible that such teaching would work out in manifestations of a Christian social spirit in the Chinese Church perhaps different from those which the foreigner might expect. This paper deals but indirectly with this method of approach which is calculated intensively to help the Christian church members and leaders.

There is another method which comes rather from outside the church and which necessarily calls the attention of the entire church membership and leaders to the need of this sort of church. The concrete illustration of this method and its results has been shown in the recent campaign for government students conducted in Peking. Before this campaign there was in Peking little of what we may call specialized methods of work for the educated classes, and little of the application of Christianity in a concrete way to the life of the non-Christians in the districts surrounding the churches. Before the campaign the Committee in charge, which represented all the churches of Peking, determined that the enquirers of the meetings should be assigned to the Churches, and that later ways should be found to assimilate them to the church life. In the present organization of the churches there was but little place for special forms of work adapted to these young men. The need was felt, however, and the experiment was made. All possible plans also were made by the Committee for the later adapting of church methods to this large body of enquirers most of whom were up to the time of signing cards at the meetings, unaware of the significance of Christianity, or of the place of the church in the life of the city. First, the map of the city was divided so that each one of the twelve churches to which the enquirers were to be assigned had its own section. A special course of Bible study was prepared which endeavored to show the relation between Christianity and social problems. Leaders were trained to teach non-Christian young men. Many of these leaders had never before had any conversation on Christianity with the thinking non-Christian government college student and his point of view, and many of the problems of this student were wholly unknown to him. Following the meeting, moreover, the Sunday evening after the campaign, hundreds of these students arrived at the appointed time in the churches to be divided into classes, and to receive instruction in Christianity. The problem was before the church. Here are these young

men, how shall we hold them? What shall we teach them? What shall we give them to do? How shall we gradually get them to be vital parts of the Christian Church? Careful methods had been prepared by the Committee, but since these were largely theoretical some of them were in certain cases unsuccessful and better plans have since been made for the very reason that the situation was, in the way mentioned above, forced upon the churches. The plans that were made previous to the actual arrival of the students at these centres were as follows:—

In the first place, for two months in each one of these twelve churches on Sunday nights there were to be special lectures of a social, moral, or religious nature, specially designed to meet the needs of the non-Christian students. The first month dealt entirely with social questions, such as the relation of Christianity to purity, the relation of Christianity to the progress of the nation, and the social service and the social teachings of Christianity; the second month dealt with such problems as Christianity and evolution; why we believe in God; what is meant by the Divinity of Christ; religion in relation to science. By the delivery of these lectures the students were made to see that the Christian church contained thinking men who saw the application of the religion which they believed, to social and scientific questions, and who could give reasons for their belief. In other words, they saw that the church was a cultural centre where ideas on religion were presented in their relation to truth, and that the Church was not simply an institution which endeavored to put them on their roll of members. The speakers selected for these addresses were men who would especially appeal to the educated gentry and the officials and students. They were such men as General L. Chang, the great leader of the anti-opium movement, Mr. Chin Pang Ping, counsellor to the President, as well as leading doctors, missionaries, and native preachers of the city. These meetings were in many cases a distinct success and tended to make the student realize that the Peking churches had a message directed to them. Besides these lectures there were also prepared a series of social evenings in each one of the churches where good friendship could be found between the students of one school and those of another school. Meeting informally together in the church also made the students feel that they had come into a new social community which was

also congenial to them. If these students had been turned immediately into the usual midweek prayer meeting or the usual preaching service of the Peking churches, however well these meetings and services may be adapted to an ordinary Christian of Peking, it is a question whether they would have been held in the church, and it is a question whether in most cases they would have considered the church as a dispenser of religious culture and education. At the end of these two months the problem of holding these men and of interesting the educated non-Christian classes in church work had to be tackled separately in each one of the churches, and it was done in a variety of ways and with varying degrees of success. In one church a religious discussion club was formed which has a weekly attendance of thirty of the students of the Higher Normal College. The question of the relation of religion to education is dealt with every Saturday evening and different speakers are invited to address this group. In another church a Sunday evening young peoples' association has been formed quite different from the usual Christian Endeavor, where questions of religious beliefs are taken up more fundamentally and in their relation to other realms of thought. This club is designed both for the Christians and non-Christians. In the same Church a College men's club, meeting monthly and composed of the students of five different Government institutions, has already met with a real welcome. In still another church a plan of special lectures followed by a steriopticon entertainment has proven helpful. The students of four large colleges are invited in turn each Tuesday of the month to come to the chapel and to hear lectures on the various religions, followed by interesting steriopticon lectures. These lectures have already gone the round twice in this church and have been attended by audiences varying from fifty to one hundred. These students in this way are getting used to coming to church. They are, moreover, forming a favorable opinion of the church; they believe it to be a place of culture, of education, and of wide outlook, they believe that its leaders have a vision of the application of religion to a wide realm of subjects, that they are able to give the reasons why Christianity excels other religions, and why China should accept Christianity as its own. In still another small chapel the students of three middle schools, who were in the Bible classes, have formed themselves into a club which takes up the discussion of

religious and moral questions, and which has as its chief purpose the promotion of Bible classes. The members of this club make themselves responsible for getting out their fellow students to these Bible classes. They got up entertainments; they arranged a new style moral play, and by the sale of tickets raised $70 for carrying on their work. They feel themselves to be part of the church life, and useful in promoting the welfare of the students round the church. They also realize that the church is interested in the intellectual and moral and social needs of young men and is prepared to give its time for their betterment. Other plans have been used with success in other churches while in some the campaign has been a failure. Several of the churches, however, in Peking have set themselves definitely to the task and methods have been found which are satisfactory. By making the church not only a place for preaching the gospel but a place for social intercourse, for religious education and for social service, the educated classes of the city are sure to be increasingly won for Christ.

As yet no very great amount of social service has been planned for these men in connection with the individual churches. However there have been several city-wide campaigns in which these Bible students together with other students have been enlisted in forms of service. A social reform calendar which was prepared by the Social Service Club on moral and social questions, such as the dangers of opium and drink, the need of purity, how to avoid diseases, and tuberculosis, and other subjects, was distributed by 500 students on New Year's day from house to house in Peking. Many of these students were in Bible-class. In a similar manner students of the city, each working in the section assigned to him near his own school, distributed a large amount of printed matter advertising the big bazaar held by the Government officials for the Kiangsu and Anhui famine relief fund. Every student in the Bible-classes was invited to help in these two undertakings and many responded. In the future larger tasks of social survey work and of work along moral reform lines are to be assigned to these men. It is hoped that each Church will co-operate in getting the men who are studying in its own classes to enter into such forms of service, that each church will, moreover, use the men in their classes for service in the life of the church and in the community about the church.

One church has already taken up this work and organized a night school for the poor taught by Bible students.

The above is merely in illustration of how the churches in Peking have approached one class of people at least according to the ideal of the Christian church which we have above mentioned. That the church should in like manner become a centre of fellowship, of culture and of service for all classes in the city is quite apparent.

In connection with the Peking Survey Committee of the China Continuation Committee, the plan was made some months ago to bring about such an effect. The plan of the Committee has not yet been carried out, largely on account of the rush of the recent Evangelistic Campaign which had the right of way ahead of everything else. It may be well, however, to briefly outline the scheme which we hope may still be carried out. First the field of each church was definitely marked out on the map. Each Church with its section was to devise means of getting well acquainted with the people living in it. To do this a series of weekly evening lectures were planned. To these neatly printed invitations were printed. These invitations would give corps of Christian workers an opportunity of visiting every home or business house in that section in order to personally deliver the invitations. The particular needs of the community were to be carefully considered in determining the subjects for these weekly evening meetings. These meetings could gradually become centres for discussing the welfare of the community, or the subjects in which the people about the church were specially interested. The people of the community in this way, such as the business men or gentry or the small merchant class, will thus come to see that the church is after all a place which administers to their needs, and that the Christian gospel is in reality related to the needs of their community, to those of their own family, and to the needs of their individual lives. Out of such a movement various forms of organization would naturally arise. Various movements of social service such as vaccination campaigns, public health exhibits, good citizenship leagues would be the outcome. But first there must be the conception that the Christian church has a message which applies to the needs of those people, and that these methods are not simply a form of bait to lead people to become baptized, but that they are the legitimate expression of the Christian spirit and that the church must ever be in-

terested not only in proclaiming the teaching of the brotherhood of love and goodwill, but in carrying out this teaching in the lives of the community in which the church is situated.

Such a broad conception of the church has been adopted by the leaders of the church at Chuchow, Anhui. They have called the leaders of the community, the gentry, officials, and merchants of their own city into council for the welfare of their town. The result has been a long list of social and municipal improvements; public parks, well kept streets, model markets, play grounds, campaigns against tuberculosis, good roads, and a great number of other things in which the community was specially interested. The officials and merchants and gentry of Chuchow no longer look at the church as an institution merely to win them to an acceptance of a certain creed or even a certain form of religious life, but they look at the church as a centre of inspiration in carrying out the principles of Jesus Christ of love and goodwill towards men. And they are very likely themselves to accept the teaching of the Master because they see that it is related to the welfare of their community and because they see that in the lives of missionaries and pastors there is a power that gives them an interest in the welfare of their fellowmen, more intense and more persevering, as well as more intelligent, than those of the ordinary citizen of Chuchow.

The Christian forces in China are coming to realize that in the present transitional stage there is a tremendous opportunity for a church which stands for religious culture, Christian fellowship and social service, and that the church which has a narrower mission will not only become weak in the lives of its own church members, but will also fail to attract and to gain to its membership great numbers of influential and educated men who are ready to rally under the leadership of Christian preachers who proclaim the gospel of the Kingdom of God on earth, as it was proclaimed by Jesus Christ.

PEKING, March 1, 1913.

Some Principles of Social Service.

W. W. LOCKWOOD.

PRACTICAL experience of the problem of social service in a city like Shanghai has led me to feel that the following principles are essential to an adequate solution thereof.

First. To do wise and effective Social Service, we should know the facts. How prone we are to see the phenomena that lies nearest the surface and hastily draw conclusions and upon these hope to base a successful effort to meet a need. How often we find ourselves quoting our experiences in England or America and basing our conclusions upon those conclusions. We smile at the author who spends one day in Hongkong and two days in Shanghai and then rushes home to get out a book on China. Yet we who are residents are liable to mistakes equally as reprehensible and more dangerous. Before we came to China we were taught that two and two may make four, but since we came to China we have learned that two and two may make four but more often makes five or six or perhaps in some cases 25. A missionary who had been in one of our largest and most progressive interior cities for some years told me one day that he planned to start a campaign for public baths in his city. I asked him whether they had any bath houses in his city and he looked quite incredulous as much as to say that he had never thought to examine. Then I told him he had better look around while in Shanghai and we saw to it that he had opportunity to visit several palatial bath establishments which for elegance and size far surpassed anything he had ever seen in cities of the West. This man went back to his city to get the facts before he inaugurated his campaign.

It is important for us to know something definite first that a need really exists in China before we set to supply that need based upon our experience in England or America.

2. *In inaugurating lines of social service begin with most urgent work which our resources give promise of being able to meet in a satisfactory manner.* One danger of an enthusiast is that he attempts too much in the beginning. There are many urgent needs. Our resources are limited and our time is limited for most of us can have only an incidental relationship to many of these social problems. Our work is definitely set

for us by others and we must make good in that task rendering our service to society as a whole in a more or less incidental way. Furthermore in determining what to do we should count not only upon the group of co-workers near at hand but we should consider the probable response on the part of the leaders of the community. There is strategy in the time element. If the public interest is upon the subject of education then will be the time to push reforms in that direction.

3. *Use the resources at hand in doing social work.* We should be able to consider every person who comes in contact with our organization as a possible social servant. If we are in charge of Churches our members will be the ones whom we should interest; if we are in schools or colleges the students and faculty are our chief resource. The time was when the Young Men's Christian Association made wide advertisement of its privileges and expected to win men solely upon this basis but now we are finding that our men like to be appealed to upon the line of service and we try with every statement of privilege to make clear the fact more important than the educational classes, the lectures, the bathing facilities is the privilege of service afforded by the Association. We find that this meets a ready response on the part of those men whom we are particularly anxious to reach. We are trying to view every new member from two standpoints:—"How can the Association help this man" and "How can this man pass on what he has and what he gets to the other fellow?" If we were to be asked what is the chief reason for the success of the Young Men's Christian Association we would say that it lies not so much in that it offers privileges as that if offers opportunity for every man who joins to make his life count for something among his fellows. We have just finished a membership campaign in our Shanghai Association. We appealed to the members to serve. Four teams were organized with a captain, two lieutenants and squad leaders who had groups of men serving with them. Meetings of the leaders arranged the details of the campaign. We began with calling together a few men, these brought together a larger group and finally each captain and his staff had his group of workers. There was the competitive element and certain prizes (of no large money value) were offered. The men brought together were appealed to on the basis of service and they responded so that at the close of campaign the results showed over $8,000 in cash collected re-

presenting over 700 new members or renewals. The best result of all was that these men had received the strength and blessing which always comes with having rendered an unselfish service. The point we are emphasizing is that we should use the resources at hand and develop the men who consciously or unconsciously have come to us for development. Our churches, our academies, our colleges, our Associations can be transformed if they are led out in the expression of their faith in terms of service.

4. *At the start we should avoid becoming encumbered with too much machinery.* It is much better to begin in a small way and let the machinery act as the servant of the work rather than to begin with a large machine that absorbs time and energy in its construction and upkeep. It would be very easy for us in any one of one centers to organize social service clubs with officers enough to run the British army but the result would be disappointing. Rather is it better at this time to get this thing which we call social service started, if possible, as an integral part of what we are doing; if this is not possible, to have a very simple organization and allow it to grow and with this growth the organization will more or less come of itself. We already have enough lifeless organizations. Let us be careful we do not get another one ready for the scrapheap.

5. *Strengthen existing agencies rather than to create new agencies to meet a social need.* In this I think we would do well to study as to whether we cannot give new life and purpose to agencies which have been established for many years in China. In dealing with the problem of the poor it is well not only to know what present organizations are doing but to see whether we cannot assist by advice and co-operation. There are societies in every community which have this purpose. In many cases co-operation, suggestions and the arousing of public opinion should assist in making these organizations many times more efficient. This result which may possibly have to be brought about by indirection will tend to shift the load where it ought to be rather than to put in on shoulders already well loaded.

6. *Be willing to seek and to accept assistance from every organization Christian as well as non-Christian.* It is important, where possible, for Christians to unite with others in those matters which are of public concern. The strength of the opium reform has been that Christians and non-Christians

have been united in destroying this evil which all admit is a menace to the nation. The Christian Church has not been hindered by this co-operation and in some notable cases it has certainly been strengthened.

7. *Seek the advice and co-operation of officials.* When we see a need which officials can assist in supplying give them the opportunity to assist before there is any public agitation. We often find the official passive waiting for suggestion. A case in point:—At one time public gambling on the streets of Shanghai was a common thing during the race week spring and fall. At these times the municipal by-laws against gambling were by common consent suspended. The result was that gamblers came to Shanghai from all the surrounding country and our main thoroughfares in certain sections of the city were lined with gambling devices. The matter was taken up by the officers of the Chinese Young Men's Christian Association. The Board of Directors conferred with some of the leading Chinese business men and they joined in a petition to the Council to suppress the evil on the grounds that many young men were being subjected to and were yielding to temptation. The Council were in sympathy with the suggestion and without any appeal to the public, notice was given that the law against public gambling would be enforced on race days just as at other times of year and the result has been the permanent suspension of this evil.

8. *Accomplish reforms by setting up models of good rather than by destructive criticism.* This has been the practice of the Christian Church in China in the establishment of that most important of all our present lines of service—the hospital and dispensary. The Chinese tell us that we cannot overestimate the value of the medical service. The influence has been quiet and wide spread but most effective. We sometimes hear well-intentioned people speak disparagingly of medical work except as affording a method of opening a new field to the evangelist, but we are confident that this work, which is invaluable in opening up a new field, is none the less valuable as a constant evangelizing force in every community old and new.

9. *Use as far as possible the men and women of a class to meet the needs of the men and women of that class.* This involves the training function and in many cases patience beyond measure. The Boys' Department of the Young Men's

Christian Association of Shanghai is based on service. It began with a summer camp where twenty two boys spent a month training for leadership. They returned to Shanghai and each two boys became the center of a group of twelve to fifteen whom they themselves invited to join them. They are giving themselves to service to their fellow boys, some are teaching in a street boys Sunday School, others are assisting at the Blind School, others with senior leaders have been useful in teaching the boys at the Shanghai Municipal Reformatory. In connection with this last named work which is being carried on in co-operation with the Police Department, one great difficulty has been to assist the boys after they leave the reformatory so that they will get established in some honorable work and able to live a new life. To meet this need the Boys' Secretary planned to establish boys' clubs in various sections of the city which will be composed of boys gathered by these boys and organized for the purpose of doing those things which were done for the boys in the reformatory namely, teach them Chinese character, Chinese accounts, and a knowledge of Christian truth. It is felt that the only effective way to keep these boys from mischief is to enlist them in service for their friends around about. This principle is true throughout, we can only help those who desire to help themselves.

10. *In beginning we should use those appeals which are strongest and work later to those which in our minds, maybe, are the most rational.* This principle has been used to great advantage in America during the past decade. In combating certain evils there are various appeals possible, for example—the economic, the moral, and that of health. The public mind, during the past few years, has seized upon the last of these and social workers have only to prove that a thing is unsanitary to have it abolished through the force of law backed by a strong public opinion. In former years the moral and the economic appeal has proven helpless to abolish certain evils which now the people will not tolerate. For example the pure food law, anti-tuberculosis measures, and scores of other like enactments of the nation and of the individual states have abolished many an evil before which economic and moral appeals have been fruitless. In many states a passenger on a Pullman car must carry his own drinking cup because the public drinking cup has been found unsanitary ; yet this same passenger can go to the dining car and drink intoxicants until he becomes a

disgrace to himself and a menace to his fellow passengers. Why is this? Because through the health appeal the public conscience has abolished the public drinking cup while the moral appeal, the one which has been used principally in combating the public drinking, has proved unable to stir the public conscience to a place where it is generally abolished. It is necessary for us to use the proper appeal if we are to get results.

11. *Social Service can be used in our port cities to bring together foreigner and Chinese.* The world is now greatly interested in the inter-social questions and who more than we in the East to whom the question is one of practical import? We believe that comity is best promoted by union efforts for the common good. In attaining practical good Social Service is more effective than Sociability. The Famine Relief work and the Refugee Relief work have been of incalculable value in bringing into sympathetic relation Chinese and foreigners in Shanghai and other centers. The Shanghai city government composed of different foreign nationalities has been of more value to the promotion of international comity than any number of lectures on the subject. The responsibilities involved have brought friction at times but in general the cause of understanding and co-operation have been promoted. We believe that the admission of Chinese to share in these responsibilities of the Shanghai government would go a long way toward promoting international good will. To-day the peace of the world has been disturbed by petty international disputes mainly because there is before them not one great task large enough to demand the energies of all. Social Service will bring all together if the task attempted is large enough to demand the attention of all.

12. *For the greatest success in Social Service it will be necessary for the foreigner to work in the background as much as possible.* When criticism of existing conditions is necessary it comes much more gracefully and effectively from those who are citizens rather than from us who are guests. Furthermore our only hope is in interesting our Chinese associates in these various lines of service. To do this we will need to have them in our counsels from first to last. We might as well count that form of social service impossible which does not commend itself to our Chinese colleagues.

Finally, we should all consider that some line of Social Service is not only advisable but practically possible. It will identify us and those with whom we are working with the interests of the community in which we live. More important, it will give opportunity to develop those Christians for whom and with whom we are working and make the Christian life one very definitely related to every day life. Every social servant need not be a Christian but every Christian should be a social servant. Let those of us who are already loaded with many things not fancy that a large equipment is necessary, or, perhaps, advisable in the promotion of service. A large amount of work can be done without any more equipment than we already have in every city. An equipment involves financial responsibilities and a staff of trained workers, the latter of which is much more difficult to secure than the former. The institutional Church has been a success in Western lands only where a man of peculiar gifts coupled with large resources has given years of uninterrupted service to its development. We should broaden the program of our churches but be careful to keep in mind that men and women are developed not by being ministered unto but by ministering to others.

In Memoriam.—Dr. Paul D. Bergen—An Appreciation

E. W. B.

THE news of the death of Dr. Bergen did not come as a shock to the circle of his friends, for these had known for some time past that there was no hope of his recovery. He left Weihsien for U.S.A. rather more than two years ago, having bravely stuck to his post as long as a man could do so. Since then, in spite of all that skill and loving care could do, he has suffered much and now he has mercifully entered into rest.

Some member of his own Mission will doubtless send to the RECORDER a full account of his more than thirty years' varied service in Shantung, but the present writer—as a member of another Mission and another nation—may be permitted to write a few lines of sincere appreciation.

Of his mastery of the Chinese language and his extensive acquaintance with Chinese literature and philosophy, I say nothing here. The abiding impression left on the minds of Dr. Bergen's friends is one of a very winsome and singularly attractive personality. He was a man of fine culture and unusually wide reading, with a broad and generous outlook on life and theology. But it is

of the *Man* himself rather than of his versatile gifts and attainments that we think, who were privileged to enjoy his friendship. The writer knew Dr. Bergen and admired him for over twenty years, and during a period of eight years (1904-1912) he was closely associated with him in the work of the Arts College of the Shantung Christian University, sometimes as his only foreign colleague in times of stress and strain, and he would take this opportunity of laying a wreath on Dr. Bergen's tomb. Brought up in somewhat different traditions and under dissimilar educational systems, it was inevitable that our opinions should sometimes clash, but this did not affect our personal relations or diminish my respect and affection for my chief. He was always the true Christian gentleman and the soul of honour. He was marvellously patient under provocation, uniformly courteous to opponents, and optimistic amid the many difficulties of his position. Through good report and ill, even when attacked and misunderstood, he kept calmly on his way, ever loyal to the principle of union and co-operation, which in those early days was often put to a severe strain. It may be open to question whether a man of sterner mould was not sometimes needed to maintain discipline among unruly students, but—however that may be—all recognised in Dr. Bergen a rare and noble spirit, one who suffered long and was kind, sought not his own, was not easily provoked, bore all things, hoped all things, endured all things—and so has left behind him a gracious memory which will long be cherished by all who knew him, Chinese as well as foreign.

August 19, 1915.

Our Book Table

THE BROWBEATING OF CHINA. *Issued by the Far Eastern Review.*

This is an analysis of the Japanese demands on China, in the spring of this year, together with the documents exchanged between Japan and China, including the Treaties signed by the two Powers. It is not within the province of a missionary magazine to discuss diplomatic affairs, else it would appear partisan. Diplomacy is ever a tangled web, and the uninitiated can never hope to unravel the threads. This pamphlet of 123 pages seems to be a fair and judicial analysis of the negotiations, and the language is studiously moderate. Documentary evidence is produced to support the assertions made. No doubt the Japanese would explain them differently, but, not being diplomats, we can only judge words by their face value. This pamphlet is less caustic and better informed than an editorial in the "North American Review" for June, and we seem to have read in British journals sentiments equally suspicious of Japan. If what is herein written is not true, Japan should lose no time in clearing her name of the

aspersions cast upon it, for the author charges her with duplicity, injustice, and oppression. For the sake of the peace of the Orient, we would fain hope that she will be able and willing to do so.

The treaties at the end of the pamphlet will prove of great value for future reference.

SEER.

GOOD HEALTH, 康健好. TRANSLATION BY Mr. Y. C. LEE. *Chinkiang Boys' High School, from Book I of the Gulick Hygiene Series. With forty illustrations on art paper. Published by The Christian Literature Society, 445 Honan Road, Shanghai. Price 40 cents.*

If a sound mind and a sound body are as essential for children as for grown people, "Good Health" is of prime importance to the children of China.

This book is the first of "The Gulick Hygiene Series" and is for use in Primary Schools especially.

After a careful examination, I unqualifiedly recommend it for both boys' and girls' Primary schools.

It is admirably adapted for such schools in its subject matter, in its illustrations and its style of Chinese.

The chapters on ventilation, right breathing, care of teeth, eyes, ears, etc., as well as on the harmful effect of alcohol and cigarette smoking, are so clearly explained as to be not only instructive but interesting to the pupil, be he young or old.

The Educational Society of the Presbyterian Church in Shantung has already recommended it for use in all its Primary Schools.

MADGE D. MATEER, M.D.

We are glad to inform our readers that Mr. Lee is now engaged in preparing another of these Health Books. It is a matter of gratification that the C. L. S. is devoting special attention to this department and hopes soon to make further additions to its list.—Ed.

"GUIDE RIGHT. ETHICS FOR YOUNG PEOPLE." *A book of one hundred and twenty and more pages, written By* EMMA L. BALLOU, *the Principal of a Primary School in Jersey City, New Jersey, and Translated By* H. R. E. CHAMBERS AND CHEUNG-HOI, *being a reprint from the True Light Monthly. Published by the China Baptist Publication Society, Canton.*

A glance at the table of contents of this book reveals at once its purpose, viz., the building of character. Only as there are instilled in the mind of every pupil the truths inculcated in this little book, can China grow to be a strong nation. Let me name the subjects treated: "Kindness," "Obedience," "Punctuality," "Truthfulness," "Honesty," "Temperance," "Studiousness," "Work," "Purity," "Courage," "Conscience," "Habit," "Character," and "Duties Toward God." The delightful thing about the teaching is, that it is done largely in story form, as Miss Ballou says in her Preface,—especially prepared for this Chinese translation—"These stories I wrote for the children of my own country, hoping to help them to grow up to be the right kind of men and women" "That is what China and America need, good men and women." Mr. Chambers tells us the book "was written primarily for use in the school room." Unfortunately for Mandarin speaking

districts, the style is not such as children can understand. One can but hope, however, that in the near future the book will be put into easy Mandarin, so that it can be used by the young themselves. The book, as it is, ought to be useful in the hands of teachers, who can tell in a graphic form the story and then let the children discuss different points treated. As Mr. Chambers adds, "In order by careful questioning to lead the pupils to see the truth, it will require careful preparation on the part of the teacher." The stories are pertinent and interesting, the one on "Truthfulness" being especially so. On the subject of "Temperance" the age long theory, which acknowledges that alcohol is injurious to the person without will and the power of self-control, and hence must be avoided, is used as the basis of the story. If we are to save the Chinese youth from becoming addicted in manhood to Alcohol, they must be taught the injurious and accumulative effect, well known to scientists, of even a moderate use of alcohol and the loss of efficiency sure to result.

As the Cigarette has come to be smoked so commonly by the youth of both sexes in the home, and thus is producing mental, moral, and physical degeneracy, one covets in so rare a volume as this, for the sake of the teachers themselves, who are ignorant, save in a general way of the evils, a little fuller treatment.

We bespeak for the book an extensive sale, for it seems to put in attractive form, better than any book we have thus far seen, the great essential truths for the upbuilding of character.

S. B. G.

FOUR BOOKLETS ON PURITY.

青年寶筏 A HOLY TEMPLE. Words to Young Men on Purity. *By* Dr. F. B. MEYER. *Translated by* Rev J. SADLER, AND Mr C. J. WANG, *Amoy. Nat. Y.M.C.A. Price 6 cents.*

完璞要言. 保眞法器. 青春之危機 SEX EDUCATION SERIES. *Numbers 1, 2 and 3. By* Dr. W. S. HALL, *University of Chicago. Translated by* Mr. ZIA HUNG-LAI. *Y.M.C.A. Published by the Association Press (Nat. Y.M.C.A.) Price 10 cents each.*

Dr Meyer's booklet has had a wide circulation in English, and has proved to be a blessing to many. It is full of counsel, warning and instruction, chastely written and wisely planned. It deserves a wide circulation in Chinese, but, its present form is too difficult for the vast majority of those for whom it is intended. It should have been put into an easily read style, simple and clear. As it is, the style is too high, and beyond the reach of most boys. In the hands of a capable teacher it will prove most useful, but for the generality of school boys and young men it is hard to read. We could wish it had been in mandarin, for it is admirably adapted to render an invaluable service to those who have the charge of boys in schools, and young men on the threshold of life. By the way, Dr. Meyer is not an American.

The other three books are in excellent style, easy to read, clear as daylight, and can be read by pupils in school who have passed the elementary stage. Like all Mr. Zia's translations they are worthy of the original. Dr Hall has a special gift for saying

things which need saying, and he says them all in a manner which is convincing, enlightening, and interesting. The three books are graded for boys and youths of different ages. The first is "Life's Beginnings," for those between ten and fourteen years of age. The second is "Developing into Manhood", for youths from fifteen to eighteen. The third is "Instead of Wild Oats", for youths over eighteen. Those into whose hands these booklets will come will ever be grateful for the counsel given, the information imparted, and the warnings uttered. Life in its many varied forms is dealt with, leading up to the highest and best on earth. In chaste but unmistakable language certain evils are warned against, and interspersed with information there are wise cautions, salutary lessons on health, the dangers arising from certain associations and habits, and a call to regard the body, like the soul, as God's gift to be used for high ends. These booklets deserve to be circulated in all our Boys' Schools and even in Higher Institutions, for we can think of none better suited for the purpose of developing the highest manhood on the truest moral foundations. Teachers will thank us for calling attention to these. The rapid growth of our educational establishments has brought some very awkward and difficult problems which the teachers cannot ignore without imperilling the safety of soul and the health of body of those committed into their charge. From several quarters it is reported that the social and personal purity problems are most difficult to deal with, and there is a widespread fear lest our Mission scholars should lapse into the evils all too prevalent in large centres. God will assuredly bless these books for they breathe His Spirit and are full of instruction which is urgently needed.

SEER.

THE JUBILEE STORY OF THE CHINA INLAND MISSION. By MARSHALL BROOMHALL. *Morgan and Scott, Ltd., 12 Paternoster Building, London, E. C. To be obtained at the China Inland Mission Headquarters in Shanghai. Price, 1.20 (better binding $2.00).*

This is a book of 386 pages, which aims to give a general survey of the work done by the China Inland Mission during the fifty years since its organization. Something also of the history of the beginnings which led up to the organization of the Mission is given. The contents, in addition to the introductory chapters, are divided into five decades. A number of good photographs of parties of early missionaries, together with some of the Mission headquarters and schools at Chefoo are included. At the back of the book is a map of China, which shows the stations of the China Inland Mission.

This Jubilee history takes us back to a dim age. While the vivacity of the style varies somewhat, yet the interest aroused is cumulative and definite. The whole book is a striking record of wonderful and steady progress. In reading one is made to feel the surgings of a great purpose and to realize the manifestations of limitless power.

One is reminded of the tremendous difference between the conditions that now confront missions in China and those that

obtained in the early days before even the China Inland Mission was organized. We read: "When the treaty (of Nanking) was signed in 1842 there were thirty-two persons actively engaged in work among the Chinese, either in China or in the Straits Settlements. Most of these naturally availed themselves of the newly opened doors and *transferred their work direct to Chinese soil.*" This was the situation that confronted Mr. Hudson Taylor. Mr. Taylor sailed from Liverpool to Shanghai in a vessel of scarcely 470 tons burden; the voyage took over five months. How different the situation now!

In attempting to open up work in Yangchow we learn that negotiations were conducted for thirty different houses. Open opposition that at times was terrible in its intensity was also encountered. Of such difficulties most modern missionaries know but little.

This book is a record of the achievement of a steady and persistent faith. In acting up to this faith a certain amount of consecrated force was necessary in order to open up the hitherto "unopened and unoccupied provinces of China." The China Inland Mission can be said to have fought its way in. At the time when the needs of Inland China were burning into Mr. Taylor's heart we are told that he wrote a series of articles under the title of "China's Special Needs and Claims." A quotation from these articles is made which contains the following significant paragraph:

> How is it that 286 Roman Catholic missionaries, with but few exceptions, not only can live but are actually residing in the interior, are laboring in each of the eighteen provinces (and in the outlying regions), and are spread over the whole extent of these provinces, while the 112 Protestant missionaries, with still fewer exceptions, have congregated together in a few free ports of commerce?

The faith that was at the back of this determination to find a solution to a problem that appeared to be neglected, was greatly honored, as a study of the book will show. We are reminded that from time to time those who sought to work out this great purpose paid the full price of their Christian daring; and yet we also learn that each time the enemy made a protest it meant eventually the rolling in of a higher wave of Christian opportunity and activity. The wonderful faith that made possible this daring also opened the doors for experiences alike wonderful. With regard to the Mission's financial experiences in Great Britain, we read: "Not infrequently the month has nearly closed, and the day when funds should be drafted to China has drawn near and yet the amount received has fallen far short of what was apparently needed. Yet time and time again when the day or hour of transmission has really come God's answer has come also."

One thing that needs to be noted specially is that while the work of this great Mission has been built up on faith and carried on in faith, yet there has been a significant amount of very practical and definite planning. We learn that, "The operations of the Mission were from the first both systematic and methodical. . . . . As the apostle Paul sought to establish churches in the great strategic centers of the Roman Empire, so Mr. Taylor recognized the importance of getting a footing if practicable in the provincial capitals, though these were the most difficult places to found

churches. With the provincial capitals open, the next step was to open stations in the chief prefectures, and thus downward to smaller towns and villages. The capital, it was recognized, was the key to the smaller cities, since the subordinate officials were generally guided by their superiors, and so, though a larger number of converts might have been gained through work in some country centers, the slower but more far-sighted policy was adopted in preference to that which would have brought quick returns." It is evident that practical faith and a far-sighted policy can be worked together very successfully. The forward movements of this Mission were always made on some such definite and systematic planning.

It would appear that the policy of the Mission has been to keep their needs somewhat in advance of their supplies, instead of waiting in every case until the resources were in hand, for the doing of a definite task. Faith has never been disappointed. Problems were met as they arose, without any undue desire to follow precedents.

In order to meet the needs of the millions in that part of Kwangsi along the line of the Kwangsin River, and because no men workers appeared to be available, the experiment was made of having none but lady workers; and the experiment proved a success. It was said that that part of Kwangsi worked later by a band of six Canadian brethren "proved a harder field to open than the Kwangsin River, possibly because there was more political suspicion connected with the work of men than with that of women."

A number of matters of very general interest also strike one. We find, for instance, that the China Inland Mission is organized so that increased responsibility goes with enlargement of experience; that the entire work of the Mission is focussed on the mission field; that while there is a General Council, yet the executive function centers in a Director (this, by the way, is an organization somewhat similar to that of the Young Men's Christian Association). The China Inland Mission has gone farther than any other Mission in solving the problem of training its young missionaries. It is in a real sense a mission that is complete in itself and that has all that the missionaries need within itself.

Take, for instance, the one matter of schools for the children of missionaries. The schools conducted by the China Inland Mission are of the very best, and we believe—what the author of the book says—that "Probably few things have done more in recent years to promote and conserve the family spirit within the Mission than the arrangements made for the education of the missionaries' children." In only one or two other cases in other missions has any—still incomplete—attempt been made to solve this problem.

This Jubilee history furnishes a living proof of the practicability of organic Christian unity. The relation of various denominational units is such that they can all work together to carry out the primary purposes of the Mission and yet nobody's conscience is in the least involved. In this Mission we have organic union coupled with democratic freedom; personal spontaneity coupled with co-operative activity. The solution of this problem of unity of action is thus summed up: "Though it is

required of all who join the Mission that they shall be able to have fellowship with members of Protestant denominations other than their own, and though it is recognized that it is not desirable that those features of a particular denomination which are due to social, political, and other national influences at home should be repeated on the field, the policy of the Mission affords scope for the development on evangelical lines of each and all of the different Protestant denominations."

In other words, the China Inland Mission has done what a great many conservative brethren still fight shy of—has formed an organic Christian union and yet conserved the freedom of the conscience.

We have only touched upon some of the tremendously interesting features of this report of fifty years' work. While recognizing that, owing to their work being confined to one field some of the problems were easier of solution to this Mission than they are to others, yet we are convinced that this history and this Mission has a message for the other organizations working in China.

To whom will the message in this Jubilee history be of the greatest value? We can do no better than close this incomplete review by suggesting a thought or two along this line. We hope, in the first place, that the main outlines (possibly the whole book) will be put into Chinese for the benefit of Christians in China. The Chinese Church needs to learn how to fight its way through the problems before it, as this Mission has tried to do and in a measure, with God's help, has succeeded in doing. The book, furthermore, should be available for all young missionaries. It would be well for modern missions if dependence upon God were to take the place, to a certain extent at least, of dependence upon the home boards. This does not mean, of course, that we are not in favor of even better organizations than they now have at home, but that we feel that sometimes the Chinese Christians do not have in the modern missionary the example of practical faith that they need. Then, too, we hope that every student of missions will study this history, with a view to ascertaining how far the methods and policies which have characterized this Mission are applicable to the general work of missions in China. We hope, furthermore, that missionary leaders at home will read this book. Busy pastors can find in it practical illustrations of the working of God which will be much more effective than many of the selections from books of illustrations which we fear many of them now, perforce, use. All who read this book will have opportunity to study the working out of a great principle; and none can read it and be discouraged about the ultimate outcome of the conflict of Christianity with the forces of evil.

R.

Correspondence

EXACT BIBLICAL TRANSLATION.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: Another example of interpretation instead of translation in the Mandarin New Testament occurs in Luke xiv 26, where for our Lord's words "Hateth not his own father and mother . . ." the translators substitute "loveth me not more than he loveth his own father and mother . . .". That this is not merely an interpretation substituted for the text, but a misinterpretation, would probably be maintained by many: *e.g.* Hastings, Dict. of Christ and the Gospels, I. 705 b.

Yours faithfully,
F. S. HUGHES.

CH'ICHOW, CHIHLI.

A SUPPLEMENTARY STATEMENT.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: In the article about the Lutherans in the RECORDER specially the last one in the July issue I fail to recognize the characteristics of the Lutheran Church at least as far as the doctrine is concerned. In any case the features drawn are not those of the Danish Lutheran Mission and presumably neither of several other of the larger Lutheran missions.

Two things were emphasized by Luther, viz: The *Holy Scripture* as against the Pope's authority and the *Justification by Faith* only as against works. Besides these two points *the Sacraments* have a prominent place in the church. When you want to give an outline of Lutheran characteristics you must not omit to mention the great weight that is put on the Holy Baptism, as the source of the new life, and on the Holy Supper.

When you come to the present day Lutheran missions I think there may be some Lutheran churches that are so only in name but in reality are imitations of some Methodist or Congregational church. Generally speaking, however, if it is a real Lutheran Church, you will—although there may be slight modifications—find those main features as stated above.

Truly yours,
C. BOLWIG.
Danish Lutheran Mission.

TAKUSHAN, MANCHURIA.

REACHING THE EDUCATED CLASSES.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: Most of your readers will, I think, be interested in an attempt to reach the educated and official classes. Last New Year having a few copies of the "Ta Tung Pao" and the "Nü To Pao" in hand, I called on some of the gentry of this city and the neighbouring Manchu city. To those who received me I offered a copy of each magazine, saying I should be happy to take orders for the same on behalf of the C. L. S. Ten orders were easily obtained, the subscribers seeming pleased to have their attention called to

these valuable magazines, which being paid for are likely to be read. When we send them out each month we inclose suitable religious booklets, keeping notes to avoid sending the same twice over. An educated evangelist has also called to ascertain if the books are appreciated, and has been generally welcomed. Thus a regular supply of good literature has been placed in the hands of several important people, and an opportunity created for friendly intercourse which did not previously exist. Among the subscribers is the chief official of the Manchu city, who has recently lent us a house as a reading room and preaching hall. I am sure the C. L. S. will gladly supply specimens of the Society's periodicals to anyone who will make a similar use of them. An effort of this kind made throughout the Empire would without great trouble or expense vastly increase the circulation of these Christian magazines.

Yours sincerely,

E. C. NICKALLS.

TSINGCHOWFU, SHANTUNG.

RELIEF FOR MISSIONARY BUILDERS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: For some time past the Special Committee on Business and Administrative Efficiency of the China Continuation Committee has been studying whether some relief can not be found for missionaries in the interior in the matter of the drawing of plans and the oversight of the erection of buildings, work for which they have had no previous training and which is apt to seriously interfere with their regular mission activities.

The problem of how to secure such relief is by no means an easy one to solve. A number of plans looking to the organization by several of the larger missionary societies of an architectural bureau in Shanghai have been under consideration, and were discussed by the Chairman of the Committee with the Secretaries of some of the larger missionary societies during his recent visit home. The most satisfactory solution appeared to be the securing of a firm of architects who would be prepared to give special attention to the needs of missionary buildings.

Word has recently been received that the architectural firm of Shattuck and Hussey of Chicago are expecting to open an office in Shanghai in the fall of this year. This firm has an excellent standing in the United States and Canada. Prof. Shattuck, the senior member of the firm, is President of the Chicago Art Institute. The Company has specialized on residences, school buildings, Y. M. C. A., and other institutional buildings. Mr. Hussey made a trip to the Orient several years ago and has done considerable work in the Far East, especially for the Y. M. C. A. He will spend at least half of his time in charge of the Shanghai office, and Prof. Shattuck will be here also for a considerable part of his time. They promise that they will have in continual charge of the office an American architect of high standing, who would be experienced in managing a large architectural office and also capable of planning and designing the different classes of buildings that they would be likely to handle in China. They state

that he will be assisted by engineers and draftsmen that will be necessary in an office of such standing. They will also place at the disposal of their Shanghai office any number of foreign superintendents which are necessary to look after the buildings during construction. Both Prof. Shattuck and Hussey are Christian men.

In his letter stating that the firm expect to open an office in Shanghai, Mr. Hussey writes:

"Neither Professor Shattuck nor myself have been able to justify on purely business grounds the placing of an office in Shanghai. We realize the large expense that will be necessary to establish an office, and also the probable large expense for several years in building up an organization capable of operating such an office successfully. We know this to be true from our experience in establishing our present office in this country. We also realize that it will take from our Chicago office some of our best men that it has taken years for us to train.

We are willing to do this, as we have found the work we have so far completed in China to be very interesting, and we look forward with pleasure to the designing of the new buildings which we would expect to handle as our work would increase in volume.

You can take this letter as an absolute assurance that we will open an office in Shanghai in the early part of this coming autumn."

I am sure that this announcement will be of interest to many missions and to individual missionaries, upon whom the responsibilities for the erection of mission buildings is falling. It will, of course, be understood that the firm will expect to appeal to the missionary constituency purely upon the service which they are able to render. On the other hand missionaries will certainly be glad to cooperate with them in making this experiment mutually beneficial.

Yours truly,
E. C. LOBENSTINE,
Secretary,
China Continuation Committee

Missionary News

Interesting News Items.

Rev. Howard S. Galt, American Board Mission, 1899, for some years President of the Union Arts College, T'ungchow, Peking, has received the degree of Doctor of Divinity from Tabor College, of which institution he is a graduate . . . Rev. Geo. D. Wilder, American Board Mission, 1894, Professor in the Union Theological College, Peking, has received the degree of Doctor of Divinity from Oberlin College . . . A Bible Teacher-Training School has been conducted at Kuling during the present summer; fifty-four delegates were in attendance. There being no woman-worker available to act as Matron, women delegates were prevented from coming.

As a result of the "follow-up" work in connection with evangelistic meetings held during 1914-15 at Canton, 148 of those who signed cards as "investigators" have since been baptized. Simultaneous evangelistic meetings held in seventeen centers in Canton subsequently, have resulted in eighty-three more baptisms. In Hangchow

some 160 who had signed cards at recent meetings, decided to become Christians; the majority of these came from some thirteen Government schools in Hangchow. In Foochow about 450 of those who had signed cards in evangelistic meetings, have since decided to become Christians. Of these more than 100 have already been baptized, and 200 more are in probationers' classes preparing for baptism . . . It is planned to hold evangelistic meetings in October in Kaifengfu, Weihweifu and Changteh. The Presbyterian Church, North Honan, at their meeting last May set aside two workers, one foreign and one Chinese, to act for one year as organizing secretaries for a Forward Evangelistic Movement. A Provincial Committee has been formed also, representing the various Missions working in these three cities. Mr. C. T. Wang has been invited by the Committee to conduct the meetings. Preparatory lectures on health and sanitation are to be given in advance by Dr. W. W. Peter. . . . The Foochow Evangelistic Committee has extensive plans for the year 1915-16. Six different churches located in various parts of the city, two from each mission, have been selected, and during different months of the year evangelistic meetings will be held in each of these churches. The whole city will thus be covered during the year. The meetings will last about one week in each church. The Forward Evangelistic Committee plans to bear the expense of this campaign up to a maximum of $50 for each church. The whole movement is planned with a view to stimulating the local churches and church-members to intense evangelistic effort. It is hoped that this will prepare the way for future large evangelistic campaigns.

Primary School Teachers' Institute.

Under the auspices of the Kiangsu Educational Association there was held in Shanghai during the latter part of July a Summer Institute for Primary School teachers. The Provincial Government had ordered the magistrates throughout the province of Kiangsu to require Primary School teachers to attend the Institute; membership was also open to the Primary School teachers of Mission Schools. Part of the time the weather was extremely hot, yet those in attendance showed considerable interest. The Institute opened with an attendance of 160, which increased to 180, and even on the day of the great typhoon in Shanghai, there were twenty present.

The lecturers in the Institute were mostly teachers from the Provincial Normal Schools. In addition, Mr. Chang, President of the State Normal School, Nanking, lectured on Phonetics; Mr. Tung, President of the Geographical Bureau, lectured on Geography; Mr. Wang, Chief Educational Editor of the Kiangsu Educational Association, lectured on Education. Textbooks were studied and attempts were made to conduct the Institute along modern lines. In addition to the lectures mentioned above, the following subjects were regularly taught; Psychology, Methods of Teaching, Geography, Penmanship, School Management, and Arithmetic. Mr. Chang Sze I also gave some lectures on Physical Exercise.

Women's Summer Conference.

Believing it to be the will of God to gather together again this summer some of His Chinese children for a time of Bible study Miss Dora Yü sent out notices that there would be two weeks set aside for this purpose, commencing July 14th.

The friends of the southern Baptist Mission repeated their kindness by freely placing at her disposal the Church and Girls' School on North Szechuen Road, Shanghai, and very sincere thanks are accorded them.

To this beautiful place sixty-three Bible-women, teachers and students came in small parties or alone, and the first day was given to receiving them and assigning their places. By 7:30 p.m. most had arrived and were ready to gather for the simple welcome meeting which was held in the study-hall. It was a joy to see their bright expectant faces and feel the atmosphere of the love of God pervading and uniting these from so many parts and denominations. Twenty cities and several small places, belonging to seven provinces, were represented, and ten different missions—the Presbyterian, North and South; Methodist Episcopal; United Methodist; C. M. S.; C. I. M.; Christian and Missionary Alliance; Baptist, North and South; and Foreign Christian Mission.

The expenses of nineteen of those who attended were met by missionaries, nine others received partial help, and the remainder paid for themselves. The charge for food was fifteen cents per day.

Breakfast and a time of united prayer filled the hour from 6:45 to 7:45 daily; and at 8:30 a.m. each day, except Sundays, Miss A.Y. Lee, of the Nanking Union Women's Bible School, gave an hour's instruction on the Epistle to the Ephesians. Dr.W. H.Yang, of the Sungkiang Methodist Episcopal Bible School for men, followed at 9:45 with a course on the Book of Hebrews. Both of these were clear and helpful, exalting Christ Jesus our Lord.

From 4 to 4:30 p.m. there was a time of prayer open to all who wished to join, after which Miss Yü gave a series of talks on our Lord's Second Coming, pointing out the plain statements of the Word of God with regard to this hope of His people. After supper an informal meeting was help on the lawn when the weather was suitable, and at this hour questions were asked.

The lectures were given in Mandarin,delivered in the Church and open also to the Shanghai friends, both men and women. On the two Sunday mornings all were happy to join in the regular Sunday-school and Church service of the Baptist Mission, when sermons were preached by Dr. Yang and Pastor Voong.

The students testified to being very conscious of the continual presence of the Holy Spirit in the midst and to receiving much definite quickening and blessing. While to some it was not a new subject, many said in reference to the Coming of our Lord—"Is this what is before us? We have never heard it before. What manner of people ought we to be!" It was found profitable to look into old truths in the spirit of him who wrote—"I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." It is felt that the work done is of a deeper character than in the two previous conferences, and the parting words with few exceptions were a request for prayer to be kept standing true "till He come".

Meeting of Representatives of British Societies.

The Annual Conference of the representatives of the British Missionary Societies was held

at Swanwick, the headquarters of the Student Christian Movement of Great Britain for June 16 to 19. All the Missionary Societies of standing had their representatives present at the Conference, and the best known figures in the Missionary world were amongst the company of eighty or ninety people who took part. Secretaries of the Boards and representatives also from such essential missionary organizations as the British and Foreign Bible Society, the Religious Tract Society, and the Societies for the Jews were present. This is the third of such conferences which have been called in order to follow up the work of the Edinburgh Conference.

The chairmanship of the Conference was divided between Dr. Ritson of the Bible Society and Dr. Miller of the United Free Church of Scotland.

Such vital subjects as the preparation of literature for the Mission Field; the training of missionaries; the Mohammedan problem; Missionary Administration and Finance formed a part of the programme of proceedings, and whilst the discussions were generally expert and valuable, three addresses stood out in the programme as having supreme merit—that of Mr. J. H. Oldham upon the present situation of foreign missionary work, with especial reference to the position of continental Societies labouring in the Mission Field and the responsibilities of the future in relation to the war and its results, was of entrancing interest and importance. Dr. Ritson, who is the outstanding authority upon the subject of Christian Literature in the Mission Field, presented a masterly report of the work done by the Literature Sub-Committee of the Edinburgh Conference, and Dr. Z. M. Zwemer, the well known authority upon Islam, addressed the Conference on the situation in Mohammedan lands with an intensity of feeling and width of knowledge that awakened immediate response.

The Conference is recognized by the Boards of British Missions as standing for a form of service which is entirely necessary to the doing of certain valuable pieces of work and to the co-ordination of missionary policy and endeavour. Whilst the Conference in itself has no executive powers, its advisory functions are fully recognized and made use of both by the Edinburgh Continuation Committee and by the various Boards. Indeed, with one exception, all the great British Societies send their representatives officially to the Conference and its standing is therefore assured. Its deliberations and conclusions have enriched in a remarkable measure the common service of all Societies and its influence is bound to grow increasingly.

NELSON BITTON.

The Mokanshan Conference.

"The conservation of Spiritual Forces" was the general subject of the Mokanshan Conference of 1915, the program for which was prepared by a committee of which Dr. P. F. Price was chairman.

Though there were no visitors from abroad to address the meetings this year, the Conference was very helpful and thought provoking, as well as stimulating to the spiritual life. It began on July 25th with a sermon in the morning by Rev. D. E. Hoste and a sermon in the afternoon by Dr. W. H. Hudson. Perhaps it

should rather be said that it began three days previous with several daily cottage prayer meetings held on different parts of the mountain. Monday the 26th was given up to intercession, our thoughts being directed by Mr. Hoste as to the different lines which our prayers should follow. After so much prayer it would have been strange indeed if the Conference had not been successful.

Tuesday's discussion was given up to Reports on the Evangelistic campaigns of the past year. A general report was made by Rev. E. C. Lobenstine, and this was followed by a report for Hangchow by Rev. R. J. McMullan; for Soochow by Miss Wales; and for Shanghai by Mr. Lockwood. Perhaps the leading fact brought out was that large numbers of people had been interested by the campaigns but that much work is still to be done before they are brought into a vital relation to Christ. It was said of the Eddy meetings at Hangchow that perhaps one in ten of the attendants signed cards expressing a wish to study the Bible; of those who signed perhaps one in ten joined a Bible class; and of those who joined classes perhaps one in ten had joined the church.

On Wednesday Mr. Lobenstine spoke on "The Report of the Continuation Committee on Missionary Efficiency and How to Improve or Simplify the Machinery of Missionary Operations and Gain More Time for Directly Spiritual Work." Among the valuable suggestions made were that we should trust each other more; that some of us should specialize on particular lines of work; that the aim, scope, and broad lines of policy should be definitely settled beforehand and not so much discussed in every annual meeting; that we should follow the "budget system" but not ask our boards for more than there is any probability of our getting; that we should map out our line of advance and standardize our methods of work.

On Thursday the subject "How to Make More Effective the Care of Inquirers and Church Members" was discussed. Messrs. King, Knickerbocker, and Eubank opened the discussion with helpful papers. It was strikingly brought out that this is now one of the chief problems of the missionary in contrast to not many years ago when his chief question was how to get people willing to listen. The importance of Bible Study classes and the starting of people in some Christian activity were urged.

On Friday "Personal Work as a Factor in Conserving Spiritual Results" was the subject. It was introduced by Rev. F. W. Bible who emphasized the importance of the subject, mentioning that to no small extent that has been the method of Christian propaganda in all the history of the Church. As an illustration of the power of personal influence he mentioned the phenomenal growth of Socialism in Western countries. It was brought out that it is a difficult work to do though perhaps not so difficult among the Chinese as among foreigners, and that it is a necessary result of overflowing Christian life.

The last discussion was on "The Need for Chinese Workers and How Shall it be Supplied" by Dr. A. P. Parker. One of his suggestions which was not universally agreed to was that Chinese Christian workers must be paid higher salaries.

While the discussions were all stimulating and most of them were of real practical value those who did not stay to the addresses by Mr. Hoste which closed the session each morning, missed one of the best features of the Conference. His applications of old truths to the life of the present were like "apples of gold in pitchers of silver."

The conference closed August 1st when Dr. McGillivray preached in the forenoon and Dr. Price at 5 p.m. The last was the climax of the whole series of meetings. Those who heard Dr. Price's stirring appeals to surrender, to sacrifice, and a recognition of our stewardship, will not soon forget them, and can hardly fail to be better missionaries than before.

J. W. CROFOOT.

Flood in Kiangsi.

Between July 10th and 15th central and southern Kiangsi were visited by a serious flood. The rivers rose higher than they have for many years. From Sinfeng, in the south to Changshu (near Nanchang)—a distance of about 800 *li*—the larger number of cities, markets, and villages, on the banks of the Kan River, and some of its tributaries, were devastated. Hundreds of lives have been lost, and thousands rendered homeless. The crops near the rivers have been destroyed. In the walled city of Wanan, a large number of buildings fell, or were swept away, among them part of the R. C. premises, and the C.I.M. foreign house and church building. No lives were lost on the latter premises, but the foreign and Chinese workers saved little of their belongings. In Kianfu, the R. C. premises also suffered, and the old C.I.M. buildings were standing in six to eight feet of water. (The new compound is on higher ground, and was above the flood). At Changshu one of the dykes gave way, and much farm land was inundated. The C.I.M. property there suffered somewhat. As far as is now known, no foreigners, or Chinese Christians, have lost their lives in any of the above-mentioned places.

Flood in South China.

During the latter part of July South China was visited by an unprecedented flood. The resulting calamity is widespread. One can travel for days and meet the same distressing sights of destruction on every side. In the Yingtak Valley the water reached a point eight feet higher than during the flood of 1907, covering every spot of cultivated ground. At some places near Sai Ch'iu the water rose eighteen feet in a few hours. In Canton, in narrow streets where two chairs cannot possibly pass abreast, in places the water was ten feet high, and in addition fire raged for two days and two nights.

From Pa Kong Hau as far as Liu Hau and including the Yingtak Valley, while there has been absolute destruction of crops and hundreds of villages have been entirely destroyed, yet the loss of life directly caused by the flood has been very small, being reported as four only.

Around Sai Ch'iu, however, it is said that it is impossible to estimate the loss of life. For days no communication could be had with many of the outlying districts. The suffering of the people is indescribable.

Many were compelled to live in trees, the children being suspended from the highest branches by ropes. For three days and nights hundreds of people were stranded, without food or shelter. The sickness resulting from this exposure will bring up the loss of life considerably. In the country south and north of Sai Nam in some places the sick had to be laid under the trees nearest their wrecked homes, and people in large numbers were living on the hillsides in matsheds and in temporary quarters.

It has been a common sight to see whole families marooned on broken dykes with no means of communication by boat with other places, their only protection from the burning sun being a few branches of palm leaves.

The destruction is incalculable. In some places the strength of the water was such as to carry away whole streets of houses. The following figures were furnished by the Yingtak magistrates and can be relied upon as fairly accurate :

Houses destroyed by flood,	20,265.
Fields " " "	15,450. 7 Mow.
Value of personal property destroyed (not included in the above), ...	$212,700.

It is very evident that dire famine stares multitudes in the face. It is estimated that the number needing help in the country south and north of Sai Nam, including the Nam Hoi section, will reach into millions. So far, but little help has been given in this section.

Much excellent relief work has been done through the American Missionary Flood Relief Committee, of which Dr. R. E. Chambers is Chairman. Each shipment of rice sent out by this Committee is accompanied by missionaries and others familiar with the localities in which the distribution is to take place. Mr. E. D. Cheshire, American Consul General, members of the Standard Oil Co., and Captain Hough of the U. S. S, "Wilmington", have rendered most valuable and willing assistance.

At Koonshan, rice to the amount of a condensed milk can in size was supplied to the grown people and half that amount to children. At this place there were from three to five thousand who applied for rice at one standing. The Nestles Milk Co. supplied milk to the weakest and most emaciated among the children and grown people. It is feared that at best the needs of the people can be met only in very small part. "The real famine," says Mr. H. J. Morse, representative of the Standard Oil Co., "will commence after those who have assisted in the first distribution made, have returned to their business, a month from July 30th, when the supplies of rice then in hand will have been distributed. The time will be insufficient also for allowing another crop of rice to grow." It is felt that a continuous supply of rice will be the only way by which the tremendous needs can be met. It is hoped that still larger supplies will be forthcoming to tide these starving people over the coming months until the next crop is in hand.

(The above facts are taken from the official reports of those who have assisted in relief work in the flood district.)

Missionary Journal

BIRTHS.

AT Liaochou, July 17th, to Dr. and Mrs. O. G. BRUBAKER, C. of the B. M., a daughter (Winifred E.)

AT Kuling, July 20th, to Mr. and Mrs. OWEN WARREN, C. I. M., a son (Arthur Henry).

AT Kikungshan, July 20th, to Mr. and Mrs. H. WITT, C. I. M., a son (Immanuel).

AT Hongkong, August 2nd, to Rev. and Mrs. W. C. MILLER, A. B. C. F. M., a son (William Charles, Jr.)

AT Shanghai, August 4th, to Rev. and Mrs. C. M. MYERS, A. P. M., a son (Charles Thomas).

AT Kuling, August 9th, to Rev. and Mrs. SAMUEL C. MCKEE, A. P. M., a son (Dwight Irwin).

AT Chungking, August 17th, to Mr. and Mrs. F. BIRD, C. I. M., a daughter.

MARRIAGES.

AT Paoning, July 6th, Mr. W. B. WILLISTON to Miss L. M. SHILTON, both C. I. M.

AT Yunnanfu, July 27th, Mr. WILLIAM C. CADMAN to Miss GEZINA HAZENBERG, both of the C. and M. A.

AT Kuling, August 12th, Mr. R. B. WEAR, Y. M. C. A., to Miss ALICE NIEDERHAUSER.

AT Tientsin, August 20th, Mr. SPENCER JONES to Miss AGNES IVERSEN, Chihli Mission.

DEATHS.

AT Changwuhsien, July 29th, OISTEIN N. A. JAKOBSEN, aged nine months.

AT Fakumen, August 2nd, DERMOT HUGH, son of Rev. and Mrs. F. W. S. O'NEILL, I. P. C., aged one year and four months.

AT Anshunfu, August 11th, Mr. J. R. ADAM, C. I. M., from lightning.

AT Unionville, Conn., U. S. A., August 12th, Rev. PAUL D. BERGEN, D.D., A. P. M., Weihsien, Shantung.

AT Anshunfu, August 16th, Mr. T. WINDSOR, C. I. M.

ARRIVALS.

August 25th, Miss MARY I. JONES, A. B. F. M. S., Mr. DAVID Z. T. YUI, Y. M. C. A., Mr. R. P. MONTGOMERY, A. P. M., Rev. and Mrs. J. WHITESIDE and three children, M. E. C. South, Rev. and Mrs. W. H. STUART, A. P. M. South, and Miss LUVERNE MATTOX.

DEPARTURES.

June 27th, Mr. A. N. HOAGLAND, Y. M. C. A.

July 23rd, Rev. F. L. HAWKS POTT, D.D., and Rev. and Mrs. L. B. RIDGELY, all A. C. M.

July 30th, Mrs. R. L. TORRY and two children, W. C. M.

August 17th, Dr. WOLFE, C. M. S.

August 20th, Rev. and Mrs. C. G. OAKEY and Rev. and Mrs. H. B. FAIRMAN and child, all P. B. I., and Mr. L. D. HOWELL, Y. M. C. A.

August 23rd, Dr. and Mrs. J. H. LECHLER, C. M. S.

The Board of Trustees, Canadian Presbyterian School for Missionaries' Children, Weihweifu, Honan, are open to receive applications for the position of Matron of the School, duties to begin January 1st, 1916.

Further particulars on application to

HUGH MACKENZIE,
Secretary-Treasurer.

THE CHINESE RECORDER

教務雜誌

VOL. XLVI. OCTOBER, 1915. No. 10

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NOTES ON CONTRIBUTORS.

Rev. J. W. INGLIS, M.A., is a member of the United Free Church of Scotland, who has been in China since April, 1891. Fourteen-and-a-half years of his missionary career have been spent in Moukden, Manchuria. Until 1911 he was engaged in evangelistic work; since 1911 he has been teaching in a theological school. He has made a special study of both Taoism and Buddhism, and we are glad to get a brief résumé of his study of Taoism.

Rev. LEWIS HODOUS, A.B., B.D., is a member of the American Board Mission who has been in Foochow for thirteen years. Most of his time has been spent in teaching in a theological school. He is at present in charge of the Foochow Union Theological School. His article reveals most careful study of the subject treated.

Mr. FREDERICK MOORE, is correspondent at Peking of the Associated Press. In company with Mr. John D. Zumbrun (who took the photographs which illustrate his article on "President Yuan Shih-k'ai at the Altar of Heaven") he had the privilege of being one of the first two foreigners, as far as is known, who have ever witnessed the worship at the Altar of Heaven. The pictures were taken at 7 o'clock on the morning following the shortest day of the year.

Rev. HOPE MONCRIEFF, M.A., is a member of the English Presbyterian Church Mission and has been in China for seventeen years, ten of which were spent in Amoy and the last seven in Formosa. Most of his time has been spent in evangelistic work.

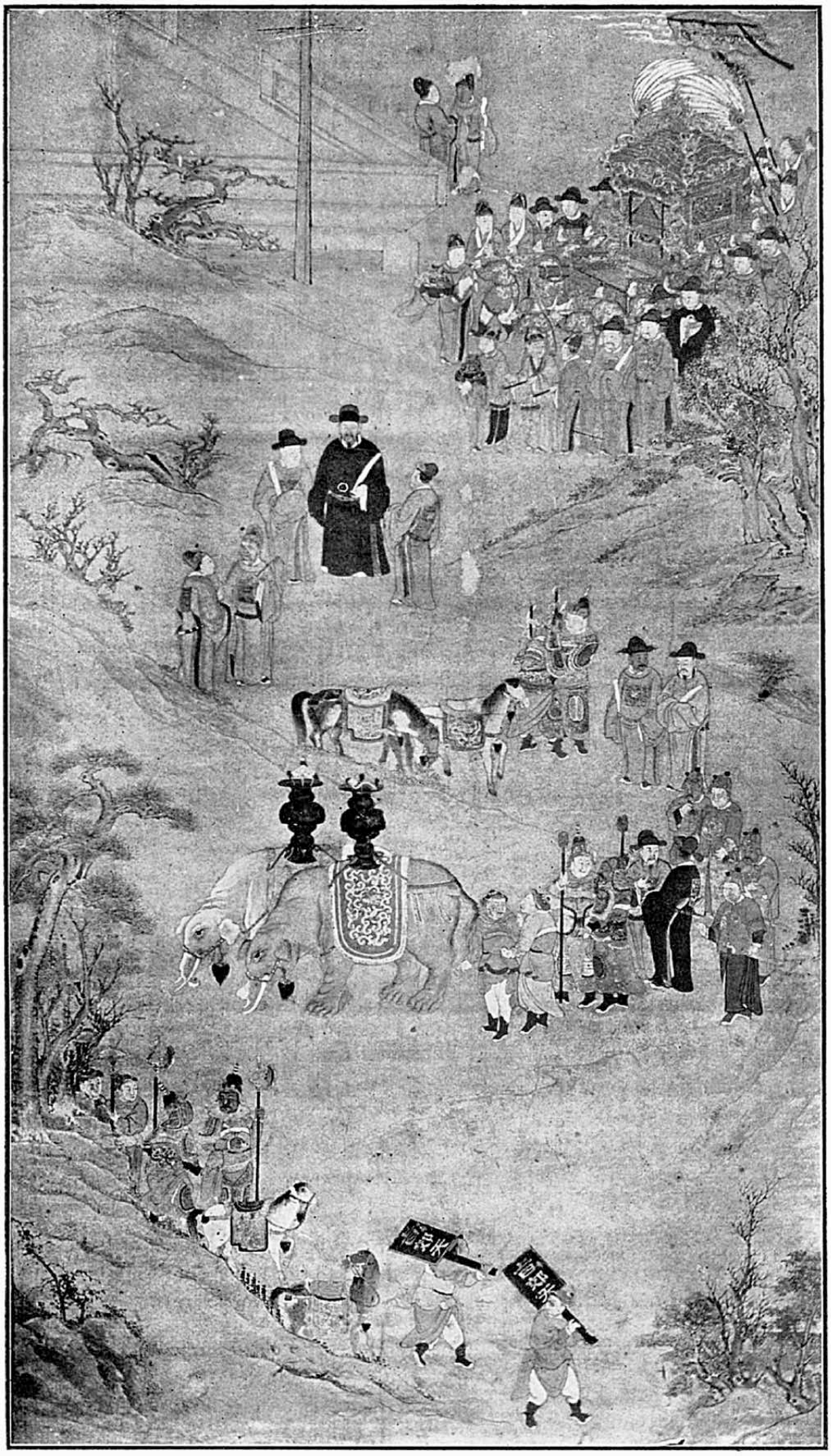
Rev. E. W. THWING, has worked in China since 1887. He spent the first eight years of his missionary life in Canton and the last four have been spent in Peking. He was for nine years Secretary and General Superintendent of the Chinese Missions in Hawaii. His work has been varied. He is at present connected with the International Reform Bureau in Peking.

EDITORIAL NOTE.

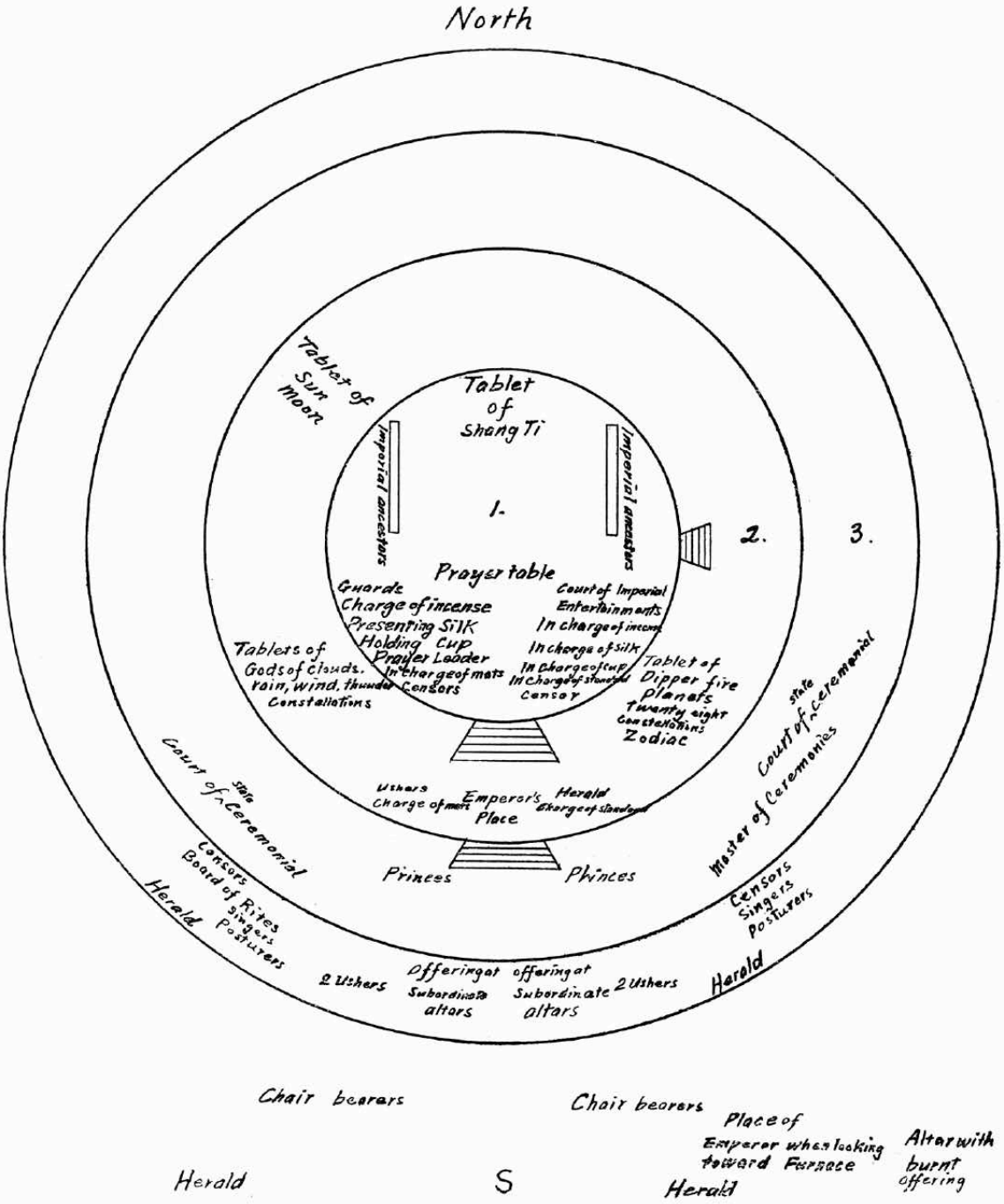
We expect to devote the November issue of the *Recorder* to the question of MEDICAL EDUCATION IN CHINA. The articles to be published should give a fairly conservative view of this pressing and important problem.

Some of our other articles awaiting publication are :

(1) How to Produce Leaders in the Chinese Church. Dr. J. C. GIBSON.
(2) A Constructive Programme for the Christian Church in China. David Z. T. YUI.
(3) A Personal Ministry. Rev. R. K. EVANS.
(4) West China Evangelism. Rev. JAS. NEAVE.
(5) Movements Amongst Presbyterians in China. Rev. O. C. CRAWFORD.



THE EMPEROR ON HIS WAY TO THE ALTAR OF HEAVEN DURING THE MING DYNASTY (FROM AN OLD PAINTING.)



THE ALTAR OF HEAVEN with the places assigned to the Tablets of Shangti and the Imperial Ancestors, the other gods and the worshippers.

1. Top terrace. 2. Second terrace. 3. Third terrace.

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VOL. XLVI OCTOBER, 1915 NO. 10

Editorial

Taoism and Christianity.

THE condensed article by Mr. Inglis on "Taoism from a Christian Standpoint" is exceedingly suggestive. It is evident that in studying the changes that have come over the religious ideas of the Chinese one can simply plunge from one deep into another, each plunge increasing the difficulty of getting at the exact truth. In spite, however, of the way in which truth is mixed with error—so that it is almost unrecognizable—there is a point of contact between Taoism and Christianity which should not be overlooked. The error that has grown up around the truth has caused the adherents of this religion to lose track of the truth they had. And yet, as is often stated, it is the truth embedded in these ancient systems which constitutes their real hold. In our efforts to be fair to such truth as the Chinese have we should be careful not to despise a grain of gold embedded in bushels of sand,—because it is hard to find.

It will help us, moreover, to take a right attitude towards Taoism, to realize, as Mr. Inglis points out, that it "has the lowest ideal of man's origin and destiny," and, "as a religious force it is so weak that its ritual books are full of borrowed phrases."

The danger in the comparative study of religions lies in the fact that one's enthusiasm in regard to the amount of truth contained in other religions may lead him unconsciously to

decrease the emphasis on his own. That is always a thing to be avoided, for when Christians cease to believe that Christianity is the best religion *the force of their propaganda will have spent itself..*

* * *

The Altar of Heaven. We are indebted to Mr. Hodous for his exhaustive study on "The Sacrifice to Heaven," and to the *Far Eastern Review* for the privilege of reprinting the article by Mr. Moore on "President Yuan Shih-k'ai at the Altar of Heaven." These two articles are complements to one another, bringing our information up to date. They should go far in helping us to understand the significance of this ceremony in the life of the Chinese people, which is an effort to express their sense of obligation to and dependence upon the Higher Powers. This sense of dependence upon the Higher Powers should furnish a point of contact between Christianity and the Chinese. Is there, in fact, any other country in the world where minds and hearts are so open to a consideration of the claims of Christianity as is at present the case in China ?

Mr. Hodous' remarks with regard to the part played by music are exceedingly interesting. Music as the great harmonizer between the laws of heaven and earth, and the powers of nature and those subject to them, is an idea that we do not remember to have heard brought forth in connection with music in the West. It should not be difficult to lead a people who believe this, in such a way that Christian music, both vocal and intrumental, may play a very important part in their development.

That China has taken a tremendous stride towards a new order is shown in that even this ancient ceremony has had to yield to modifications to fit in with republican and other ideals. One of the most significant facts about China is this same sublimely simple "Altar of Heaven" and this same stately ceremony, in recognition of a relation higher than all others. Stately and simple, however, as it is, it yet lacks that binding, uplifting influence which comes over those who are personally linked up with a living Saviour.

* * *

Self-help. In connection with the excellent article on "The Pescadores as a Mission Field", we desire to draw attention to our wish to get more of such articles. There are

places all around the border of China of which we know very little and on which articles like the one mentioned would always be interesting. If any of our friends live under somewhat similar conditions, we should be very glad indeed to get into touch with them.

Not the least interesting point in this present article is the fact that the South Formosa Presbyterian Church has chosen these islands as its mission field. Out of its total givings last year for all purposes—27,568 yen—400 yen went to the support of two preachers for this home mission field.

We should like also to draw attention to a short article in the *Korean Mission Field* for July (1915), setting forth missionary enterprises which are being wholly financed and directed by the Korean Church in the Southern Methodist Mission. Most of the people in the territory allotted to this Mission are miserably poor, but nevertheless there was organized the Kando Missionary Society which took up the question of employing a worker to preach the Gospel to the Koreans in Chinese territory. Later there was organized an Evangelistic Union composed of all the preachers, helpers and colporteurs. These all gave monthly one-twentieth of their salaries, which fund is used to pay the salary and travelling expenses of an evangelist. *It is only along these lines that the future adequate evangelization of China is possible.*

* * *

A Savings Bank Scheme.

In our social service department Mr. Robert Gillies asks, after discussing the question of debts in China, whether anything has been done in the way of a savings bank scheme. He feels that this is an immediate and urgent need. In this connection we wish to draw attention to an article in the *International Review of Missions* for July, 1915, on "Co-operative Agricultural Banks." The author says: "The system is one of Co-operative Agricultural Banks, with the emphasis on the Co-operative. These have been at work on the continent of Europe with marvellous results, but it is only within the last dozen years that the system has been tried in India. Under government supervision the system is working wonders in the way of releasing the cultivators of India from their long indebtedness to the money-lender. The system advances money for agricultural purposes, not to an individual, but to the village society,

composed of members bound to one another by strong bonds of mutual and unlimited liability, so that all are encouraged to work their hardest to meet the trust reposed in them . . . . . Last year's working may be briefly summarized. Out of a working capital of about £4,000, much of which has been invested in permanent securities such as land, wells, and so on, our co-operators repaid into the bank a sum of £1,600. The reserve fund of their bank stands at £345, and is built up year by year out of the surplus interest that accrues from the difference between the interest charged on loans and the interest paid on capital. This reserve is designed in the course of time to buy out the original capital, so that the bank may come to be the people's very own."

Our impression is that the amount of ready money among these classes in India is less than it is in China. However that may be, this scheme has a ring about it that sounds practical, and we recommend a consideration of it to all whose interests are along this line.

* * *

Multiplying our Forces.

THE article by Mr. Thwing on "Newspapers as an Evangelistic Agency" should have been published before. It is full of suggestions, that raise the pertinent question, Why cannot every missionary centre in China do the same thing? The reply will be, of course, "We have not the time!" The answer to that is that the missionary force, which, compared with the rapid growth of its opportunities and responsibilities, is proportionately diminishing all the time, must solve the problem of doing the most work with the least expenditure of energy.

We are convinced that since Chinese newspapers are open to the Christian propaganda there is laid upon us a responsibility that ought to be developed. It is a great thing for one man to be able to preach day after day to a crowded house, but with all due respect for such gifted evangelistic workers, who work individually, it seems to us that more work is accomplished in the end by those who, along the lines suggested by Mr. Thwing, or in theological institutions, medical schools, Bible schools, and training classes, are training ten or a dozen or twenty to work in twenty places or more instead of one. In selecting the place he will fill, each missionary should decide upon that one where he can

easiest *multiply himself.* Unless the missionaries do this our task may get ahead of us. In a country such as China, where reading matter on Christian topics is welcomed, it becomes a question whether we are really true to our responsibilities in their broadest aspects if we let such opportunities go by in order to meet one that is a little nearer to us. We should like to know that in every large missionary centre somebody is doing what Mr. Thwing has been doing, or else that arrangements have been made for the same or a similar series of articles to be scattered broadcast over the whole of China.

* * *

Some Interesting Findings.

THE Kuliang Conference has courteously sent to us a copy of their Findings. Some of these are so suggestive that we wish to pass them on, and so make, without comment, the following quotations:

"In tabulating statistics about the Chinese Force very special care should be taken to find a means of showing accurately the relative amount of Chinese and Foreign support given to the Chinese staff."

"Self-support is best fostered by taking our Chinese colleagues more and more fully into our *confidence.* In order to attain a healthy measure of self-support the Chinese must first be given a full *knowledge of the facts and factors* which govern and modify the financial aspects of Mission work. Along with these facts the Missionary body should hasten to give increasing *responsibility* to its Chinese colleagues."

On Social Service we have the following:

"In this service to the people, there should be closer co-operation with the officials, gentry, and Chinese educators and members of their households and as much of the leadership as possible should be placed upon them. In schools for girls more emphasis should be placed on subjects that will prepare the students for practical life . . . . People can often be used in connection with social service when it would be difficult to find other lines of activity for them in church work."

With regard to the need for leaders in the Chinese Church, we find the following:

"The Conference finds that the lack in this matter is due to many causes, and first and foremost to the fact that leaders have not been prayed for with sufficient constancy and intensity. If they are to be discovered and used they must be prayed for by the whole Christian force. The Conference is confident that the Chinese Church has many possible leaders amongst its members, men and women prepared of God, but that, until the Church realizes its need and entreats God to make these leaders manifest,

it must continue in its comparatively leaderless state. The Missionaries must not complicate this problem by thinking that they alone can discover and train them; they must not be obsessed by the idea that the only leaders of value are those who conform to their own preconceived pattern, nor must they look upon such leaders as *their* workers. In this matter the Chinese Church must be encouraged and left to act for itself."

Concerted action along the above lines would, we believe, result in progress where in many cases things seem now to be at a standstill.

* * *

A New Menace.

We are passing through a period of world-wide agitation against the unrestricted use of alcoholic and other stimulants. It is a sign of the times that Russia has abolished vodka, France has suppressed the manufacture and sale of absinthe, Great Britain has put up a most significant fight against intoxicating liquors that is not yet finished, that in the United States enthusiastic expectation is running high that by 1920 the "saloon" will be abolished, and that China has fallen into line with its determined campaign to rid the country of the curse of opium. To the consideration of this stirring movement the *World Outlook* for August, 1915, devotes an entire issue, that is well worth reading. The success of the efforts put forth in China will compare favorably with that of the countries indicated above. It is only reiteration to point out, however, that other drugs and stimulants are coming into China all too rapidly, to fill the gap left by the forced departure of opium. China has not yet followed the example of Russia, where a beginning has been made in turning vodka shops into reading-rooms. That there is need of a campaign to ward off this new menace, is forcibly brought home in the account given in the *North-China Daily News* of September 14th of Japan's Morphia Trade with China. This is described as "the most immediately lucrative branch of Japanese commerce", amounting to a retail sale in 1913 of 6¼ tons at an estimated profit of £480,000. This information, taken in connection with the disturbing fact that at the Shanghai Ratepayers' Meeting last March the Japanese turned out in force and voted en bloc in favor of retaining opium in the Shanghai Settlement, leads to the assumption that Japan's commercial relations with China are dominated very largely by those who think of nothing but profit. We do not

wish to assume that Japan's entire diplomatic policy is of the same stamp. It is rather unfortunate too, that at a time when Japan's political allies are making a fight against such evils she should appear to seize the opportunity to spread one of them for lucrative interests. It does not relieve Japan of blame that the chief morphia firm in Japan is a foreign one, though it does make us realize that the necessity for action is not a responsibility of Japan's alone. We hope that ere long the higher ideals which we have been led to believe exist in Japan will forge to the front and curtail this new and growing menace.

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The Need of Rest

A correspondent (and a subscriber) gently calls our attention to the fact, based on our failure to republish an article on The Sabbath Day which was sent to us some months ago, that he fears we are opposed to rest on the part of the missionary. We hasten to disabuse his mind of this error. We are under the impression that—leaving out the question of one day's rest in seven, which he advocates—many missionaries (ourselves among them) would be glad to get time for regular rest at night, leave alone the day.

His letter, however, reminds us of a thought we have often had,—that a great many missionaries allow themselves to be rushed entirely too much. We are of the opinion that the ordinary missionary is not made for the strenuous life of seven days' constant and endless labor. American missionaries might well take note of their English brethren in the matter of allowing a certain amount of time for recreation; but in addition to that there is a growing need that all missionaries should take time to meditate and read. We do not see how, in these complex days, a missionary can do his best work by simply putting out his energy and hardly ever taking time to renew his mental viewpoint or his spiritual fervor.

Summer resorts do not meet the need altogether. Indeed, the summer resort tends to be for many—what with committee meetings and conferences—the most strenuous time of the whole year. We are in hearty accord with our correspondent—that the missionary should take time to rest and that, considered in its broad lines, the habit of seven days' continuous work will not produce the highest efficiency.

The Promotion of Intercession.

"Pray with unceasing prayer and entreaty on every fitting occasion in the Spirit and *be always on the alert to seize opportunities for doing so*, with unwearied persistence and entreaty on behalf of all God's people and ask on my behalf that words may be given to me so that, outspoken and fearless, I may make known the truth of the Good News . . . so that when telling them I may speak out boldly as I ought." St. Paul. Weymouth's translation.

New impetus has been given to evangelistic work in all parts of China in the past few years and larger and more thorough plans are being made for a truly forward evangelistic movement. May we unite our prayers this month upon this phase of Christ's work as it will be done throughout China from the most remote village to the largest city. With "unwearied persistence" may we pray not only as individuals but in special group prayer meetings and in station and church prayer meetings:

I. That all those, both Chinese and missionaries, who are engaged in evangelistic work, may have Christ's vision of the possibilities of their field: His strength and wisdom to carry out God's plan for it and the power of the Holy Spirit to win multitudes of men and women to the Lord Jesus Christ.

II. That capable men and women who have a spiritual perception into the Truth of God's Word and spiritual power in imparting it to others may be discovered and trained to lead the Bible classes for inquirers. To this end pray for the Bible Teachers' Training School to be held in Manchuria in October and in Kwangtung later in the year under the leadership of the Sunday School Union.

III. That God's Spirit may be poured out in great power and rich blessing upon every special evangelistic movement of 1915–16.

A series of meetings for women under the leadership of Miss Jessie Gregg are to be held in Honan in October and November.

Under the leadership of the Provincial Committee on "Forward Evangelistic Movement" a series of evangelistic meetings for government students and gentry is to be held in Honan during October under the leadership of Dr. W. W. Peter and Mr. C. T. Wang. This is the beginning of a province-wide campaign similar to the one conducted in Fukien last year with such splendid results and should call out the most earnest and believing prayer of the whole church in China. The dates and Prayer Cycle are as follows.

KAIFENG.

Dr. W. W. PETER, October 4, 5, 6.
Mr. C. T. WANG, October 7, 8, 9.

WEIHUI.

Dr. W. W. PETER, October 8, 9.
Mr. C. T. WANG, October 12, 13, 14.

CHANGTE.

Dr. W. W. PETER, October 13, 14, 15.
Mr. C. T. WANG, October 16, 17, 18.

PRAYER CYCLE.

"Enter Honan on your knees."

SUNDAY. Pray for the HONAN CHRISTIANS, that they may be prepared to receive into their midst a large ingress of students and gentry.

MONDAY. Pray for the LITERATI AND ALL READING MEN, that they may be moved to look to the Christian Church for the solution of China's social moral and religious problems.

TUESDAY. Pray for the TIMES OF MEETING, that they may be preceded by a spirit of large expectation and that they may be owned and used of God for His own Glory.

WEDNESDAY. Pray for DR. PETER AND MR. WANG, that they may be kept in health and strength and specially filled with power from on high to reach the hearts and wills of their hearers.

THURSDAY. Pray for the COMMITTEES AND EXECUTIVE SECRETARIES, that they may plan wisely and well in every detail in order that there may be an adequate reaping.

FRIDAY. Pray for the BIBLE STUDY LEADERS, that they may have the necessary gifts of character, leadership, tact and friendship and aim only at the salvation of men.

SATURDAY. Pray for ALL WHO HEAR, that they may decide to investigate thoroughly the claims of Jesus Christ as presented in the Bible and so be led to surrender their wills to the Saviour of the World and give themselves to the service of their fellowmen.

"Whatsoever ye shall ask in My Name, that will I do."

Contributed Articles

Taoism from the Christian Standpoint

JAMES W. INGLIS

THE degeneracy of Taoism is a familiar topic; the contrast between the speculations of Laotze or Chwangtze and the superstitious follies commonly known to us in China. Intercourse with some Taoists who became Christians, and who found a preparation for Theism in their own books, suggested to me long ago that there might still be found a Taoism of a higher type, and that there must be some rational explanation of the descent from the level of Laotze. Circumstances did not favour my following up this idea, until I was asked to prepare an article for the Bible Dictionary to be issued by the Christian Literature Society. The following paragraphs give the substance of that article.

In the first place I have to acknowledge my debt to Dr. L. Wieger, S.J., of Hokienfu, whose work on Taoism gives the first consistent and intelligible account of the whole system. In particular, his first volume* must form the basis for all future inquiry.

I. The causes of the decline from idealism to superstition may be indicated as follows.—(1) There was no organized society like a church which could expel heretics. The bond of union was partly the negative bond of dissent from Confucius, hence the folk-lore and traditions which were set aside by him found shelter under the Taoist roof. It is a mistake to consider the Tao Teh King as if it were the Canon or standard of belief; it is the manifesto, the earliest extant of a school, but the other members of the school were in no wise bound to conform to it, and it may well be that later writings embody the beliefs of an earlier age.

(2) The essence of Taoism lies in the study and mastery of nature. This readily leads to magic. There is just a little of this in Laotze, it is developed in Liehtze and Chwangtze, in

* Le Canon Taoïste, Shanghai, Tousewei Press.

NOTE.--Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

later times the form varies, but we are never far from the central idea of occult power over the external world.

(3) The method was always deductive, never inductive. Instead of studying phenomena, they laid down principles. Granted the unity of Tao, then the dual powers Yin-yang, then the five elements, there is no reason why anything should not happen. Hence so much that appears to us grotesque or fantastic is simply the result of an inversion of method, the use of logic instead of observation.

II. *History.* The following are the important stages in the growth of Taoism.

It is no long interval from Chwangtze, with his fancies of the spirit-man (神人), who feeds on dew and wind and rides on the clouds, to the follies of Ts'in Shih Hwang and the Han emperors, (see R. K. Douglas, "Confucianism and Taoism" S. P. C. K. ch. 5). But the turning point is said by Wieger to begin in the third century A.D. with the work of Ko-hsüan (葛玄), who appears to have been influenced by Buddhists. It was then that the Ling-pao (靈苞) school arose with its strong theistic bias. Again in the 6th century another element of Buddhism intruded itself; the Tantric school lent to Taoism its charms, talismans, and exorcisms. Wieger concludes "That the whole of this was an innovation, and not the normal development of the original principles of Taoism, has been remarked by the Chinese literati from the start until our own day."

The present monastic priesthood claim to have been organized under the Yuan dynasty by Seven True Men. Chief of these was Ch'iu Ch'u-chi (邱處機), the author of Si-yu-ki (西游記), who went to the Snow Mountains on the Thibetan border where he met Kublai Khan. Imperial favour then constituted the Pai-yün-kwan (白靈觀) in Peking the head of all Taoist monasteries.

Another tradition is represented by Chang-tao-ling (張道陵), as chief of married Taoists (正一派 or 夥居道). His dignity dates from the activity of K'ou Ch'ien-chih (寇謙之) in the 5th century, who succeeded in raising him to be hereditary patriarch of magicians (南宮法); but the celibate Taoists whom I consulted in Moukden repudiate all connection with him, so that foreigners have done wrong to style him "the Taoist Pope."

III. *Doctrine.* As the doctrine of Man is fundamental to Confucius, so is the doctrine of Nature to Taoism. Man is viewed in his relation to the universe.

(1) *Tao.* The ultimate mystery is beyond human ken; no name can properly express it; (道可道非常道, 名可名非常名), but for convenience let us call it the Way Tao: and lest we should be led astray by the mere name, there are synonyms, such as the void (無有), the beginning (太初), the unity (太一). "Neither speech nor silence are adequate to express it" (Chwangtze). This Tao was before all things, even before God (Ti, the supreme Ruler of the ancient classics); hence it is the source of all, even the life of spirits is derived from it—神鬼神帝, 生天生地 (where 神 is a verb). The names Creator (造物者) and Ancestor (宗, 祖) are thus applied to it by Chwangtze; Kweikutze (鬼谷子) calls it the source of the spiritual, 神明之源; and Hwai Nan tze (淮南子) in an eloquent passage describes it as the cause of all the energy and operation of nature.

Hence Tao has been used to translate "Logos" in John 1, but it is the impersonal Logos of Alexandrian philosophy, not the personal Logos who was made flesh. Indeed Chwangtze seems several times to be on the brink of a discovery, when he draws back. "It is as if there were a controlling power (眞宰) but we cannot grasp his personality (朕)."

Cosmogony plays a leading part in Taoist speculation, so that the Yi King, especially the appendices, are here of the highest importance. The operation of the mystery of Tao is called Teh, of which "virtue" is a misleading translation as it suggests ethical values. The beginning of phenomena is called ch'i (氣) or Yin-yang or Heaven and Earth, obviously the mistake lies in attempting to explain the evolution of the universe by mere names, which being abstract themselves require explanation.

(2) *Doctrine of God.* I am not disposed to condemn the Taoist philosophers for placing Tao before Shangti. "Ti" is referred to by Chwangtze as an archaic term, and even in the Odes and Annals there was not enough said of Shangti to satisfy the human mind, which ever craves for the mysterious, the infinite. That they found in the formless absolute (無狀之狀無像之像), which they called Tao. It might be said that this was God as discerned by the intellect, but there is no suggestion of worship. The conventional ritual of the nation

was on another plane, with which thought had little concern. Taoism was then a philosophy, not a religion.

When the great change came with the introduction of the Ling Pao doctrine already named, there was at last a religion. So far as language goes nothing could be better. "Exalted above all worlds, before chaos, creator of all heavens, immaterial (虛無), self-existent, true mystery." (Daily Office). This is addressed to (元始天尊) "Eternal Heavenly Lord," the first of the "Three Pure Ones," who practically replaces the Tao of philosophy; and equally elevated is the language addressed to the other members of the Triad. It might seem as if the light of truth had gleamed for a moment, only to be overclouded by astrology and image-worship. All three members of the Triad are now regarded as avatars (化身) of Laotze, and Yü Hwang (玉皇) is venerated as the supreme God. The Pei Tou King (北斗經), invokes the seven stars of Ursa Major as the Pole of creation, Lord of all souls, judge of the living and the dead.

(3) *Doctrine of Man.* The ideal of man is to be one with Tao, and thus to be identified with the essence of the universe. "Man may wholly be called Heaven and Spirit (神)." "Body and soul (形神) both find their unity and reality in Tao (合眞)." Now it is here that we come on the fundamental error of Taoism, as a monism, forcing man and nature, matter and spirit, into a unity where the material element is bound to triumph. Hence we may be misled by the use of terms consecrated in Christian practice, such as Shen and Ling; they never get beyond the idea of the microscopic rather than the spiritual, *e.g.* a modern book gives dew and lightning as examples of the "spiritual" (靈) and even a Buddhist writer criticises the system for its materialism and its restriction to the things of sense, (不論象外：元氣但是境界之相).

Consistently with what has been said, Taoist ethics rest on the return to nature. The action of the universe is through inaction (天地無爲而無不爲), and man should follow its example. The finest sayings of Laotze are those in which he commends humility and self-restraint. "The sage puts himself last and yet is first." "The highest goodness is like water, which benefits all yet takes the lowest place." But in the application of the principle of quietism to political and social life, neither Laotze nor Chwangtze show any conception of what is practicable. Primitive man lived like the beasts

without knowledge. When he fell, then laws were necessary, hence the whole Confucian system, ritual and moral, is condemned as the artificial creation of a decadent age. All this is no doubt an exaggeration of the truth that the highest morality comes from the heart and is not based on rules. "By the law is the knowledge of sin." (Rom. 3. 20).

But again the ethical teaching is lost in materialism, and the path to virtue is sought in physical culture, such as regulation of the breath, or assimilation of light and air.

IV. *Contact with Christianity.* The ample use made of Taoist phraseology on the Nestorian tablet should prepare us for similar loans on the other side. Indeed Wieger suggests even earlier contact. He quotes an account of the revelation of the Triad to Ko-hsüan, in which the first person is named Yü Lo-hsiao (鬱羅翹); this he suggests is from Eloha the Syriac form of Elohim. In the Daily Office I find the phrases 森羅, 大羅, which an ex-priest explains to mean "remote vast and majestic, Lo being the name of the heaven inhabited by the first person of the three." This surely has no basis in Chinese, and the other syllables 鬱 and 翹 remain unexplained. At a later date the names given to the Triad seem undoubtedly to betray Christian influence. "T'ai shang ta tao chün (太上大道君) was born in the western country of Lu-na (綠那) ("Rome" says Wieger); his name is 嗢度" (Christus). I may also refer to No. 334 in Wieger's Catalogue (十號功德經) which seems an echo of the history of the incarnation. To come to later times, the Si-yu-ki (ch. 1) seems to have borrowed the periods of Creation from Genesis I.

Notwithstanding these occasional evidences of contact, it remains true that, of the three religions of China, this has the lowest ideal of man's origin and destiny. It intrudes into those regions where Confucius was afraid to venture, but it brings back few treasures. As a religious force it is so weak that its ritual books are full of borrowed phrases, as "confession of sin," "forgiveness," "salvation," with Nirvana, Brahma, and other foreign terms, all taken over directly from Buddhism.

The Sacrifice to Heaven.

L. HODOUS.

II. PURPOSE OF SACRIFICE TO HEAVEN.

(*Continued from August number, page 492.*)

WHAT is the purpose of the sacrifice to Heaven? The Li Ki (禮記) in the portion entitled Li Khi (禮器) says: "The sacrifice to the Ti in the suburb is the highest expression of reverence." By this sacrifice Shangti was honored as the supreme ruler by the emperor as his vice-regent on earth over men and over the spirits and the gods. The dogma that the son of Heaven rules over the gods is as old as the Shu King and the Bamboo Books (竹書紀年). By this sacrifice Shangti was honored as the superior of the emperor and this act compelled all subordinate beings whether men or spirits to take their proper place in the universe. When this sacrifice was properly performed the minor sacrifices were also performed properly and everybody and everything performed the functions of his station. The Li Yun (禮運) says in illustration of this: "The ceremonies in the suburb bring about the distribution of the proper functions to the hundred *shen* (神)." Only the emperor could perform this sacrifice. The Tsi I (祭義) of the Li Ki says: "Only the holy man (*i.e.* the emperor) is capable of making an offering agreeable to the Ti just as the filial son is able to make an offering agreeable to his parent." The sacrifice to Heaven was the keystone in the religious and political system of China. We touch here the rules of propriety. They are from one point of view the laws of Heaven by which order is kept in the universe. By these laws each one is put into his place and is given a function to perform. As the Yo Ki (樂記) says: "Heaven is high, the earth is low and all beings are divided into different species and so this has resulted in the rules of the ceremonies." The Li Ki in the portion called Li Yun says: "The *li* (ceremonies or rites) has its roots in the absolute, which dividing, formed Heaven and Earth, which by its rotation made the operation of *yin* and *yang*; and by modification made the four seasons. It separated and formed the ghosts and the *shen*. Its descent is called orders. Its rule lies in the hands of Heaven." The Yo Ki says: "When we think of the ceremonies and music, how they reach the

height of heaven and embrace the earth; how there are in them the phenomena of retrogression and expansion, and a communication with the spirit-like (operations of nature) we must pronounce their height the highest, their reach the farthest, their depth the most profound, and their breadth the greatest."

The Yo Ki further says: "To go to the very root (of our feelings) and know the changes (which they undergo) is the province of music; to display sincerity and put away all that is hypocritical is the grand law of ceremonies. Ceremonies and music resemble the nature of Heaven and Earth, penetrate to the virtues of the spiritual intelligence, bring down the spirits from above, and raise up those whose seat is below. They give a sort of substantial embodiment of what is most subtle as well as material, and regulate the duties between father and son, ruler and subject." "Therefore, when the great man uses and exhibits his ceremonies and music, Heaven and Earth will in response to him display their brilliant influences. They will act in happy union, and the energies (of nature), now expanding, now contracting, will proceed harmoniously. The general airs from above and the responsive action below will overspread and nourish all things. Then plants and trees will grow luxuriantly, curling sprouts and buds will expand; the feathered and winged tribes will be active; horns and antlers will grow; insects will come to the light and revive; birds will breed and brood; the hairy tribes will mate and bring forth; the mammalia will have no abortions, and no eggs will be broken or addled,—and all will have to be ascribed to the power of music."

This last passage introduces us to the function of music in this great sacrifice. While the rules of ceremonies keep everything in its place, it is necessary to have all these different beings act in harmony and with mutual compliance. The harvest, for example, ripens by the harmonious working of many different forces. Music which harmonizes these different agencies is more fundamental than the rites. The Yo Kï says: "The knowledge of music leads to the subtle springs that underly the rules and ceremonies. He who has apprehended both ceremonies and music may be pronounced to be a possessor of virtue." Just as music harmonizes the passions and desires of man's heart so it does with the different forces of nature which are anthropomorphized. These may be influenced just as the human mind is influenced.

By way of illustration of this the Yo Kï says: "In music of the grandest style there is the same harmony that prevails between Heaven and Earth; in ceremonies of the grandest form there is the same graduation that exists between Heaven and Earth. Through harmony, things do not fail (to fulfil their ends); through the graduation we have the sacrifices to Heaven and those to Earth. In the world of the living ceremonies and music are cultivated. In the world of the dead the *kwei* (鬼) and *shen* (神) are honored. These things being so, in all within the four seas, there must be mutual respect and love." Another passage says:

"The breath (or influence) of earth ascends on high, and that of heaven descends below. These in their repressive and expansive powers come into mutual contact, and heaven and earth act on each other. (The susceptibilities of nature) are roused by the thunder, excited by the wind and rain, moved by the four seasons, and warmed by the sun and moon; and all the processes of change and growth vigorously proceed. Thus it was that music was framed to indicate the action of the heaven and earth."

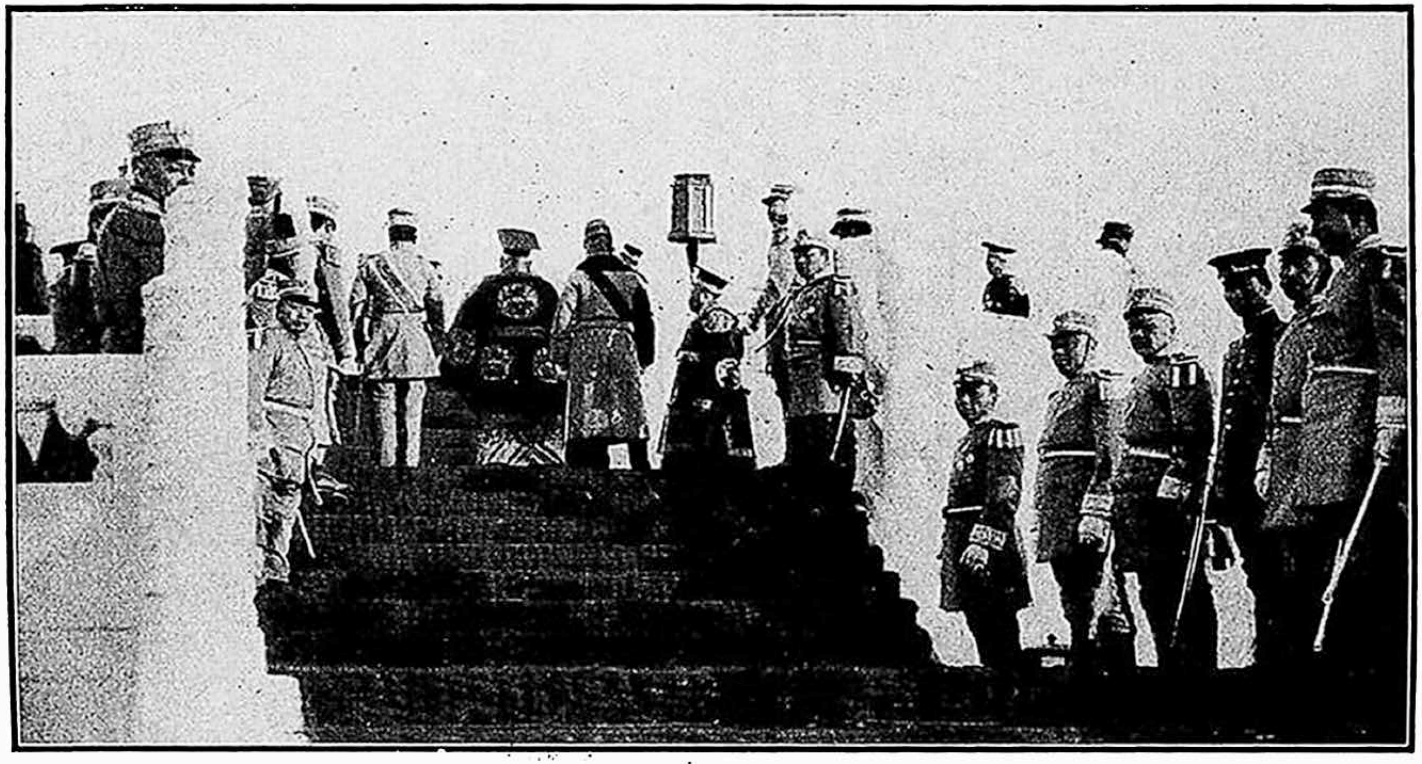
The function of music in the government of ancient times is illustrated by the following passage from the Yo Kï: "In the interaction of Heaven and Earth, if cold and heat do not come at the proper seasons, illnesses arise (among the people); if wind and rain do not come in their due proportions, famine ensues. The instructions (of their superiors) are the people's cold and heat; if they are not what the time requires, an injury is done to society. The affairs (of their superiors) are the people's wind and rain; if they are not properly regulated, they have no success. In accordance with this, the object of the ancient kings in their practise of music was to bring their government into harmony with those laws (of Heaven and Earth). If it was good, then the conduct (of the people) was like the virtue (of their superiors)."

The influence of music upon the powers of nature is described as follows in the Yo Kï: "Hence fine and distinct notes represent Heaven; the strong and powerful notes represent earth, the beginning and the ending of the pieces of music represent the four seasons, the evolutions (of the pantomimes) represent the wind and the rain. (The five principal notes of the gamut resemble) the five colors which form a complete and elegant whole, without any confusion. (The



Group of choristers with reed instruments surmounted by the tail feathers of pheasants.

(See article on "President Yuan Shih-Kai at the Altar of Heaven.")



President Yuan (central figure) during a period of the ceremony on the Altar of Heaven.

(See article on "President Yuan Shih-Kai at the Altar of Heaven.")

eight instruments of different materials like) the eight winds, follow the musical tubes without any irregular deviation."

The purpose of the sacrifices to Heaven and Earth is expressed tersely by the Li Ki in the portion entitled Li Khi (禮器): "They sacrifice to Ti in the suburbs and Heaven rewards them with an adequate amount of wind and rain, and cold and heat come at the proper time." The Shi King (詩經) says: "Wen Wang (文王) carefully and reverently served Shangti perfectly and received many favors. His blessings did not diminish and he obtained the empire of the world." It is with perfect understanding of these principles that Confucius said: "If a prince comprehends the meaning of the sacrifice offered to Heaven in the suburbs and the sacrifice to Earth, and the offerings made to the spirits protecting the territory and the ceremonies which are performed in the autumn and the summer in the temple of the ancestors, will not the governing of the state be as easy as the pointing to the palm of his hand?" A prayer offered to Shangti which has come down from the Han dynasty reads:

"Most August Shangti, shine upon the earth, gather the powers of the earth together and send down sweet wind and rain that all beings may flourish in abundance."

The grand ceremony on the morning of the winter solstice performed by the emperor and his high officials was thus connected with the daily life and needs of the people. As long as Heaven sent down sweet wind and rain and all things flourished in abundance the dynasty was secure. A succession of bad years usually brought out the luxury and immoral life of the court in contrast to the suffering of the people and the people rose and drove out the ruling house.

III. SACRIFICES TO HEAVEN AT DIFFERENT TIMES OF THE YEAR.

Beside the sacrifice to Heaven at the winter solstice, there was a sacrifice in the first month on the first day designated by the cyclical character *sin* (辛). This offering was made by the emperor in order to bring about a good harvest. The Li Ki ascribes its origin to Wen Wang (文王). It says in the portion called Ming Thang Wei (明堂位): "Therefore the princes of Lu (魯) in the first month of spring mounted the great vehicle which carried on an arc of bamboo and its envelope a standard with twelve bands of silk and ornaments with the images of

the sun and moon. They offered a sacrifice in the suburb to the Ti and associated Heou Tsi (后稷) with him. This is the ceremony which is performed by the son of Heaven." The probability is that this sacrifice was made long before Wen Wang, the founder of the Chow dynasty, performed this ceremony after the battle of Muh Yeh (牧野).

This sacrifice was made in early times in the eastern suburb to the Azure Ti (青帝) who represented the productive power of spring. Very early T'ai Hao (太皞), a legendary emperor who began his reign 2852 B.C., was associated in the sacrifice as well as Heou Tsi who was regarded as the ancestor of the Chow dynasty. In the early days this sacrifice was said to be a sacrifice to Shangti. In the Han dynasty, probably through some foreign influence, this Azure Ti was associated with the planet Jupiter and was regarded as an assistant of Shangti. This sacrifice has survived to almost the present day.

Another sacrifice to Heaven was made just before the rains came in the early summer. The Monthly (月令) Rescripts of the Li Ki says: "In the second month of the summer there is a great sacrifice to Ti with a symphony of all the instruments of music." This offering was made to Yen Ti (炎帝), a legendary emperor who began to rule 2737 B.C. He was associated with the south and with fire. Chen K'ang Shing (鄭康成), the great commentator of the Han dynasty, comments on the above passage as follows: "To pray for rain to Ti means to make an altar beside the altar of the southern suburb to sacrifice for rain to the Tis of the five elements and to associate with them the former Tis." Chen goes on to say that, "the five Tis may not be placed upon the altar of Shangti. Therefore, another altar is made for them beside it." This sacrifice was offered later in case there was a drought. During the last dynasty it was made regularly, the ancestors of the reigning house being associated with Shangti of August Heaven.

In the second month of autumn offering was made in the ancestral temple. This is described in the Li Ki in the portion entitled the Kî Ĭ (記儀): "On the day of the offering (in the temple of the ancestors) the prince leads the victim by the cord. He is accompanied by his son, the minister of state, and the grand prefects follow according to rank. When he entered the door of the temple, they placed the victim against the column.

The minister of state and the grand prefects rolled up their sleeves and took off the hair of the bull. They took the hair back of the ears (and offered it to the spirits in order that they might give attention to the suppliant)." "With a phoenix knife they slew the victim and took the fat and the entrails to offer and then retired. They offered a part of the meat which was plunged into boiling water. They offered the raw meat and retired." In this sacrifice the ancestors were associated with Shangti. It was made regularly during the last dynasty.

Besides these regular offerings to Heaven there were special offerings. One of these was called the *Lü* (旅). The character means a group or a company and hence the offering was a collective offering. In the Shu King this sacrifice was made to the hills alone. In the Tribute of Yü we read: "*Lü* sacrifices were offered to the hills Ts'ae and Mung (蔡蒙) on the regulation of the country about them." In the Chow Li the sacrifice is called the *T'ai Lü* (太旅) and was made to Shangti. The Chow Li says: "When the country has an important occasion, it offers a *Lü* sacrifice to Shangti and to the tutelary deities of the mountains and rivers of the four quarters of the world." The commentary on this passage is, "The meaning of this sacrifice is to pray to a large number of deities. It is not like the sacrifice made in the southern suburb specially to Ti." Chen, the commentator of the Han dynasty, says that the *T'ai Lü* is a sacrifice to the five ancient emperors. The occasion was some national calamity, such as drought and flood or some great announcement.

Another special offering was called *lei* (類). Legge says that this sacrifice was offered on a special occasion, but with ordinary forms. Shun offered such a sacrifice on the resignation of Yao from the throne. The character means 'of a class' and hence the sacrifice was to a class of deities belonging together. It is often employed with the sacrifice called *tsao* (造) which means to go to the god or spirit for the purpose of requesting a favor. This sacrifice was made by the army when about to start on a punitive expedition.

Another sacrifice to Shangti is called *tao t'zu* (禱祠). This took place according to the Chow Li when some great calamity afflicted the land.

The emperor on his tours of inspection usually sacrificed to Heaven by burning a pyre of wood. The wood was piled up and the victim was placed on the top. According to the

Chow Li these imperial tours took place to the east in the second month, to the south in the fifth month, to the west in the eighth month and to the north in the eleventh month.

Once a year a sacrifice called the Ti (禘) sacrifice was made to all the royal ancestors who had occupied the throne. There was also a great sacrifice to the royal ancestors who occupied the throne once every five years.

(*To be continued.*)

President Yuan Shih-kai at the Altar of Heaven.

FREDERICK MOORE.

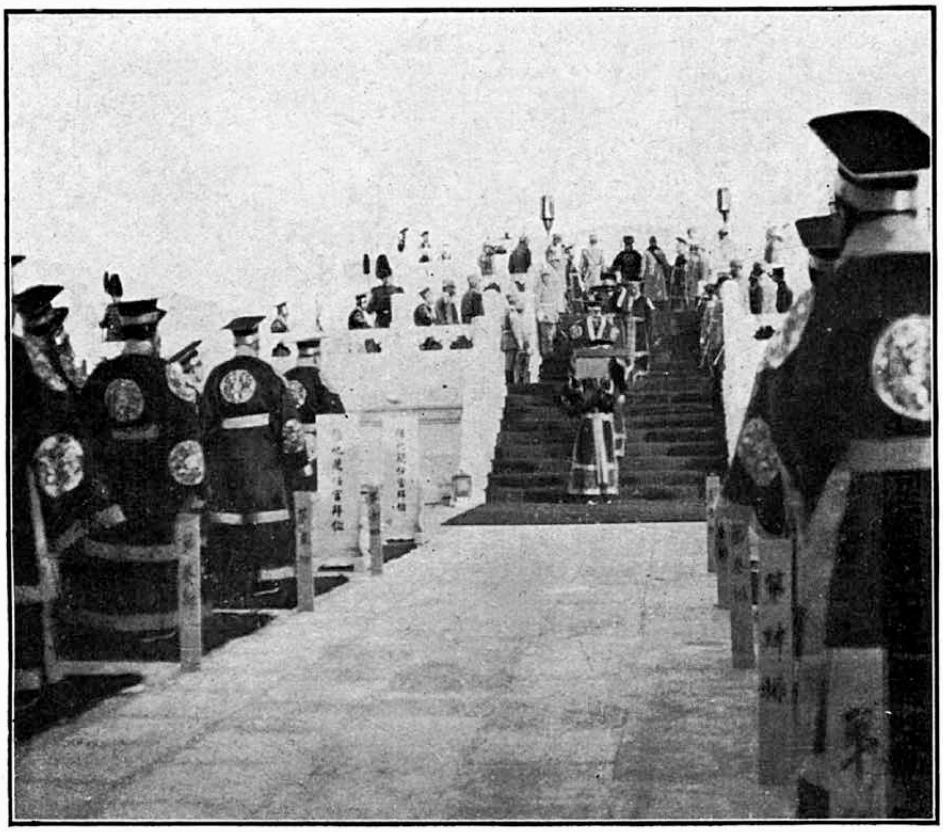
ON the occasion of the Winter Solstice, honored by a long line not only of Monarchs but of Dynasties, President Yuan Shih-kai went in state from his palace to worship Heaven at the famous Altar, that was formerly regarded as the Centre of the Universe. In every respect the ceremony was carried out with the splendor, and something of the mysticism, that surrounded it in former days.

The Temple of Heaven itself is the first show place in Peking. Within a vast enclosure, covering many acres, stand the temple, the altar, and many buildings, the colors of which are of great and varied beauty. The altar is a white marble dais, circular in form, and of proportions and simplicity that have inspired the wonder and admiration of men from every land. There is no covering to it; it is open to the sky and Heaven.

This white altar was a brilliant sight as the sun rose on the clear, cold morning of December 23rd. At every pillar of the balustrade stood a spear-bearer in uniform and plumes like a modern European lancer in parade colors. In the enclosure immediately below were the musicians weirdly clad in robes of blue studded with stars; and their instruments were those of the day in which Confucius lived. There were probably two hundred of them. There was a troop or choir of small boys who played reed pipes, with pheasant feathers five feet in length swaying from them. The stringed instruments, giving forth music like harps, were longer than anything we know in this day—some six or eight feet. Then there were bells of the extraordinary shapes and tones of two thousand years ago. The enormous drum stood high up on a stout pole supported



President Yuan in ceremonial robes, surrounded by officials and government officers, proceeding on foot to the Altar of Heaven.



Minor officials descending from Altar bearing the sacrifices to the sacrificial fires.

(For explanation of above pictures see article on "President Yuan Shih-Kai at the Altar of Heaven.")

by dragons' heads at the base, and over it hung a canopy of red and gold.

The musicians stood in two groups at the sides of the main aisle to the altar, the southern aisle; and between them the officials, those who took no part in the preparation of the sacrifices, were ranged in groups according to their grades, ready to kowtow at the proper signal. Scattered round about this orderly arrangement of men in robes and hats of a style worn centuries ago, were military officers and police, the police in black and gold, and the military men in the brilliant modern uniforms which the Republic has adopted. In all the crowd there were but two foreign civilians, one being the writer; and this was the first occasion that a foreigner has ever been admitted to this sacrifice.

Just as the sun rose, the President's motor car, surrounded by a troop of officers on galloping Mongolian ponies, drew up at the last gate but one,—for one must pass through many gates before reaching the Altar of Heaven. The President, likewise dressed in uniform, descended from the car and got into a sedan chair, which was borne by eight men through the gate and into a red, tent-like, impromptu building, not the permanent structure in which the Emperor used to robe. And in a few minutes he came out robed like those officials who awaited him, except that beneath his overgown of blue the stripes of an imperial underrobe trailed, and on the overgown twelve, and not eight or less, conspicuous medallions shone, formed of interwinding dragons and other symbols.

The ceremony lasted for an hour, terminating with the burning of the sacrifices in a great green-tiled brazier beside the altar. Incense, the hair and flesh of a calf, the finest silk, and a tablet sealed and signed by the President, were put into the flame.

It was a bitter cold day, and no sooner had the President passed out of the inner arches than the soldiers, who had stood on guard over night, broke ranks, some of them climbing upon the sides of the great brazier and warming themselves by the sacrificial fires.

For this worship, as for that at the Confucian Temple some months before, the President was criticised to some extent in private conversation, although the press took little note of the event and commented only favourably. It was said in private that Yuan Shih-kai was assuming imperial functions.

The President, however, explained in a Mandate that he performed the ceremony only as the representative of the State, in which, he said, authority is now vested. The Mandate, as translated by *The Peking Gazette*, runs as follows :—

"The ceremony for the offering of bullocks has been recorded in Ancient Records, and the system of altars is given in detail in Chow Kuang. The Ancients respected the Great Heaven, hence they offered it sacrifices. When we review the Ancient Records we find the matter of sacrifice to occupy a most prominent part. However, since the revolution all kinds of opinions have presented themselves to the public. It is said that the system of honoring Heaven originated from the monarchial system, and that the practice of offering sacrifices in the suburbs should not be retained by the Min Kuo. Thus the ceremony should be abolished as was the case of the suggestion to abolish the offering of sheep in Confucius' time. Indeed they have held the doctrine of the equality of all the people, and yet they have failed to appreciate the sincere respect for the presence of God. They think that to worship ancestors is an act to be performed by the sovereign of a nation, ignoring the fact that to remember the origin from which one derives his being is a common principle of society. They have caused the abolition of the sacrifice of bullocks, and made altars a heap of ruins. Certainly this is not the way to manifest the Grand Ceremony and to honor the august traditions. Heaven countenances what is countenanced by the people, and Heaven hears what is acceptable to the ear of the people. Anything which the people ask will be granted by Heaven. Therefore in ancient times when the sovereigns governed the people they reigned in the name of Heaven. It meant that an eye was there always looking down with power, and showed that there was the presence of the Unseen to afford just protection. Such sentiment corresponds exactly with the spirit of republicanism.

The Standard Ceremony for the Worship of Heaven, which was passed by the Political Conference and fixed by the Bureau of Rites, has already been promulgated. In a petition of the Ministry of Interior it is now stated that as the 23rd of the 12th month of this year is the day of the Winter Solstice, during which date the Ceremonies of the Worship of Heaven should take place, therefore I, the President, have decided that on that date I will respectfully perform the ceremonies in person at the head of all the officials in the capacity of the representatives of the people of this country. All the local officials, as representatives of the people whom they govern, are hereby ordered to offer sacrifices in their respective localities. Thus the ancient ideas will be preserved and the great blessings from Heaven may be appreciated."

We take the following facts from the interesting description of the ceremony that appeared in *The Peking Gazette* on the day of the ceremony.

The Grand Sacrifice of Heaven has been resumed to-day after having been left in oblivion for three years since the

abdication of the Manchu Emperor. The ceremony, with certain unimportant variations, followed the ritual prescribed in the Book of Rites, which is described below in outline. Elaborate preparations have been made and care has been taken to insure the proper carrying out of every detail, as this is the function of functions, which in former days only the Emperor and his representatives were considered fit to perform. To suit the conditions of the Republic the rule is altered that every family may, if they desire, worship on a simpler scale. It may be interesting to add here that the people of China, so long as they remained un-Christianized, have always worshipped Heaven though not on the winter solstice day. Almost every family sets up an improvised altar in the well-swept courtyard on the New Year day and offerings of cakes and fruits are offered with the burning of incense. The new rule, however, requires that the family worship of heaven should be performed on the day of the winter solstice with the additional rites of offering libations and burning of silk.

In order to impress upon the officials the importance of the occasion and that they may sanctify themselves, a mandate issued three days prior to the day of sacrifice called on the officials to prepare their hearts and solemnise their minds, and to keep "preparatory fast" for two days and "devotional fast" for one day. When in "preparatory fast" the official can attend to his ordinary duties but is not allowed to attend funerals, visit the sick, drinking wine, make merriment, or eat meat, fish or eggs. When keeping the "devotional fast" everything except sacrificial affairs must be put aside.

At daybreak yesterday, being the eve of the solstice, the temple and the sacrificial tables and vessels were arranged by the Official Attendant in person in the following order:

On the day before the solstice and just after daybreak, the Official Attendant sweeps both the inside and the outside of the Altar, so that a Resting Shed may be erected on the eastern side of the main road just outside of the Gate of the left wall of the Altar. Smaller sheds are erected on the western side for other officials. The Woodman prepares the Altar of Burnt Offering by placing firewood on it, and other attendants place the necessary tables in the First Circle of the Altar according to the plan approved and promulgated.

In the same afternoon the Official Attendant prepares the Prayer Tablet and places it in a clean room. The tablet is made

of blue paper and inscribed with letters of vermillion. He then goes to the slaughter-house and watches the slaying of the sacrificial bullock, and sees that the blood and hair are placed in a tray and carried to the Meat Room. Next he places the bullock in the sacrificial tray and the rice, cereals, cakes, and fruits in their respective receptacles.

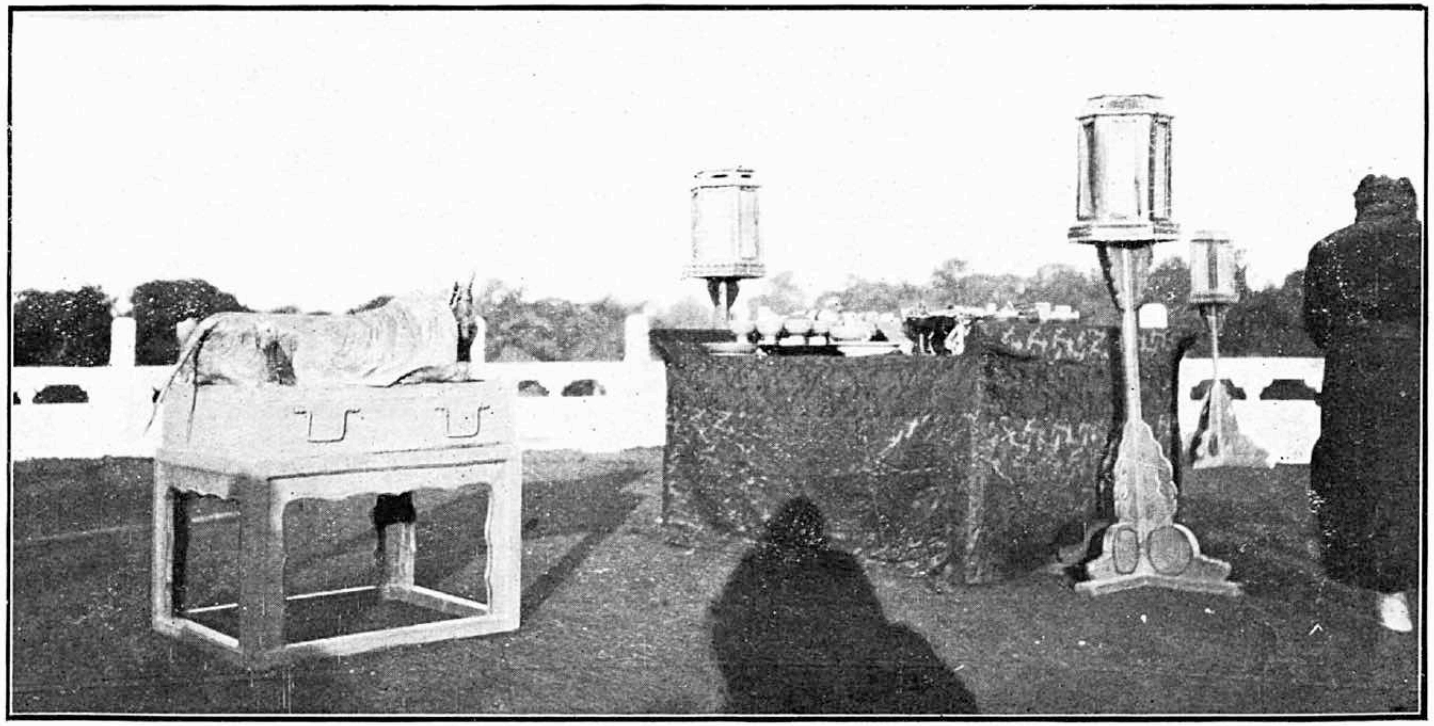
At daybreak the Official Attendant arranges the different vessels on the tables in the Altar Circle, and the gongs and musical instruments on the sides of it. These instruments are arranged below the steps of the third circle in the following order: On the eastern side, 1 big bell and 16 harmony bells, a drum, a wooden drum, a standard; and on the western side, 1 big gong and 16 harmony gongs, as well as a Yuan instrument shaped like a recumbent tiger. The musical instruments which consist of 10 Ch'ing (harpsichord), 4 Se (psalteries), 10 Hsiao (clarinet), 6 Ti (fife), 6 Pai-hsiao (pandean pipes), 2 Huan (porcelain conch), 2 Sheng (mouth organ) and 10 Pofu (a sort of drum) are arranged together with 2 Ching (banner), 2 Chieh (pole), 2 Kan (staff) and 64 each of Ch'i (pole-axe), Yu (feather staff) and Yo, in equal numbers on each side of the Altar steps.

The Vice-Minister of Interior acting as the Chief Inspector, then ascends the Altar by the flight of steps on the west side and inspects the arrangements one by one, after which he leaves the Altar by the same flight of steps.

Then headed by his retinue the President ascends the Altar by the flight of steps on the southern side and takes his position in the Second Circle facing north. At the same time all the other participants also take their places according to the approved plan. The ceremony of Lighting the Bonfire is then performed. At the cry of the Herald the President bows four times, which example is followed by the other officials, while the musicians play. The tray containing the blood and hair is carried forward and placed on the table.

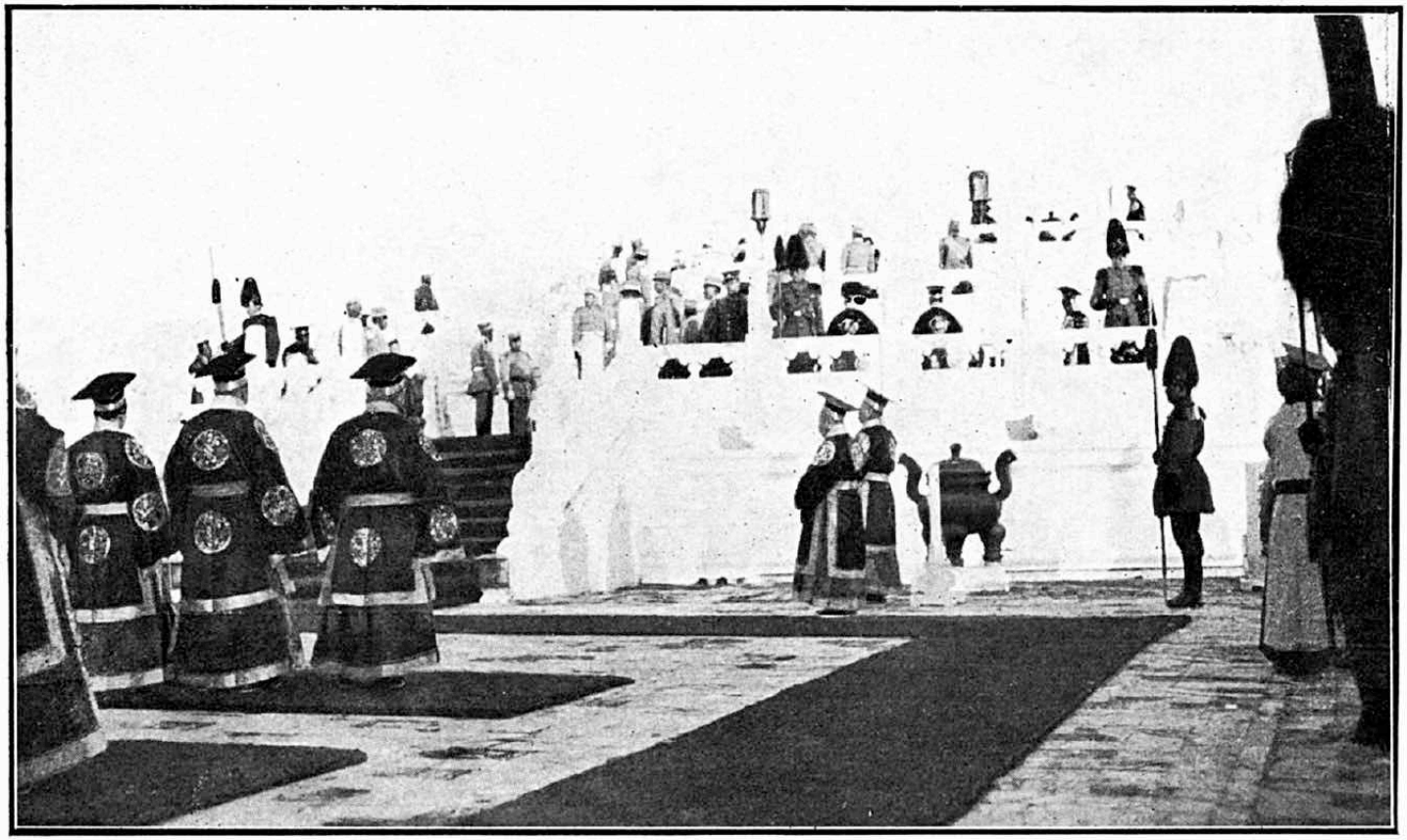
The next part is the offering of the silk. This is done with the President advancing in the First Circle and lifting the silk handed to him by the Silk Carrier. The silk is afterwards placed in the centre of the table and the President returns to his kneeling place outside of the First Circle.

The musicians then strike up the music of Meat Offering, and immediately an official removes the tray containing the blood and hair. Another official comes forward with a pot filled with



The bullock and edibles that were offered as a sacrifice to heaven.

(See article on "President Yuan Shih-Kai at the Altar of Heaven.")



A general view of the Altar while the ceremony was in progress.

(See article on "President Yuan Shih-Kai at the Altar of Heaven.")

hot soup, which he hands to the President, who lifts it as high as his face and returns it to the official. The pot carrier then pours the soup on the meat in the tray three times and descends the Altar by the steps on the west side. The President then returns to his kneeling place and the music stops again.

The first prayer is now offered in the following manner. At the announcement of the Crier the goblets are filled with wine, and immediately the Head Musician gives the command to start the music of the First Prayer, which is accompanied by the dancers going through the evolutions of Kan-Chieh. Meantime the President is ushered again to the First Circle and given the goblet, which he lifts as high as his face when it is handed back to the Cup Bearer who pours the contents into a tray. The President next advances to a Table of Prayer and stands in front of it. The Chanting Official takes his position on the right of the President and reads the Prayer, which is worded as follows:

"On the. . . .day the Great President. . .representing the citizens, craves to pray to Heaven above and say, Heaven thou dost look down on us and givest us the nation. All-seeing and all-hearing yet how near and how close. Now we come before Thee on this winter Solstice day when the air takes on new life, in spirit devout, with ancient ceremony, and with offerings of jade, silk, and meat. May our prayer and offerings rise unto Thee with incense sweet. We sanctify ourselves and pray for Thine acceptance."

When the reading of the prayer is over, the President lifts up the Prayer Tablet and hands it to the Chanting Official, who places it in a basket. The President then retires to his kneeling place and prostrates himself four times, which example is followed by the other officials. The Second and Final Prayers are offered in much the same way, accompanied by particular kinds of music.

This part of the ceremony is symbolical rather than real. The blessings are symbolized by a cup of wine and a portion of meat, which are handed to the President by an official on his right, one by one. These the President lifts with two hands in a revereutial manner and hands to the official on his left. The President then returns to his place of worship and prostrates himself four times, followed by subordinates. Some of the vessels containing grain, etc., are now removed to one side and Green Jade (beryl) is offered amidst music.

The Great Ceremony is closed with the Burnt Offering, or the Watch of the Bonfire—as it is called in Chinese. With due solemnity the Chanting Official carries the chanting tablet, the Silk Carrier carries the basket, and the Cup Bearer carries the wine and cereals to the Altar of Burnt Offering and places these things on the firewood. They are followed by the President and his retinue. The former takes a position west of the Altar and facing it. At the command of the Crier the fireman lights the wood, and the ceremony is concluded. The President, heralded by the Heralds and Ushers, returns to the Resting Shed, and there changes his dress, after which he returns to his palace, and the Grand Sacrifice is at an end.

It may be interesting to remark that in order to suit the circumstances of the time much of the old form of ceremony has been discarded. To take all possible religious tint out of the ceremony, the old custom of receiving and sending off the god has been cancelled. A bullock used to be burnt with the bonfire, but this is now considered meaningless and is therefore eliminated from the programme. Incense is burnt as a token of the ascending prayer and devotion of the worshippers. In the matter of prostrations the old custom of kowtow nine times and kneel three times, is abolished, and in its place the ceremony of prostrating four times has been adopted. The reason given is that to show extra reverence and devotion the ceremony of prostrating twice, which was the highest form of respect among men in ancient times, is doubled. In order to avoid confusion and assure reverence, the old custom of offering the bullock has been changed into offering of the meat, that is, pouring the hot soup on the meat already placed on the table.

The most important part of the change comes at the conclusion of the ceremony when the Blessings are received from Heaven. This, according to the old usage, only the Emperor was fit to do and he was the only person supposed to be blessed by Heaven, as he was the person who offered the sacrifice. But as the nation is a Republic and the President is the representative of the citizens, he only receives the blessing on behalf of the citizens. Thus if he should be unable to attend the ceremony a delegate may be appointed in his place and receive the meat and wine of blessing just like the President himself. Another sign of republicanism is the change of the name of the music. The music of the worship of Heaven was called Hsia in the

dynasty of Chow, Yung in the dynasty of Sung, Yia in the dynasty of Liang, etc., etc. Now that the nation is a republic (kung-ho), the music is called Ho.—*From The Far Eastern Review.*

The Pescadores as a Mission Field

HOPE MONCRIEFF

THE Pescadores as a Mission Field form one of the sidings in the main line of missionary progress. This little group of some dozen inhabited islands constitutes a county in the Japanese colony of Formosa. The inhabitants are entirely Chinese from the Amoy region of the Fukhien province.

Before referring to the mission work a few facts about the islands may be of interest. The climate is poor. Lying out in the midst of the ocean and exposed to the strength of gales and monsoons these barren wind-swept islands may be said to have scarcely a chance. All the wealth of tropical verdure and luxuriant growth to be found in Formosa are entirely absent here. Nor is there any delightful shade of bamboo grove and banyan tree to protect the inhabitants from the blazing heat of summer, for there is scarcely a tree on the islands. In this respect they form a striking contrast to the parent island close at hand. In the summer Formosa heat is tempered by the shade and the rain. And during the nights there is a land breeze blowing out towards the sea. The Pescadores have neither the shade by day nor the breeze at night. An Irishman when he saw Aden is reported to have said, "Well, if that's Aden I don't wonder our first parents rebelled!" I think if I stayed on the Pescadores I would be inclined to rebel too. But the people of these islands do not rebel. They cling tenaciously to the barren soil as the home of their fathers and are very unwilling to leave. Many would not dare to offend the spirits of the ancestors by selling the old croft. Some years ago a tempting offer of land was made by the Japanese authorities to any who would emigrate to the east coast of Formosa where there is plenty of spare room and new ground to be opened up, but this was not sufficient to induce a single family to leave. Of the population of 58,000,

8,000 young men have come over to the main island to earn a living. But even they do not abandon the old home. Whenever the fishing season comes round back they go for several months.

Although as the crow flies only 50 miles separate these islands from Formosa, and a regular service of steamers touches at the capital town and lands mails twice a week, and junks are plying up and down all the time, still the islands are in a sense remote. Their social customs and habits too differ in many respects. They live half in the sea and half on land. Millet is the chief food of the people. The whole crop may be destroyed sometimes by a monsoon sweeping over the islands and carrying with it a fine salt water spray from the sea. The soil is barren, and sandy, and every vegetable patch has to be protected by a high coral wall or dyke. Even these walls cannot protect the vegetables from destruction in specially high winds. The houses have to be strongly built. Coral and lime are easily got and slates are imported from the mainland. So a strong and serviceable house can be built at a moderate cost.

Fishing is of course the great industry. The islands themselves are just like so many great fishing boats right out in the midst of the ocean. There is nothing about fish and their haunts, tides and currents, winds and weather and boats, that the people of the Pescadores do not know. They have all manner of ways too of catching and trapping fish. There it is not a matter of sport. The struggle for life is far too keen for that. It is how they can get the most fish out of the sea, with the least expenditure of time and labour. Of course, there are all kinds of nets, and rodfishing sometimes too, and enclosures are built out at sea on shallow coral reefs in which shoals of big fish are trapped. They go out too at night and flash torches, catching the fish when dazed with the light. Sometimes near the shore a large number of men form a ring like a lot of children, and gradually narrowing the circle and shouting as they go, drive the fish into a net. The fish are of every size and variety from sharks down to little shrimp-like creatures that they pick from the sand as they scoop it up and riddle it out. In the space of a couple of minutes one man ran over the names of 37 different varieties of fish which they catch, and these were only a few, just what they could remember at the moment.

The fisherman's life, however, with all its hardships and dangers makes a hard lot for the wife he leaves at home. The Pescadores woman is little better than a slave. Her life is a drive from morning to night. She ploughs and tills the croft. She rises early and goes to bed late at night. She has no time for rest in the heat of the day. Cooking, carrying water, the bearing and rearing of children, not to speak of their constant care night and day, all come within the range of her ceaseless round of duties. She is the property of her husband, who has married her to be the mother of his children, and do all the work of his house and croft. She does not even, it seems to me, attain to the position Mr. Campbell Moody* assigns to the average Chinese wife, viz., that of a confidential servant. Yet strange to say, in return for it all she has a certain amount of power, dear as the price may be that she has to pay. The men, as the Scotch proverb has it, are said to be "sair hodden doon." Left much to herself and to her own resources, the men being either away at work or at sea, the wife soon becomes the mistress of the home. And when the good man comes back, he finds that if he does not toe the line, the ruler of the home has wonderful powers of reprisal. For the time being he is more or less of a guest. But to revert to the hard lot of the Pescadores woman, when we landed at one of the islands we sent up to the Church to get someone to come down, and carry up our baggage. Women, of course, were sent. One man came, and among the women was an old lady of seventy-two, a veritable bag of flesh and bones. Poor old soul! When she took the end of a burden, my heart was sore. The man, who by the way was a Christian, walked on behind with a little bag weighing a few pounds over his shoulders. "Can't you take that end of that burden for the old lady," I said. He did so at once, but neither he nor she, I think, would understand. Woman is not accustomed to be considered in that way. The same old woman came in to worship in the preacher's house one evening. I handed her a seat. The company were surprised, and the condescension was considered so unique as to call forth a reference by the preacher to the fact that our Lord washed His disciples' feet. On one of the islands when a girl is going to be married, the question is asked, "Does he drive a bullock and cart?" To possess such, in value about 30 yen or £3, is to be rich. If she is going to

*"The Heathen Heart," by Rev. Campbell N. Moody, Formosa.

be the wife of a man with a bullock and a cart, then she is considered a lucky lass. Her lot may not be quite so hard, because the bullock will do some of her work! Women are often seen on the seashore at low tide gathering a kind of mossy seaweed, used for pigs' food, but in bad seasons the people have even been known to use it themselves.

Conjure up before your minds' eye five different groups of living things (very much alive at least they all are to the Chinese) each of which is very numerous, and you will be able to catch glimpses of life on these islands.

(1) *Flies.* I never saw such flies in my life. The people there have to shut their doors and darken the room, in order to get peace to eat their food. Night is the only time that brings relief. The fly goes to rest when the sun goes down; unlike the mosquito which is then only wakening up, because it loves the darkness rather than the light, although it is a question whether its deeds are any more evil than those of the fly. At nights the wire that suspends the lamp from the roof, is a perfect sight. It is black with myriads of flies. Nowhere else is chosen. They all crowd on to this single wire. Its scanty surface seems to make for them the best bed in the room.

(2) *Fish.* Fish are the alpha and the omega of life. Fish for breakfast, fish for dinner, and fish for tea. The air is full of the odour of fish. They dream of fish during the night. They talk of fish during the day. How many fish did you catch to-day? When are you going to fish? Is your good man back from the fishing yet? What did you get for the fish you sold? These are some of the questions one hears on every hand. What are these people doing down the street? A little circle is gathered round some object of interest, over which they are eagerly bending and every minute breaking out into loud and vigorous talk. They are only looking at a basket of fish. Their little world is circumscribed by fish. If they wish to know about the outside world, then they ask, "What kind of fish have you got in your part of the world?" "What is the price of fish in your ancestral home?"

(3) *Children.* The islands are crowded with children. They run wild like little savages. The mothers are too busy to look after them, and the fathers are oftenest not at home. They wade and battle in the sea, tumble about in the boats and junks, gather seaweed to feed the pigs, sometimes help with

the work in the fields. The sun beats down on their little naked bodies and makes them as brown as nuts. They laugh and play and swear and fight; but many a good and noble trait they have. They just grow up, without restraint, as nature fashions them day by day. We might sing of them in the words of Rudyard Kipling's crooning song of the mother to her baby seals

Laugh and go strong
And you can't go wrong
Child of the open sea.

(4) *Evil spirits.* Great is the fear of spirits. Every one who dies leaves a ghost to wander about after he is gone. The ghosts must be appeased. The proverb says that the evil spirits never cross the sea, and indeed if a man is drowned, his spirit must quickly be brought back, or there is no saying what harm he may do in the great deep. He might lure many another down into the abyss. Very few, almost none, I would say of the Christians even, entirely shake off the fear of evil spirits to the end of their days. That Jesus is stronger than the evil spirits is to them one of the consolations of the Christian Gospel.

(5) *Idols.* Of these the houses are full. The belief in the efficacy of idols in the Pescadores is very strong. Even a departed ancestor is sometimes "idolized," and his image placed among the household gods. In Formosa one or two idols in the family shrine, or even a paper scroll hung on the wall, with paintings of several household duties, is sufficient; but in the Pescadores as many as 10 or 20 idols may be found in one house. Every village too has its richly adorned temple, and although the people are so poor that in hard times many have only two meals a day, they are always ready to give to the sacred shrine.

The South Formosa Presbyterian Church has chosen this as its home mission field. Last year its total givings for all purposes were 27,568 yen, that is more than 6 yen per member. Of this sum more than 400 yen goes to the support of two preachers in the home-mission field. For the last 20 years the Chinese Church has borne this expense without any help from foreign sources. Donations have been given by foreigners towards the building of churches, but not towards the support of preachers. Yet notwithstanding all this labour and expense, the results have been very small indeed. The

Church there is like a small flickering candle. The seed, as a Chinaman said, has been sown in stony ground. The root of superstition is very deep. If Paul had come to these islands he would have said, "I perceive that in all things ye are very superstitious." The people cling to the old customs with even greater tenacity than they do either in Formosa or on the mainland. The migratory habits of the men, too, increase the difficulties of the work. It is a field that has given the Chinese Church many searchings of heart. Let us not suppose however that no good thing can come out of the Pescadores. There one meets with some of the best types of Christian men and women. Old Hien is as sincere a Christian as one could meet. A sorcerer, miserable at heart and sick in body, he decided to burn all his books and take away his life. Someone told him about the Gospel, and directed him to the Christian hospital in Formosa. He went across in a junk, and came back a new man with a new heart, and a new outlook on life. He could say in the words of the hymn:—

I came to Jesus as I was,
Weary and worn and sad;
I found in Him a resting-place
And He has made me glad.

Since then he has never ceased to gather together a few Christians in his house every Sabbath day, and tell them something about the message of life. He is a loveable kindly simple-minded old man, much respected by all. I met another brave Christian woman, seeking amidst persecution and poverty to serve the Lord Christ. "What blessing," I asked her, "have you received from being a Christian?" "Well" she said, "for one thing the children sleep sounder at nights, and this little boy here is much better in health." We smile. But why? These were real blessings to her. She was trying to serve Jesus, and she believed that He loved and cared for her. Hers was a simple faith.

But although the Church is small and weak, there is plenty Evangelistic work to be done. Everywhere too the people are ready to hear. The islands have a traditional reputation for literary attainments, have produced many graduates, and the knowledge of character is more widely diffused than in Formosa. Many of the fishermen even are able to read. This makes a good soil for preaching and the selling of Gospel tracts. During a six weeks tour I visited

many of the islands, and preached the Gospel in most of the villages. Meetings were held in the capital town and all we needed to do was to paste up several bills to say a meeting would be held at night, send someone round the town with a gong, and the Church would be filled at night, and young men would sit for a couple of hours, while one after another preached. Sometimes we would go out during the day and at any time many were willing to leave their work and gather round the temple door to hear what the foreigner had to say. But the best hour of the day is just after the evening meal. The people are then at leisure in body and mind. For this purpose I always use a bright acetylene light. Dr. Gibson in his "Mission Problems and Methods," speaking of Evangelistic work, says, "There is one hour of the day which is often best of all for evangelistic work. When the men have returned from the fields, eaten their supper, . . . they gather to enjoy the evening breeze, and talk over village affairs in the cool of the evening. At this time especially if it be a moonlight night, occurs the best opportunity of all for evangelistic preaching." "Many a happy evening have I spent in talking under the moonlight in the cool evening air, with a friendly and attentive audience." Like Dr. Gibson I too during the last 17 years in China and Formosa, have spent many a happy evening preaching the Gospel in villages. But, strange to say, I have rarely enjoyed preaching under the light of the moon. It always seemed to me, that in preaching to the heathen, it is essential to see the expression on the faces of the people. In moonlight one only sees dark outlines and expressionless forms. But with the acetylene lamp night is turned into day. A whole yard can be lit up. Speaker and audience can face one another. And the bright light too gives a cheerful air to the whole gathering. Lantern services were also held in some of the villages. Indirectly a lantern service will draw out all in a village to hear the Gospel; but *attraction* is not the primary aim of the lantern, but *illustration*. For this purpose native slides of the prodigal son, the parable of the rich fool, Dives and Lazarus, and an old Testament set of Naaman the leper were used. In this way through the sense of sight some of the great conceptions of the Gospel message can be presented to a people whose torpid conscience is so hard to shock into a sense of the reality of eternal things.

Newspapers as an Evangelistic Agency.*

E. W. THWING.

THE newspaper is now playing an important part in the life and progress of China's millions. It may also be used as a powerful Evangelistic Agency. To make this fact clear is the purpose of the present paper. Every missionary and every missionary organization should be glad to make use of all forces at hand to make the truth of the gospel known to the people of China. Here, in the Press of China, is a channel which has vast possibilities, but as yet it is almost unused by the large majority of Christian workers on the field. We are not referring to the religious Press, but to the common Daily Newspaper.

It has been said that perhaps in the Government official "Peking Gazette", China has the oldest newspaper in the world. But it is only in recent years that the daily paper has become common among the people in all parts of China. It has been estimated that at the time of the Revolution, or shortly after, some 250-300 newspapers were published in China. The attempt at a second revolution, which led to the downfall of the "People's Party" resulted in the closing up of many of these papers, some of which had only been started for political ends. There are now fewer papers printed, but there is a more steady and natural growth in Chinese Journalism.

The question is often asked: "How shall we reach the Chinese newspapers"? The answer is twofold, by personal friendship, and by practical methods. Any one who will take the time to become acquainted with a newspaper man, will generally find him quite ready to co-operate, and often very desirous of securing new information and material, so that the friendship will result in mutual benefit. But there are some practical methods that must be followed, if the missionary is to make a lasting use of the Newspaper as an effective Evangelistic agency.

CHINESE NEWSPAPERS.

To make good use of Chinese papers, we must know more about them, their interests, their methods, and their aims. Perhaps nowhere, better than in China, do *names* give a clearer

*A paper read before the Peking Missionary Association, December, 1914.

hint as to the purpose of a newspaper. Just notice a few of them, that may show very clearly the point of contact which must be used to secure their support in the promulgation of Evangelistic truth.

1. The papers want news, items of interest, religious or otherwise, notices of meetings, held or to be held, reports and names of speakers. This is indicated by the most ordinary newspaper names. "Pe Ching Jih Pao", "Peking Daily News"; "Pe Ching Tientsin Shih Pao", "Peking and Tientsin Times"; "Shih Wan Pao", "News Reporter" etc., etc.

2. Some papers seek to meet the wants of special classes, as students, merchants, and others, as for example the "Tientsin Shang Pao", "Tientsin Commercial News".

3. Other papers, by their names, show their desire for China's independence, power and progress. "Ta Tsu Yu Pao", "Great Liberty News"; "Min Chiang Yih Pao", "Making the People Strong Daily News"; "Kuo Chuan Pao", "The Nation's Power".

4. Papers often show that their aim is for China and the Chinese, by national and patriotic titles. "Ta Kung Ho Yih Pao", "Great Republican Times"; "Hwang Chung Yih Pao", "The Yellow Race Bell Daily News"; "Kuo Min Hsin Pao", "The People's Newspaper"; "Kuo Min Kung Pao", "The People's Public Opinion"; "Ai Kuo Pao", "Patriotic News"; "Hsin Min Pao", "New China News".

5. Some papers indicate their local, provincial or special character. "Pe Fang Jih Pao", "Northern News"; "Han Kou Chung Hsi Pao", "Hankow Chinese and Western News"; "Ho Sheng Jih Pao", "The Voice from the River" etc., etc.

6. A number of papers show their desire to stir up the Chinese people by such names as, "Hsing Hua Pao", "Awaken China"; "Ching Shih Pao", "The News for Arousing the World"; "Hsiao Chung Jih Pao", "The Morning Bell Newspaper".

7. Another class of names proclaim that the papers have high ideals and desire to aid the people to virtue, duty, and a large knowledge. "Tien Chih Pao", "Heavenly Duties News"; "Jih Chih Pao", "Daily Knowledge"; "Ping Pao", "Impartial News"; "Tien Min Pao", The "Newspaper of the Heavenly People"; "Min Teh Pao",

"People's Virtue"; "Yen Shoh Pao", "The Lecturer"; "Chin Yen Chung Pao", "Opium Prohibition Bell"; "Ta Kung Pao", "Impartial News". These are but a few of the many names, found in China, and have been taken from the papers coming to our own Reading Room. They give us however a good introduction to what Chinese newspapers stand for. All of these papers and many others have been repeatedly used in making known the love of God and the Gospel of Jesus Christ.

MISSION NEWS IN THE DAILY PRESS.

Are the Chinese papers interested in our Mission work? When we do things, have meetings, and addresses, at the time they are interested in these things as *news*. If we can show that our message makes better men, more power and wealth for China, they have another interest. If we show that to love and honor God makes better citizens, more patriotism, and a stronger China, the Chinese newspaper will gladly print the message. Local events are always of interest to the local paper, world facts and world principles, of which we can find a large supply in the Bible, can reach the people through the daily press. Furthermore the Chinese recognize God and His Laws, and many a Gospel sermon with Scripture texts can now be published in the morning newspaper in China. Reports of Bible classes, methods of Bible study can all find a place on the news sheet and thus bring a *real evangelistic force* upon hundreds of thousands. The Chinese are interested in these things, and if we find the common point of contact, and put our material in shape for the newspaper, we may find an ever widening circle of hearers. These are facts, for the plan has been tried and has proved successful. This last summer, as a test, a series of four articles was prepared on "Sheng Ching Chih Nan", or "Directions for Bible Study", and these were sent out to newspapers all over China. They were printed repeatedly on the pages of the daily papers. Sermons have been printed in the same way.

MR. EDDY'S EVANGELISTIC CAMPAIGN.

This newspaper work was used with marked success in connection with Mr. Eddy's nation wide services for students.

Four "prepare the way" articles, on Friendship, Patriotism, and Student work, were sent out to all the principal

centers of China, and widely printed in the Chinese papers. Hundreds of thousands and perhaps millions thus became acquainted with Mr. Eddy's name and read his friendly message. Notices of his meeting places, and a brief history of his and Dr. Mott's previous work were sent out in the same way. Then followed his four principal addresses, sent out to the papers one after the other, as he gave them. Mrs. Eddy's bright message made an attractive lecture and was also widely printed. Some six or more "follow up articles", on Bible study and the Christian message, were printed in the same manner in the newspapers of China. The thousands that gathered at his meetings were a very small part of the great audience who listened to his earnest message. Who can tell how often the Gospel seed may have reached some heart to take root, grow up, and bear fruit, unknown to the sower? May we not effectively preach to the Chinese to-day, as never before, through the pages of the daily newspaper?

We may not be very sure of figures, but a general estimate may be given. Suppose the articles reach about 100 daily papers. The largest circulation that I know of is 10,000, but the average might not be over one thousand, that would mean one hundred thousand papers for one day. It is estimated that for every paper printed there are at least ten readers. That would be one million each day. For the 16 articles sent out, on 16 different days, there would be 16 million readers, if all the papers printed the addresses. But if only 10% of the papers printed the articles, which is a very low estimate, there would still be 1,600,000 readers who received Mr. Eddy's Evangelistic message. Certainly we can bear witness to God's truth in this way before the Chinese people if we will take a little pains and care.

MISSIONARY LECTURES.

Another example will show what is being done, and what might yet be done in reaching the Chinese. The American Board Mission in Peking for the past ten years have, like many other missions, conducted a weekly lecture service during some six months of the year. Lectures are prepared by various speakers, with much care, and reach thus every week an audience of perhaps two to three hundred. After the lecture has been given, that may be the end as far as it goes. How many men have been reached in the year? Some cold and

stormy nights the number has been few. But making a liberal estimate, twenty-five lectures with an attendance of 300 each night, would give some 7,500 for the year, or 75,000 for ten years. Now if these instructive and interesting lectures were prepared and put in print, and sent out to 100 daily papers as a *news* report of a meeting held in Peking, they would be widely printed. Rain or shine the wide reading audience would be the same. And if only 10% of the papers printed the lectures, which is a small estimate, there would be, as we have already estimated in Mr. Eddy's meetings, some 2,500,000 readers of the lectures in one year. For the ten years these carefully prepared addressses could thus reach twenty-five million Chinese, in place of the seventy-five thousand as at present. Is not this plan worth trying, not only by one mission in Peking, but by all missions all over China? Another advantage, the year's course of lectures, having once been printed, could easily be put in book form and so become available for more extended use. It would not be wise, of course, under all circumstances to try to reach all the papers with every address given, but the plan could be used at least to reach the local papers with reports of missionary lectures. If rightly used the newspapers open up a new opportunity to bring a message from God to the people of this nation.

SIX MONTH'S WORK.

This plan now proposed is not an untried one, it has proved eminently workable, as has been shown in the case of Mr. Eddy's addresses.

During the ordinary working of our Press Bureau, about four articles are sent out each week. This is about 100 for the past six months. All kinds of subjects have been treated, but the main object is Evangelistic, to lead the Chinese to think of God's truth and a better life.

We must remember, however, that what the papers want, first and all the time, is news. They will print the story of of a prize fight, or of a revival meeting, if the events have taken place in China.

They will publish a Confucian address, or a Christian sermon, if they have been recently delivered at some definite place, and are sent to them in newspaper form, not too long, for publication. These events are the news of the

day. The reading of these things help to form the public opinion of the nation, and of the world. The daily press can lead to militarism and war, or to public reform and higher ideals of life. Is it not a duty of Christians, in China and in other lands to seek to provide *good material* for the papers, that are read so constantly every day, and so make them a power for good? With care and preparation, the good news can be made interesting and attractive as well as the evil or sensational stories.

In these 100 articles sent out during the past six months, addresses given, sermons delivered, reports of meetings have formed a part but less than half of the whole. The rest have been general articles on Social Reform, Anti-Cigarette Movements, Temperance, Religious Questions, Prayer, Peace, War, World Views, China's Future, etc. Because much of this was not news, greater care was required to make it acceptable to the native press.

NOTICE SEVERAL EXAMPLES.

1. *Articles on Prayer.* The news value was a special Prayer Day appointed by the President of the United States for October 4th. The interest to China was a letter sent to to President Yuan Shi Kai, and his reply. The point of contact was selections from the Chinese classics, showing the importance given to prayer among the ancient Kings of China's Golden Age, and a comparison with Christian prayer. A further news opportunity was given by the setting of a special Prayer Day, by President Yuan's representative in connection with a Christian Committee, for October 18th. The telegrams sent out by the Government, and the reports of the special meeting for prayer held all over China, the addresses given were printed as *news*, on the news pages of the daily papers, and so gave many tens of thousands in China a new idea of the realityof true prayer. May not this be a force in the uplift of thenation? It all came from the use, in a practical way, of a short news telegram from Washington.

2. *The War on Opium.* This is ever a question that finds large place in the Chinese Press. Rightly used it is a real Evangelistic Agency. It has shown to many Chinese the difference between the true and the false in Western Christianity. The articles for and against the continued Opium trade in Shanghai, as published in local Shanghai papers, have been

translated into Chinese, and they show the missionary as the true friend of China, in contrast with the foreign Opium traders and their supporters. Letters and reports from the British Anti-Opium Societies have also been published, showing the efforts of Christian people in England. This and other reforms show to the Chinese real and practical Christianity.

3. *Religious Meetings.* In the above mentioned 100 articles, reports of religious meetings and conferences have furnished the basis of news articles. The Christian message from Europe and America is thus brought to thousands of Chinese readers, and a wider outlook, as to the Fatherhood of God and the Brotherhood of Man, is brought more into view.

4. *Special Subjects.* The Chinese are deeply interested in "Wang Kuo," or countries that have lost their national character, such as Korea, Poland, Judea. Several articles on "Prophecy and the Jews," "The Past and Future of the Jews," and like subjects have been well received by the newspapers, and widely published. It may be the fear of China's danger that makes them interested in the history and downfall of these other nations. At all events, in telling them of this history we can point to God as the only source of strength and protection for the individual and the nation. And we can use the rule from their own books, that they know so well: "Shun Tien Shih T'sun, Nieh Tien Shih Wang," or "To follow God is preservation, to go contrary to Him brings destruction." Meeting a student some time ago on the tramcar in Tientsin, he said: "those articles on the Jews that I read in the paper were of much interest to the Chinese." The description of the remarkable rise of the Jews, now thirteen million in the world, the Zionist movement, and the return of many to Palestine has attracted the attention of the Chinese. In "The Wonders of Prophecy," an article printed this year, the statements of the ancient prophets regarding the work of Christ, His ministry and crucifiction, led to the conversion of a Confucian scholar, one of the best literary writers in Peking.

He had never cared to read the Bible, but these statements awakened his interest. He said: "Men could not have told these things so long before unless God had showed them." He began reading about Christ, and two days afterwards came and said: "I believe, I have light, although I do not know very much yet, but I will learn. I love the Bible now. That

newspaper article led me to Christ." He has since wonderfully progressed in a spiritual understanding of God's Word, and was baptised the first Sunday in November.

Another article was called "The Three Kingdoms," the name of a very popular Chinese novel. With a mention of that story, as a point of contact, the article went on to tell of the Kingdoms of this world now at war; then of the great universal Kingdom of God which He rules in Heaven and throughout the universe; and then of the Kingdom of Heaven on earth which is now preparing, and which will bring an end of war, a universal peace, and a rule of righteousness among men. Confucius looked forward to this time when the "Great Doctrine" would extend all over the world. These and many other special subjects can be made to appeal to the Chinese and make them think. The report of that "Thanks-giving Day" service held last month at the Union Church, was worked up with a statement of national causes for thanksgiving, and the Christian habit of giving thanks at meals, and made an acceptable news article.

5. *The War.* In the hundred articles now under consideration the European War has furnished much material for newspaper writing, from the Christian stand point. The question of International Federation, which many believe must follow this war, is of great interest to China's readers. Here we have an open door to striking illustrations of sin and punishment which must lead men to take heed to God's Law. In face of this world trouble we can lead men to think of the world Saviour.

6. *Morality and Virtue.* Articles on these subjects can always find a place if worked up with care. The Chinese certainly have some high ideals, although, like other people, they do not always live up to them in real practice. A recent lecture was given at the Y. M. C. A. on "Religion as the Source of Social and National Reform." Its aim was to show that Reform and Progress must come from a changed heart, and that Jesus Christ was able to change the heart and save the individual and the nation. The article sent out as a news report was published widely. Other articles on Social Purity, Temperance, Anti-gambling have been published and may do their little part in forming public opinion.

7. *Miscellaneous.* This class may include articles giving notices of Famine Relief, the Chinese Year Book, the Red

Cross, and Reform work. In all these the aim has been to show the power of the Christian Motive. Advertising the Christian message may be also mentioned. A friend gave $30.00 to put a Bible verse in the Press of Peking. This provided for a place in one of the principal daily papers for some eight months. Two verses have been used, John 3:16, and Rom. 5:8, telling of God's love to men, followed by an invitation to read the Bible and know more about the wonderful love of the Father of Men. This Gospel message is now being daily printed in the "Kuo Chuan Pao," "The Nation's Power," Peking. While the people are thinking of the power of the Government, the Army and the Navy, may not this daily word lead some thoughtful reader to know more of the power of love? The above will give some idea of the character of the 100 articles sent out during the past six months. A special study has been made of this newspaper work, a firm conviction is held that it may be more widely used by missionaries all over China. It requires considerable work and specially trained Chinese helpers, but the results will pay. Missions might co-operate in securing such a service. It can be made a real Evangelistic Agency, a preaching of the Gospel to the eye as truly as preaching to the ear, and the number reached are far greater than those who can be reached by the ear. This pile of papers here, which may be marked *exhibit A*, and which were taken from one reading room, during one month, all contain the articles sent out. It gives some idea of how widely the printed message is published. But if only 10% of the 100 articles sent out is used, that would mean ten million readers in six months.

THE METHOD AND ITS WORKING.

Newspaper work is a special kind of work. It requires a newspaper style and proper selection of material to become successful. Many good lectures or addresses, full of truths and value, might be spoiled for the Chinese newspaper, and go in to the waste paper basket, because too long, or written in a stiff and uninteresting style. With good material you must have a good Chinese writer to put it in proper shape for the newspaper. This is most important. There is no use writing if they will not print.

The title of the address or article is also of great importance. It must be clear, breezy, and attractive. It is the first

point of contact which will lead to the use of the contribution. There must be something in the article that will directly interest the Chinese, news, or something about China, or a question of the day. With this to secure attention the truth and the gospel message can follow. Patriotism is a good coating for gospel medicine. A Christian sermon may often be better introduced to China by a telegram than by a text. Much is opposite in this land, so the Bible verse may often do better at the end. If you cannot get a man to listen, there is no use talking, however good your message. You must wake up a man before you can warn him.

Perhaps more important than the title, than interesting news, than thoughts of patriotism, than style, is the necessity that the article shall be friendly and sympathetic towards the Chinese people. Convince them that you write as a friend and they will hear what you have to say. The Chinese to-day realize their difficulties, and that they need friends and they welcome those who will help them in a friendly spirit with new ideas and methods for the welfare of the nation. Gain their trust and you can give them many a gospel message in the daily news sheet. The six years Anti-Opium Campaign has been, by the providence of God, a preparation for the Reform Bureau's present work of preaching the truth of God in the newspapers. It has been one way of winning a place in their hearts and securing their attention.

A few words may be of interest as to the working and cost of a Press Bureau, which may issue some four newspaper articles each week and also smaller news and notices. First a Chinese Editor, an able, wide awake, trained newspaper writer. He must have a good style. He need know no English as the missionary will dictate or translate the articles to be taken down in Chinese by the Editor. It is not easy to secure such a man, as he needs special training. The Reform Bureau pays $45.00 per month for his services. Next a Chinese writer with a clear good hand. He takes the article prepared by the Editor and copies it with a chemical brush to make the stencil ready for printing. Such a man may be secured at $15.00 per month. The printer and mailing clerk receives $8.00. Paper, ink, envelopes and postage will cost about $22.00 each month. This makes a total of about $90.00, as the expense of Chinese help in such a news Bureau. Of course there must be the missionary to superintend and translate.

Articles should be from 1,000 to 1,500 characters; if longer are not so often used.

This newspaper work may be made a very important part of the Evangelistic effort in China.

As has been said the result may also be made permanent by printing a series of well prepared articles in book form.

Exhibit B. here shows three volumes, each containing about ten lectures, that have first been printed in the Daily Press, and are now put in this little book form.

In conclusion an additional list of some of the subjects treated may be of interest :—

1. "How to Save China's Wealth."
2. "Five Devils."
3. "Anti-Foot Binding."
4. "Hints on Bible Study."
5. "Young Men and Personal Purity."
6. "War—the World Madness."
7. "How to make China Strong?"
8. "How a Foreigner became Converted."
9. "The Sea of Intemperance."
10. "How to become a Christian."
11. "Why believe in Christ?"
12. "World Federation and the Future of China."
13. "God and the War."
14. "How to secure World Peace."
15. "Greetings to China from a Peace Society."
16. "The Bible and the Worship of Heaven."
17. "Opium Shops, *Shanghai's Disgrace*."

In Memoriam.—The Rev. Paul D. Bergen, D.D.

ON August 12th, there came to Weihsien, Shantung, one of those fateful telegraphic messages with which we are all too familiar. It was a single word that signified: "Rev. P. D. Bergen died three days ago." That marked the end of a two years' struggle, in the homeland, with mortal disease, pernicious anemia. And so, at the very zenith of his powers, another one has been taken from the very front rank of our little missionary army.

Paul Bergen was born in 1860 in Bellefontaine, Ohio. He was the son of a Presbyterian minister settled over a country charge at the village of Birmingham near Fairfield. His father died when he was but a youth leaving a widow and several boys. Paul for a time attended Park College near Kansas City, Mo. and then entered Parsons College at Fairfield, near his home. He graduated at Lake Forest University and took his Theological course at McCormick Theological Seminary, Chicago, and Princeton Theological Seminary.

It was at Lake Forest that he became acquainted with Miss Mary McKinny, a fellow-student, who became his wife before he left for China. His fitting complement in disposition and his peer in wit and culture, she has walked bravely and helpfully with him even to the earthly parting of the ways.

Mr. and Mrs. Bergen came to China in 1883 and proceeded to Tsinanfu via Tientsin and the Grand Canal, under the escort of the Rev. John Murray. At that time there were, excepting a Roman Catholic priest or two, no foreigners residing in that hostile city besides the two or three families of the American Presbyterian Mission. They were living in rented Chinese quarters in the midst of the city. Their houses were old and damp, with contracted, paved courts, but were partly fitted with board floors and glass windows. The young missionaries plunged with avidity into the study of the language. A "Language School" had not been dreamed of! Mr. Bergen kept at it early and late, with characteristic eagerness and perseverance, and soon became one of the best equipped in Chinese of all our missionaries. The writer came to Tsinanfu in 1885 from which time dates a sympathetic and helpful intimacy with our departed friend. An abiding memory is that of Mr. Bergen clad in his Chinese sheepskin garment, seated with his teacher in a little brick-floored Chinese room, his fingers numb with cold and the ink frozen on his ink-stone, but happy in the feeling that he was "living as the Chinese live." Not that this austerity was in the least necessary but it was only one manifestation of the spirit which always impelled him to identify himself, so far as possible, with the Chinese people.

Indeed, in those days the air was full of this idea and I venture to think that it was more nearly realized in those days than it has ever been since. In common with the majority of the missionaries in Shantung at that time, Mr. Bergen adopted the Chinese garb and wore it until he went to Chefoo. He early took over a section of the evangelistic field about Tsinanfu and was a faithful and enthusiastic itinerator as well as an exceptionally successful street-chapel preacher.

In all such labors his zest for work, his keen sense of humor and his unconquerable optimism stood him in good stead but underneath it all was a profound devotion to the Master. One winter evening when we were trudging along over the desolated plain north of the Yellow River, in the teeth of a bitter, dust-laden "Northeaster," my companion said: "Well, C., this is not pleasant and I sometimes wonder if it is worth while, but the founding of the Christian Church in China is like building a great edifice on swampy ground. A lot of piles have to be driven down into the mud and disappear

from view before the foundation can be laid and you and I have just got to make up our minds to be piles and let the Master-Builder drive us deep down into the mud. There is no other way."

In 1894 Dr. and Mrs. Bergen were, on account of Mrs. Bergen's health, transferred to Chefoo where Mr. Bergen still did evangelistic work in Dr. Corbett's field. A few months after the Germans seized Tsingtau in the autumn of 1897, it was decided by the Mission that a foreign missionary should be located in Tsingtau and Dr. Bergen, being already familiar with that portion of the field adjacent to Tsingtau by reason of his connection with Chefoo station was, in 1898, transferred thither.

He used to say, with characteristic whimsicality, that he spent a large part of his time in that period in "getting his parishioners out of jail." For the Christians no less than the other Chinese were constantly doing things which seemed most innocent in their eyes but which were "verboten" by the German powers that were. Dr. Bergen at once set about brushing up his German and ultimately gained a working command of the language. His irenic spirit, good judgment and broad sympathies rendered him singularly fitted for the existing situation. In 1900 at the time of the Boxer uprising he was one of the rescuing party who came into the interior to assist several parties of foreigners to reach the coast, an expedition that was not unattended by danger.

In 1902 Dr. Bergen was transferred to Tengchow to become President of the Tengchow College. In 1903 the Presbyterian Mission voted that the College should be moved to Weihsien and, in close succession, followed the negotiations with the English Baptist Mission looking toward a union in higher education. Thus was launched the Shantung Christian University whose Arts College was temporarily located at Weihsien, its Theological College at Tsingchowfu and its Medical College at Tsinanfu. A little later the Anglican Mission joined the Union so far as the Arts College is concerned. Dr. Bergen naturally became the head of the Union Arts College. This was one of the first attempts on the Mission fields of China to effect such a union and it was freely predicted that it would fail. That it did not fail but proved to be a gratifying success, is not due to any one man but there can be no doubt that the personality of the first president of its Arts College was a prime factor in tiding the Union over those critical formative days. His catholicity and tolerance, his good nature and patience, his courtesy and perseverance marked him as the man for the hour. For it was personal qualities such as these rather than special educational training or even exceptional administrative ability that were chiefly requisite.

As has been before intimated, Dr. Bergen was a clear and correct speaker of Chinese. He was, moreover, deeply versed in Chinese literature. He made a special study of the more neglected Chinese philosophers and delighted to discourse to a suitable audience on the sayings of Mei Tzŭ and Chwang Tzŭ. His monograph on the Sages of China, included in the work on Shantung published by Mr. R. C. Forsyth, is one fruit of these studies. It is now printed in separate form and should be read by all who wish to get into living touch with those mighty characters of old. He prepared voluminous notes in this field as well as preparing notes on the Classics from a Christian standpoint but he became so overwhelmed with the multifarious duties of the presidency of the College that he never found time to put them in shape for publication.

He made telling use of this Chinese lore in teaching his classes in Comparative Religion and Apologetics. Even after he was invalided home in 1913, he delivered a series of lectures on Chinese topics at the School of Missions, New Haven.

Dr. Bergen was well read in English literature. He had the rare faculty of rapid reading combined with the ability to reproduce a succinct and interesting out-line of a whole book. He, himself, commanded a charming English style. He even made the commonplace intra-compound "chit" into a breezy bit of literature! His letters were of the sort that one does not like to destroy.

He was a lover of nature and especially of animals. He read a great deal along the lines of Biology and Zoology and made himself an authority in ornithology. The interesting museum of the birds and animals of Shantung which he presented to the Arts College bears witness to this side of his activities. He loved adventure. He used to say that it was one of his secret griefs that the Board did not send him to Africa.

On one of his excursions (to Hainan) in the interests of his bird collection he contracted fever and nearly lost his life.

On one of his furloughs he took a post-graduate course in Johns Hopkins University, in Baltimore, in Sociology and History.

His independent mind, scientific spirit and uncompromising intellectual honesty led him to question certain of his traditional religious beliefs and he frankly occupied a position well out toward the left, Theologically speaking, but he deprecated unnecessary breaking with the past and his innate common sense as well as his deep feeling of religious reverence made him chary of obtruding his views on others who did not sympathize with them. He was very friendly but was socially at his best in a small and sympathetic company. He was an exceptionally good "reconteur." His friends delighted to

get him started upon one of his amusing tales. His original wit and kindly humor played over everything he said.

His optimism may be said to have become a proverb among his missionary associates. Indeed, at times it was little short of exasperating! In spite of his gentleness he was exceedingly tenacious of his ideas and temperately, persuasively but doggedly, argued for them to the bitter end, a trait which occasionally put him in the wrong. Once, after a tremendous debate on the floor of the University Council in which he was belabored from all sides and finally voted down by an overwhelming majority, he said cheerily, a day or two later, when asked how he felt about it: "Well, my upper works have been smashed and my hull somewhat battered but the engines are still running and I *have hopes of making port, after all!*"

He did not wear his heart upon his sleeve. Even his most intimate friends were conscious that there was a point beyond which they were not expected to go. This characteristic as well as his studious temper, at times may have interposed a certain barrier between him and the Chinese. Not that he did not spend hours in conversing with his Chinese friends, especially in his earlier years in China. He was quite as ready as any one else to listen to the familiar tales of woe. But he set his face like flint against the temptation to discuss with his Chinese friends things that had better be left undiscussed and, particularly, the doings and character of his fellow missionaries.

He was accustomed to say that, in his judgment, half the heart-burnings and misunderstandings on the mission field come from this vicious and low minded practice. His eighteen years' experience in evangelistic work had put him closely into sympathy with ordinary Chinese life and his unfailing kindness and courtesy won the Chinese heart.

I feel that this is a very inadequate sketch of a remarkable character. It may be somewhat colored by the unconscious prejudice of friendship. Paul Bergen was not a perfect man any more than the rest of us. He had, as has been hinted, the defects easily attending his very virtues.

But his was a knightly soul. Pure of heart and speech, generous to friend and foe, magnanimous in the fullest sense of the word, rarely gifted in intellect and with a mind open for new truth, seeing visions of things as they will be behind the disappointing things that are, fired by love to God and man and, withal, a humble follower of the Master, he made the communities in which he lived the better for his presence.

His life has been a blessing to very many of us, Chinese and foreign alike.

At his temporary home in the country near New Haven, Connecticut, he bravely faced his end, optimistic to the last. A month before he died he wrote, using his son Paul C. (the only child of Dr and Mrs. Bergen) as his amanuensis: "Oh, well! dear old friend, we must not blanch with terror when we find ourselves possibly face to face with the conclusion of things terrestrial . . . We belong to those who are rooted and grounded in faith."

"He that believeth on Me, though he die yet shall he live."

W. P. C.

WEIHSIEN SEPTEMBER 3, 1915.

Our Book Table

CHALMERS, THE PEACE SCOUT. BY MABEL LINK. *London Missionary Society. Six pence.*

A small booklet, of seven chapters, giving in outline the chief features of the life of James Chalmers, the martyr of New Guinea, to be used by Leaders and teachers of Juniors. Simple, vivid, and stirring. The life of this Greatheart was as full of adventure and noble deeds as that of any missionary since Paul, and this small book is well executed in a way to stir the imagination and grip the hearts of children from 8 to 12 years of age.

YARNS ON HEROES OF INDIA. BY J. C. WOOD. *London Missionary Society. Six pence.*

This is the third of a series of text-books prepared for those who work among boys aged twelve to sixteen. The author is well known as a writer of interesting narratives of many fields. There are ten yarns, all based on fact, with local colouring, dealing with some events of surpassing interest in the lives of missionaries and Indian converts. Any who may be in need of illustrations in their talks for boys and girls in our Mission Schools—and who is there that does not often long for such—will find much useful material in these series.

SEER.

THE MEANING OF PRAYER BY HARRY EMERSON FOSDICK. With introduction by JOHN R. MOTT. *Association Press.*

Occasionally one finds a book which puts one's best thoughts better than one has been able to express them and goes deeper into the subject than one has yet been. This is the case with Fosdick's *The Meaning of Prayer* and dealing as it does with the most important form of Christian activity, it makes this book one of those which every Christian worker should "read, mark, inwardly digest" and follow. The book resembles those of Prof. Bowne which someone has said "give the reader a sense of security that

certain important questions are settled" But the book is not like those of Voltaire to which a discriminating critic objected on the ground that nothing could possibly be quite so clear as Voltaire makes it.

Most of us have read Andrew Murray's *With Christ in the School of Prayer*, and have wished to go on not only in the practice but in the study of the subject. Fosdick's book is like a post graduate course which draws one into the laboratory of further experience.

W. B. P.

THE WORLD WAR AND AFTER. BY ALBERT E. KNIGHT. *Morgan and Scott, Ltd. 2/- net.*

This is a book that is evidently intended to stir to action, though one is left somewhat in doubt as to whether the action should be along political or religious lines. The author has startling convictions and has stated them in strong words which often bite with a tremendous snap. The headings of the chapters will indicate something of the intensity of his thought: (1) "The Menace from Without"; (2) "The Menace from Within"; (3) "Home Truths that must be Faced"; (4) "After"; (5) "A Light that has not Failed".

In the main the book is a vituperative attack on Rationalism: and German Rationalism in particular. It seems to us a somewhat unnecessarily pessimistic summing up of present conditions along the lines of the most conservative Theology. It is evident that the author has read widely; it is also evident that he has selected most carefully; and while there is much of truth in what is said, yet we feel that its force will be much lessened by what seems an unnecessary number of vituperative phrases. For instance, on pages 24 and 25 we find the following: "Vitriolic hatred"; "barbarian"; "ripe for any evil"; "Plutonic terrorism from which even a Papuan savage would shrink aghast"; "degeneracy"; "despicable service"; "arch—infamy".

Such strong words do not fit in with the spirit of Christianity, from the viewpoint of which the book is supposed to be written. While it is a book written in war times and dealing with the war, yet we believe that it could have been made much less acid in tone. Near the end of the book the author says, "Is there nothing then that is certain, nothing stable? Oh, yes, one thing: in spite of all, the Word of God goes forward." We wish that in these times of doubt the author had developed this theme a little more. We are convinced that while things are bad they are not as hopelessly bad as a reading of the first part of this book would seem to imply.

R.

UNITY AND MISSIONS. CAN A DIVIDED CHURCH SAVE THE WORLD? BY ARTHUR JUDSON BROWN. *Fleming H. Revell Co., New York, Chicago, Toronto. 1915, pp. 319.*

In 18 progressive chapters, with wide knowledge of conditions as they exist in many lands, as well as with an adequate acquaintance with his subject from the historical standpoint, Dr. Arthur J.

Brown (Foreign Secretary of the Presbyterian Board of Missions, New York) has composed a volume of exceptional value and exactly fitted to the needs of the time of publication.

The theme is aptly epitomized in the title. The first eight of the chapters discuss: The Breaking of Primitive Unity; The Present Unfortunate Situation; Conditions in Other Lands; Are Denominational Teachings Now Distinctive? (answered in the negative); Some Misleading Assumptions; Current Objections to Organic Union; and The Dogmatism of Partial Knowledge. Each of these is comprehensively treated. They are followed by a chapter of even larger scope on The Accepted Essentials of Christianity, a careful synthesis of the fundamentals of Christianity. A chapter on The Anglican Proposals for Unity is at this juncture of especial interest. Several chapters are devoted to a description in outline of movements toward union already made, or making. (The article in the July *Recorder* on Christian Union in Canada is a striking amplification of Dr. Brown's thesis).

The closing chapters are entitled: Practical Methods of Promoting Unity; Can Organic Union Be Long Delayed? The Church of The Living God; with a final summary of the situation: The Coming Consummation.

There has never been a time when a book like this was more needed, nor when it could have met with a more cordial reception. It is a seed cast into fruitful soil. The volume should have a wide circulation, as a means toward extending the knowledge of what is in reality a highly complicated subject, and leading its readers to pray intelligently and unceasingly for the realization of the ideals of the Church as expressed in the words of its Master.

A. H. S.

讀書指要. "What Shall a Young Man Read?" By H. L. Zia. *Associated Press of China. Price 15 cents.*

It speaks well for the output of the various Literature and Tract Societies of China, together with the Commercial Press, that there should be a demand for a *Book Lover's Enchiridion* in the Chinese language; the latter half of it being a classified list of desirable books, with the compiler's remarks on each.

To a Western eye, this booklet of 86 pages is an interesting production, alike for its excellencies and its limitations. It gives one to see in what light our Western output is regarded by an intelligent reader of modern China.

Half the work is occupied by a fine collection of quotations in praise of good books, from writers who ought to be familiar to us. But as no English spelling is appended to their uncouth Chinese transliterated names, which commonly omit a syllable or two, we can only identify Gladstone and Fenelon. Chinese transliteration is also erratic, as well as incomplete. The name *Wesley* in three book titles quoted by Mr. Zia, is written three different ways, all of them differing from the now accepted way of writing that name. And as other names are dealt with according to the passing whim of a scribe or editor, it would be well, in a second edition, to add the English spellings, if only for the Chinese reader's guidance.

There are tiny tracts included in the second part (Mark Guy Pearse's *Terrible Red Dwarf*, for instance) and some first rank books quite ignored. Then a standard work by a master of his subject, the one standard work published on that subject in England, is dismissed with the remark: "Shallow, easy, and useful." And another remark on another western masterpiece gives us a fair comment on the work of Mr. Zia himself: "Important, but incomplete." But were he to consult with any member, say, of the Christian Literature Society, some of that incompleteness might easily be removed, for his second edition.

W. A. C.

CIVILIZATIONS OF INDIA, CHINA AND JAPAN. BY G. LOWES DICKINSON. *J. M. Dent & Sons, Ltd. 1/6 net.*

This is a small book which attempts to deal with a tremendously large subject. The essay (for such it is) is a report of the author's travels as a Fellow of the Albert Kahn Travelling Fellowship and is published by direction of the Albert Kahn trustees.

In expressing the feeling of superficiality that one has after reading this essay it is only fair to state that the author says, "Everything put forward is provisional." The author attempts to sum up the impressions gathered in a tour of India, China and Japan. In addition to not being a missionary, the author apparently is also not in sympathy with mission work, and at times it seems that he is inclined to be anti-missionary.

Some suggestive thoughts are given as to the results of the present mixing of races. He speaks, however, as one who sees the resulting agitation but does not venture to gauge it and certainly cannot see its outcome. He has felt the vibrations resulting from the impact of the East and the West, but is unable to interpret it.

The chief impression one gets as a result of reading the essay is that the author is decidedly pessimistic. He feels, for instance, that "the English have a hopeless task in India." With regard to China he says, "And even in these (treaty) ports the Western spirit has hardly touched even the externals of Chinese life." Again, "The grip of the West has begun to close and will more and more be felt in the dissemination of ugliness, meanness and insincerity throughout the (Chinese) Empire." He says with regard to Christianity, "I do not, indeed, gather, and I do not believe that China is in process of Christianization, or will ever be Christianized, though I have met Chinese Christians and, I think, sincere ones." With regard to foreigners in general he says that they "seem as much disgusted and alarmed at the actual appearance of a new China as they used to be critical and censorious of the old one."

While we are willing to admit that all is not as rosy as some enthusiasts would have us believe, nevertheless we feel that if the author had given more time to looking beneath the surface he would not have made such altogether discouraging remarks as these.

The book is calculated to do harm when read by those who know practically nothing of the subjects treated, but for those who understand the problems somewhat, it will serve as a stimulus to thought. Though we may not always like it, there is an advantage

in getting the ideas of one who sees the problems of the impact of the West upon the East from a detached viewpoint. It is the kind of a book that will act as a check to over-confidence and undue satisfaction over what has already been accomplished. While we are not willing to yield to the pessimism of the author, yet we must admit that he reminds us forcibly that the work of Christianizing and Westernizing has only just begun.

R.

C. L. S. PUBLICATIONS.

教會歷史 *Church History. Vol. I.* W. M. HAYES, D.D., LL.D. *Union Theological College*, Tsingchow Fu. *Price 0.60.*

Dr. Hayes' object in preparing the present instructive résumé of Church History is to provide a practicable text book "neither too brief to be unworthy of a theological school, nor so diffuse as to exceed the true limits of its curriculum." The outline followed by Dr. Hayes is similar to that adopted by Dr. Zenos of Chicago in his Compendium of Church History, although the text is in reality based upon a number of worthy authorities. Vol. I, the volume now before us, treats of events from A.D. 60 to 1517. Vol. II, which will complete the work, is now in preparation, and it is hoped that a tentative edition may be forthcoming early in 1916. The scholarly execution and graceful style, as well as the wealth of suggestion and instruction to be found in Dr. Hayes' pages, will ensure for his work a hearty welcome from all teaching missionaries, and we shall be surprised if the book is not forthwith adopted as a quite sufficient text book in many Chinese Theological Seminaries. A most useful list of terms and proper names in alphabetical order is supplied.

帕勒斯瑿歷史地理學 HISTORICAL GEOGRAPHY OF PALESTINE. BY PRINCIPAL GEORGE ADAM SMITH Translated by Rev. GEORGE D. WILDER, *Union Theological College, Peking. Price 1.20.*

In our opinion this is one of the most valuable books yet presented to the Chinese Christian Church. Unfortunately, for the moment, we have not our copy of the famous original before us, and are therefore unable to compare the translation with the text. But we have no hesitation in giving high praise to Professor Wilder's work. To translate Dr. Smith's vivid pages into Chinese, and at the same time retain even a fragment of the brilliant dramatic form in which the learned Principal presents the history of the period to the eye, must have been a task of no small magnitude. Mr. Wilder has in our judgment achieved no inconsiderable success. He has chosen his language well and the leading characteristics of the great book are apparently well preserved throughout this excellent reproduction. The contents are too rich to summarize. Unquestionably the Chinese pulpit will, in days to come, be immeasurably benefited by Mr. Wilder's work. Missionaries who are wise will see to it that the book is kept within easy reach of Chinese ministers and preachers. Its contents, pro-

perly used, will enrich many a sermon, and will make pulpit effort distinctly more profitable than it has hitherto been.

The accompanying maps, however, are not altogether to our taste. On the other hand we must allow that cartographical achievements have not yet reached perfection in this country, and therefore we ought to add that the specimens bound up in this otherwise beautifully printed volume are not inferior to many maps found elsewhere!

教會歷史 OUTLINES OF CHURCH HISTORY BY W. HOPKYN REES, AND HSU KIA-HSING. *Price 0.40.*

Dr. Rees and his capable writer have together produced an admirable epitome of Church History of the popular kind which deserves, and doubtless will obtain, a wide circulation. Based on "Sohm" and other reliable authorities, readers are led on step by step from events in the days of our Lord to the condition of Church matters in the present century. The book is comprehensive and highly instructive. Adequate attention is paid to the persecutions endured by the early Church, and to the character of the Church itself, under the Roman Empire; while the growth and development of internal government during the middle ages are fully indicated and luminously explained. Present day ecclesiastical and doctrinal tendencies are also helpfully expounded, and altogether the volume is one to which the attention of the thoughtful classes in our Chinese churches should be promptly directed. The book is something more than a popular *vade mecum*, it is full of most valuable instruction, and every page is crowded with interest. A more suitable gift for Chinese preachers and teachers as well as church members it would be difficult to find. Satisfactory indices and glossaries are provided, and these add greatly to the value of an altogether admirable publication.

J. W. W.

A PRODUCT OF MISSION EVOLUTION.

We all know of a neat pamphlet issued once a year in stiff colored paper (this year handsome red) which comes to the library tables of most of us, but which does not always receive the attention which it undoubtedly deserves. This is the Report of the Foreign Missions Conference of North America, which held its twenty-second meeting near New York in January last.

The attendance registered representatives of 48 missionary organizations of differing varieties, of whom 87 were executive officers; 43 delegates; 15 corresponding members; 23 missionaries; and 64 visitors. This is in itself a species of Edinburgh Conference for one continent, and the aggregated experience and knowledge of so many experts is depressing to the spirit of the ordinary missionary. There are 15 pages of statistics of North American Missions, embracing the latest and least inaccurate showing available from every point of view, During the many years in which this important Conference has met, it has discussed almost every problem

connected with Missions from almost every point of view. The result has been the *standardization* of the missions represented in a remarkable way, offering the greatest contrast to the unrelated activities of a half century, or even a quarter of a century ago. Some of the outstanding papers are those on Church Formation in India-Types of Problems and Solutions by Rev. D. J. Fleming of Union Theological Seminary N.Y.; the 4th Report of the Board of Missionary Preparation; and several really interesting discussions of aspects of finance as applied to Missions, such as Annuities, Field Treasurers, Accounting, Remittances, and Uniform Rates. Mr. Fowles, of the Methodist Episcopal Board, reported that his Board had adopted a centralized system of accounts by which they are able to keep the books of every mission in the home office. This is done by having loose leaf forms filled out and sent to New York at the close of each month. Mr. Wiggin, Treasurer of the American Board, remarked that a textbook is greatly needed containing a simple system of double entry bookkeeping especially adapted to the accounts of station and mission treasurers, missionary institutions, and the accounts of the individual missionary. Mr. Latimer (Un. Pres.) treated of the Transfer of Funds to the Field, remarking that it is probable that eventually some system of co-operation on exchange by all the Boards may be adopted, by which a uniform Foreign Mission Exchange may be maintained, whether the amount to be exchanged be large or small.

Secretary Barton (American Board) summarized the effect of the War upon Missions in general, calling special attention to the new message which the War gives.

The Committee of Reference and Counsel, which has magnified its office until it has become a Court-of-Last-Resort for nearly everything, dealt with twenty different topics, some of ephemeral interest, but others of great importance.

This Committee has been of the greatest service from its inception, and has greatly facilitated the handling of intricate and delicate matters.

The Committee on the Home Base explained in detail the plans for the united campaign of 1915-16 under the lead of the Laymen's Missionary Movement, which by the time these lines can get into print will have already begun.

An illuminating report is that of Dr. Geo. Heber Jones, formerly of Korea, on the Annual Reports of Mission Boards, the preparation of which, as he rightly declares, is an annual problem. This paper should be carefully studied by every unhappy person who has a report of any kind to prepare.

Perhaps the most humanly interesting paper of all is that by Dr. Chas. R. Watson (Un. Pres.) on The Secretary, His Life and Work, treated under the heads of Ideals; Devotional Life; Office Life; Home Life; Hardships and Compensations. The popular misapprehension of the functions of the secretary is illustrated by a question addressed to one by an acquaintance: "What *else* do you do besides being Secretary."

A. H. S.

Correspondence

A PREVENTIVE FOR BOOK INSECTS.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: Many of us suffer in our libraries from the ravages of the insect (sometimes called "silver fish") which eats paper and silk, and in particular defaces the bindings of books, making new books look as if they had been rained upon. May a recent comer appeal to anyone who can recommend any preventive?

Yours faithfully.
F. S. HUGHES.

CH'ICHOW, CHIHLI.

A WARNING.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: Kindly grant space to warn missionaries against the tricks of a man, whose name is 劉竹溪. He is a native of Honan province, suave in manner, courteous in speech, plainly dressed, and a scholar of attainments. He has a defect in one eye, but sees more than some kind-hearted folks who have been duped by him. He did good work as a writer for some years, and bears testimonials from diplomats and missionaries, but he has long since fallen from grace, and finds it easier to make a living by travelling and feeding at the expense of others, especially missionaries. He represents himself as having "fallen among thieves," if not on the train it is on a steamer or boat, and all he asks is enough money to take him back to Honan: he does not go back, for he is again at his tricks in the same neighborhood on the morrow. His trade is plied from Mukden to Hankow, and, perhaps, other places en route. If he applies to any whose eyes see this, may I suggest that the testimonials be destroyed, and the man be sent to the nearest court as an impostor? Sufficient evidence to convict him may be had on application at the office of the "RECORDER."

Yours sincerely,
BITTEN.

BIBLICAL CRITICISM.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: May I point out that the rendering of the passage to which Mr. Hughes takes exception, (Luke xiv: 26) is not peculiar to the Revised Mandarin New Testament. The word 恨 is not used in the following versions:—Delegates'; Peking; Dr. John's; Schereschewsky; Bridgman and Culbertson; and the four Gospels by Mr. Sydenstricker. We may infer therefore that this rendering represents the reasoned and deliberate judgment of competent scholars.

The Revised Mandarin Version gives a margin 愛我勝過愛原文作恨. This is in keeping with other passages where the same thing has been done in order to give the 'sense' clearly, and at the same time to put the reader in possession of the original word; *e g.* Matt. xvi:18, etc. And it is also in line with the work of the British and American Revision Committees, who in many passages give the

'sense' and put the original in the margin; *e.g.* Is. xxx : 22; lvii : 10, etc.

That the present rendering gives the 'sense' is clear from our Lord's words in Matt. x : 37; and that 'to hate' means in some uses in Scripture 'To love less' is evident from Gen. xxix: 30, 31.

May I venture to suggest to Mr. Hughes that it will scarcely help a Chinese inquirer after the Truth to tell him that one of the requirements of Christian discipleship is to go home and 恨 his father and mother.

Yours faithfully,
F. W. BALLER.

PEKING, CHINA.

Missionary News

Evangelistic Campaign in Soochow Girls' Schools.

As a result of the meetings for young women students conducted for two days in October, 1914, by Mr. Eddy, 448 signed cards intimating that they desired to take up voluntary Bible study; of these 349 were pupils in non-Christian schools, 68 pupils in Mission Schools, 10 school teachers, and 61 of the non-student class.

A Follow-up Committee, with Mrs. J. W. Cline as Chairman, was organized. The cards signed for Bible study were sorted and classified according to schools and sections in the city. Later, schools and homes were visited for the purpose of organizing Bible Classes. Owing to fear on the part of private schools of loss of patronage, unwillingness on the part of Government Schools to give permission to organize classes, and a critical article in the Chinese press, a reactionary feeling set in. Nevertheless some encouraging work has been done.

In the first place, the meetings were an inspiration to the Christians. In the second place, an entrance for the Gospel has been made in certain schools heretofore unreached. Miss Helen Smith, with the aid of a Chinese teacher, prepared the weekly lessons for the course of study, on daily readings in Mark. Later the Parables of Jesus, or the Essentials of Christian Character, were studied. A Normal Class for teachers was conducted by Miss Dora Otis. Four classes with a large enrolment, were organized in the Ta-dong School, one of the largest in the city. As a result of adverse criticism these classes had to be discontinued, but later a few of the students attended a Bible class in the home of a missionary. Six classes, however, were conducted during the entire year.

Bible talks were given weekly in the Mohammedan Industrial School. The lecture method was used, inasmuch as the girls and women were unable to read. Another group of women, of the non-student class, met in the home of Mrs. J. W. Cline.

In addition to the above work, several social meetings were held during the year. At these meetings talks on hygiene, temperance, and education, were given. At the close of the school year the members of the Bible classes were entertained by the Follow-up Committee.

A Social Service Club is conducted by Miss E. S. Lester. At the first meeting eleven of the teachers and principals of the private and Government schools came for the purpose of study. The move was not a great success, as never did more than five appear at any other meeting for Bible study; yet it is believed that the discussions carried on will open the way for future work.

Another attempt was made to interest the women in general in the practical side of the Christian faith, by the organization of a Social Service Club. This Club held eight separate meetings, the largest attendance at any one time being 130: at this time a "Better Babies" contest was held, at which 37 babies were examined, eight of whom were presented with red ribbons. At other meetings attempts were made to interest the women in the care of children, the prevention of disease, etc. On two occasions helpful addresses were given by Mrs. Yang, of the Women's Normal School, on the subject of better education for Chinese women. Aggressive campaigns for the promotion of health and the securing of hygienic conditions, are anticipated in the future.

While the work has had its difficulties and disappointments, yet we believe it has not been without results and feel that it will yet yield a large harvest.

MARY BEADLE BRINKLEY.

Chekiang Federal Council.

The eighth annual meeting of the Chekiang Federation Council was held in the American Presbyterian Church Room at Ningpo, May 14-17th. Delegates representing eight different churches and missions were present.

After the usual preliminary proceedings the following officers were elected: Archdeacon Leng, President; the Rev. E. F. Knickerbocker, Vice-president; Pastor Dzi, Chinese Secretary; Rev. G. W. Coultas, English Secretary; Pastor Lo, Treasurer.

The second day's (Saturday) session began with,

REPORTS OF COMMITTEES.

The Committee on the Musical Edition of the Council Hymn-book reported that the only way of securing the publication of the Musical Edition of the Hymn-book was to obtain sufficient subscriptions to cover the expense of printing. Later Rev. A. Macpherson, C. I. M., the compiler of the book, and Mr. Coultas, were appointed a committee to obtain these subscriptions.

In connection with Report of the Council's Delegate to the Kiangsu Council and the hearty welcome extended to the Delegate present from that Council, the question was asked whether it was not possible for these two Councils to act together in some useful way. Seeing that some provinces had not yet organized Federation Councils, and the formation of a National Council was in consequence delayed, why not find some way of linking up existing Councils? And, to begin with, why not Kiangsu and Chekiang begin to do something in that direction? Then, probably, as years went by, other Provincial Councils would also link up with us and gradually a national organization would come into existence. It was decided, after careful and favourable discussion, to ask this year's delegate to the Kiangsu Council to consult

with that body and report at next year's meeting, the concensus of opinion being that, perhaps every third year, a Joint Kiangsu-Chekiang meeting might take the place of the separate provincial meetings of that year, as any additional meetings, taking up time and money, would wreck the scheme.

The Committee on Marriage and Burial Regulations reported that the Regulations had been printed in full at the end of last year's published Minutes. As more copies were called for, an edition of 5,000 was ordered to be printed, each mission agreeing on the spot as to the number of copies required.

The Committee appointed last year to stay over in Wenchow and continue its efforts to bring about an understanding between the members of the independent congregations and the mother-churches from which they had seceded, reported that though its efforts had failed to fully accomplish the desired end of closing the "Independent" congregations, yet many causes of friction had been removed and there was a better feeling all round.

The following items of agenda referred to the Council received special consideration.

1. The question of polygamists in the Christian Church.
2. By what means can the standard of Christian knowledge, amongst adult Christians, be raised?

The question as to the admission of polygamists into the Christian Church occupied the Council for nearly two hours. The Council while unwilling to suggest any course of action, or make any definite appeal to the churches of the province to take action in this important matter, deprecated the baptism of polygamists, and a minute to that effect was recorded. During the discussion the following points were emphasized:

1. That many Chinese look upon polygamy, even in its mildest form, as wrong-doing.
2. That the practice of adopting a son, in cases where there was no heir, was an efficient, convenient and honourable way out of the difficulty.
3. That there was often too much unwholesome sympathy expended upon the husband and his concubine and an ignoring of the daily disgrace, and the right and bitter resentment of the first and true wife. The Council was reminded that though new to the Chinese Church it was no new subject to the Church-at-large; that every Church had discussed the question and with one voice had decided against the admission of polygamists into the Church; though it did not debar them from attending services and receiving Christian instruction, if they so desired, nor did it exclude their children from any Christian privilege. The discussion was felt to have been timely.

The discussion as to what means can be used to raise the standard of Christian knowledge among adult Christians was also exceedingly helpful. The problem, ever present and often discussed, is, "How to enable uneducated or poorly-educated Christian men and women to increase their knowledge of the Bible and Christianity?" The crux is the country congregation. Members of city congregations are easily catered for. In country districts there are no teachers, and often the Christians are widely scattered and meet only on Sundays. Of first importance then is Sunday. From early to late the Christians should be at work with their books. But who is to teach them? Great emphasis was laid by everyone on the urgent necessity of giving special teaching to the more intelligent leaders and that this can only be done efficiently in the first Chinese moon. With

one voice the Council pleaded, "Let the first moon throughout the whole province be consecrated to this important service. Plan for it. Work towards it and from it. Let the whole Church come to recognize that a supreme effort must be made every year to make full use of that season, when the Christians are ready and willing to give their time to learning. So would the needed teachers be prepared for a year's teaching in their respective villages." But courses of instruction are needed. It was only in some such way that leaders would have sufficient authority given to them to urge the Christians on in their studies. The "mechanical" trait of the Chinese mind should be utilized and neither despised nor ignored. Give a Chinese a curriculum to work to, and to others with him, and his interest and energies are aroused. If to that is added the promise of an examination his zest is increased sevenfold. Why not have Provincial Examinations? Pastor Nying (C. I. M.), Hangchow, and Revs. MacLeod, Bakeman and Coultas were appointed a committee to draw up courses for the several grades of Christians, including those who read Romanized.

A further item of agenda had been sanctioned in view of the widespread recrudescence of persecution of Christians in connection with subscriptions for heathen processions and for theatrical performances in honour of local deities. The necessity of impressing upon the Christians the desirability of giving their subscriptions to be used in some local social effort, such as repairing of roads, bridges, etc., was accentuated. After further discussion a committee was appointed to proceed to Hangchow and lay the matter before the Commissioner for Foreign Affairs and to ask his advice and help in the matter.

(*Signed*) GEO. W. COULTAS,
C. M. S., HANGCHOW,
English Secretary, F. C.

The Eighth Annual North China Student Conference.

Amid almost ideal conditions of place and weather the eighth annual North China student conference met for the eight days plus one evening from June 30th to July 8th. The place was, as in previous years, Wo Fo Ssŭ, "The Sleeping Buddha Temple", in the Western Hills near Peking. The number present was considerably larger than ever before, the number of student delegates being nearly twice that of last year. The great increase in numbers was largely from students in Government schools, twenty-three Government, and twenty-four Mission schools being represented, in thirteen cities in Chihli, Shansi, Manchuria, and Shantung, and for the first time a majority of the delegates, 142 out of 262, were from Government schools. Almost exactly half of the delegates registered as not being Christians.

Thus the Conference was planned with non-Christians as well as Christians in mind, the need of China for deliverance and so for Christ being perhaps the central theme of the program. The twenty-nine Bible classes, which met for three quarters of an hour at the first period each morning, 8:00 to 8:45, were for Christians and non-Christians separately, the courses used being as follows:

for non-Christians, "Christianity as a Social Dynamic", used by thirteen groups; for new Christians, four groups, "The Will of God and a Man's Life Work"; for older Christians, eight groups, "The Dynamics of the Holy Spirit in the Apostolic Age"; and for the four groups of Volunteers, "Jesus' Sense of His Mission". Of these classes nineteen were conducted in Mandarin and ten in English. Almost all the delegates were registered in them, and for the eight days the average attendance was 85%. The leaders were in part Chinese and in part missionaries from most of the British and American societies at work in North China, with some teachers in Government schools. In the Conference as a whole, of the fifty-eight leaders and speakers thirty-one were Chinese and twenty-seven foreigners, for the first time more Chinese than foreigners.

The second hour of meetings, from 9:15 to 10:00, was given to small conferences or discussion groups, twelve in number, among which the delegates were divided at their registration according to their choice. Of these also some were intended for Christians and some for non-Christians, but in the registration the lines were not at all strictly drawn, and some groups attracted both. The subjects for discussion, each group having a different one, were as follows. Primarily for Christians were: "The Vitalizing of the Great Christian Doctrines", "How to present Christianity to non-Christian Students", "Personal Work, with Special Reference to Students' Doubts", "The Christian Life", "How to Christianize the School Life", and "The Church and Christian Leadership in Relation to Social Reform". Primarily for non-Christians were: "Christianity and the Modern View of the World", "Methods of Social Service", "Methods of Social Reform", "Religion and Science", "Doubts and Difficulties of Students", and "Problems of China's Development". In six groups the discussions were in Mandarin, in three they were in English, and three were bilingual. These groups met separately for the first five mornings of the Conference, and on the next two mornings that hour was given to a general meeting at which a member of each group reported briefly to the whole body the gist of the discussions in his group.

The lectures and addresses which came from 10:30 to 11:30 were along the line of the published theme of the Conference, "Students and the Social Crisis in China", and were some of them of a very high degree of excellence, both in thought and in inspirational power. Three of these were delivered by Mr. C. T. Wang, General Secretary of the National Committee of the Chinese Young Men's Christian Association, two by Rev. Chêng Ching Yi, Secretary of the China Continuation Committee, one each by Secretaries Fei Hsing Jen and Chang Ch'in Shih of the Peking Young Men's Christian Association, Mr. Ch'ên Chê P'u, Dean of the Higher Normal College, Peking, Rev. A. M. Cunningham, and Dr. Arthur H. Smith. While the afternoons were for the most part left free for recreation of many kinds and conversation, a few extra meetings were held then, including one on "Young Men's Temptations, a Plea for Personal Purity," addressed by

Mr. C. T. Wang and Dr. Smiley of the Union Medical College, Peking, and one addressed by Hon. Chin Pang P'ing, Vice-Minister of Agriculture and Commerce.

Immediately after supper, at seven o'clock, there was a meeting on the slope of the high hill back of the temple in which themes connected with the choice and pursuit of a life work were presented. The peculiar beauties of that time of day among the hills and the wide view of the village-dotted plain made a wonderfully effective setting for the thoughts of China's need for varied service in the spirit of Christ. The hour of social games and music that followed, from eight to nine, was helpful in getting the men of different delegations acquainted and promoting good fellowship? After nine o'clock those who wished gathered in a quiet part of the grounds for a fifteen minute prayer meeting.

Several times during the Conference the attention of those present was called to the serious conditions connected with the flooding of large areas in the region South of Paotingfu, in which one of the leaders had been working. The appeal was made, not for contributions to relieve the suffering, but for men to determine that such conditions, involving doubtless official corruption, should be brought to an end forever. This appeal, while coming unofficially from one of the leaders and purely incidental to the Conference, seemed in striking harmony with its dominant note. A selection of Christian literature and Bible text books from the Association Press was on exhibit during the conference, and many sales were made of these, as well as of Bibles and New Testaments.

Among the greatest privileges of the Conference for one of its leaders I should count the opportunities afforded for personal contact with a number of students who are seriously considering the claims of Christianity to their allegiance. I was greatly impressed to observe the readiness of response to the highest ideals to be found among a large number of the students from the Government schools. One, for example, said in conversation that he knew little of Christianity, had come to the Conference simply for a pleasant vacation, but that during it he had become deeply interested in Christianity, and that from then on he intended to devote a half hour each day to the study of the Bible, and had decided to follow its teaching so far as he found it met the approval of his conscience. A number were ready for the first time to announce their devotion to Christ's service.

I am told that at least six men volunteered for the Christian ministry as a result of the Conference, and that a number of others made decisions to enter the secretaryship of the Young Men's Christian Association and other branches of Christian service. But as in all spiritual relations, the full results elude tabulation or count.

DEAN R. WICKES.

Three Field-Marshals and Foreign Missions.

The following letter signed by three Field-Marshals (Lord Roberts, Lord Grenfell and Lord Methuen), was printed some months ago for distribution

among officers in the English Army.

Dear Sir:—As officers who have had the honour of serving the Crown in many lands among people of different races, we desire, from our own experience, to draw your special attention to a subject which we judge to be of the highest importance to a British officer.

Holding his Majesty's commission, you will probably before long serve abroad among non-Christian peoples. We would venture to remind you of the great influence of such a position and the serious responsibility it entails.

Whether we recognise the fact or not, our personal lives materially affect the estimation in which the claims of Christianity are held by numbers of natives around us. For instance, a thoughtless word, or careless behaviour may give them wrong and unfavourable impressions as to beliefs and institutions which we are sure you at any rate in your heart really value, and would wish to honour. Respect for the Christian Sunday and the attitude of a British officer towards Christian worship are closely observed, and have a great effect on the native mind. During his recent visit to India the high example of His Majesty the King in these two particulars has made a profound impression.

Besides this (sometimes unconscious) personal influence, there is the fact that you will almost certainly come into contact with the representatives of various Christian missionary societies whose special work it is to show to non-Christian peoples the love of Christ whom you profess to serve. We commend these missionaries to you as a body of men and women who are working helpfully with the Government and contributing to the elevation of the people in a way impossible to official action. Some object to Christian Missions in ignorance of their real value. We would suggest that you will use all opportunities of making yourself personally acquainted with the work they are doing, and the character of their converts. Most Missions will bear looking into and we are convinced that if you do this, you will never afterwards condemn or belittle them.

Already the results of Christian Missions in many places are very striking. For instance in the Uganda Protectorate (Central Africa) there is now a prosperous and peaceful community of nearly 90,000 Christians where not one existed thirty years ago, and where unutterable atrocities were of daily occurence ; while on the N. W. frontier of India the pacific influence of Missions among the fierce Pathan tribes has been of incalculable value to our Government.

Some of the noblest characters we have met have been missionaries, and the friendships we have made with them are among our cherished memories.

We venture to hope you will make the acquaintance of such men, thus showing a fellow-countryman's sympathy in what is frequently a very difficult and discouraging effort, sometimes sorely trying to health and spirit.

We earnestly hope that you will receive this letter in the friendly spirit in which it is sent.

Yours very truly,

ROBERTS
GRENFELL
METHUEN

—*In The East and West.*

Notice.

The Kiangsu Federation will meet on the 17th of November at Yangchow.

The Subjects to be discussed are: "Pastoral Duties;" "Self-support;" "Church Papers;" and "How to Make Effective the Subjects Discussed at the Conference."

The Basis of Delegation will be as follows: Every Mission is entitled to one delegate for the first twenty-five (or less) members, and to one additional delegate to every additional twelve and a half members.

Native Membership: Every church is entitled to one delegate for every three hundred members, and to one additional delegate for every additional one hundred and fifty members.

Delegates between Shanghai and Changchow will take the train leaving Shanghai at 11 p.m. in order to catch the launch, leaving Chinkiang in the morning, for Yangchow.

Social Service.

Some Suggestion Along the Line of Social Service.

ROBERT GILLIES.

Thirteen years of experience in Shansi have impressed me with the Chinese craving for help along the line of litigation, medicinal and financial aid. Against the first, which is by far the most urgent request from all classes—from the high official who has lost his office, to the poor peasant involved in a fight for ten cents—I have steeled my heart and prevented my Chinese colleagues from yielding to their requests. Sometimes, however, where the help of able Christian men has been available, some good has been done in settling disputes out of court. Unfortunately the litigants have sometimes gone back on the terms thus agreed upon and subsequent proceedings have caused much regret. While feeling that foreigners should absolutely refuse to meddle in any lawsuit whatsoever, yet at the same time it is to the Chinese a practical form of social service, and the problem has to be thought of in connection with the founding of purely Chinese churches, where pastors and people alike, cut off as they are from the help their countrymen get from influential heathen, feel the need of help of some sort when faced with legal difficulties.

Our medical friends are not all in favor of the sale and distribution of medicine by unqualified missionaries or Chinese Christians. In this connection the opium refuges in this province, at one time the very best form of social service, and the great recruiting field for the Church, have now degenerated into useless, mercenary and often fraudulent schemes, at best a nuisance and at worst a curse to the Church. There are still a very few notable exceptions.

Then with regard to lending or giving financial aid, difficulties abound. It seems to me that something better than famine relief for starving people is necessary. Self-help societies are needed, though whether the Government schemes along this line will meet the need, or whether it will

be necessary for Christians to co-öperate with the Government, remains to be seen. Some years ago I asked this question in the "Chinese Recorder," and later reiterated it at Dr. Mott's Conference, but was met with unbroken silence! As the majority of the Christians of the middle and lower classes are hopelessly in debt, is it right to exhort them to liberality to the Church without doing something to set them in the way of retaining independence? Having no place to put money, cash is always used as received, unless buried. I wonder if anything has been done in the way of a savings bank scheme. This in my judgment is a difficult and urgent need.

At the present time a very valuable work, and one that the Chinese would appreciate more then anything else, might be attempted, *i.e.*, some remedial or preventive measures for cattle plague. A few years ago a chief veterinary surgeon at the Horse Bazaar in Shanghai made a generous offer to train intelligent Chinese young men in the elements of cattle-plague treatment. I failed to find a suitable man at that time. Now conditions in China are different; disease among cattle is worse than ever and has become a tremendous economic burden. If only some Chinese Christian would train for this work and conduct it with a fair amount of success in the more needy districts the material blessings would no doubt increase the willingness to consider the importance of spiritual blessings. Vaccination, museums, and competitive industrial exhibits should be given much more attention then they have had in the past.

Forms of Christian Social Service popular in England and America will never, any of them, become indigenous in China. I shall look eagerly for some further suggestions in regard to practical forms of social service.

The Industrial Yellow Peril.

WILLIAM NESBITT BREWSTER.

Our great-grandmothers carded the wool, spun and wove the clothes for their families. To-day their great granddaughters have leisure for cooking clubs and Browning circles, because the frontier home industry has evolved into the factory. Twenty-five years ago the Chinese woman spun thread by thread the clothes for her family. Now she buys the yarn, and weaves it. But the "flying shuttle" has arrived, and small hand driven factories have begun to appear. Soon the "Yangtse Gorges" and other limitless Chinese water-power resources, will be harnessed, and the household loom will follow the vanishing spindle.

So with the manufacture of shoes, and stockings, hats, and all between, covering the body from head to foot. The score of flour-mills in Shanghai point to the time when there will be no "woman grinding at the mill".

But what shall she do?

The cotton mills of Shanghai tell the story so that he who runs may read. The factory will suck into its vortex the womanhood and the childhood of China. The home industries of China are laborious enough, and conditions are far from sanitary. But hours can be long or short as the woman has leisure or strength. The children play about, under the mother's eye. Day or night she is not far away.

But in the factory ?

A wheelbarrow ride of an hour or less before six o'clock, and again after twelve long uninterrupted hours before a loom, or a group of spindles, lunching a cold bite without stopping: with a night shift of equal length, and no seventh day of respite, only stopping when the *Machinery* must have rest and clean-up, once in ten days:— these are the reported conditions, as they have begun to develop in the cotton mills of Shanghai. Where are the children all day? And all night too! What will the harvest be in the next generation, and in this?

These Shanghai factories are the forerunners of thousands all over China. They will set the pace for all that follow. In the minds of the people they represent western or Christian civilization more fully than do our schools and hospitals. The Chinese nation provides the raw material for more terrible exploitation than any other people. Its numbers, its physical strength, its industry are unequalled. The temptation to the capitalist of China and of all lands will be the greatest possible. If there is a "Yellow Peril" it is here. Not with arms of Maxim or Krupp but with the tools of peaceful industry does China menace the world. If China's blood is shed by western industry, then later will China bleed white the nations of the occident. No tariff wall will be high enough to protect any nation from the onslaught of the Yellow hordes, driven by exploiting industrial task-masters.

To prevent this calamity to China and to all mankind is a part, at least, of the God-given task of Christian missionaries. Has there been any thorough study of industrial conditions of factory life in Shanghai, Tientsin, Hankow and wherever modern industrialism has started? Has it included not only the child and woman labor question, but all the problems of possible alternatives, and economic efficiency and justice to employer as well as to employee? We are all busy, no doubt, but can our time be used more effectively for the Kingdom than by authoritatively and thoroughly presenting to the public these important facts? Who will do it, if not the missionaries?

Let such investigation be sympathetic toward employer as well as employee. No doubt many a factory manager is dissatisfied with conditions, and would change them for the better, did he see any way to do so without financial disaster. There is much to commend and encourage too, and the wise investigator is on the alert to find wherein to praise as well as blame.

In Japan near Osaka is a factory where they have an eight hour day, Sunday closing and Saturday half holiday; extra pay for overtime work, profit-sharing, cottages on the ground for part of the workmen, and every effort is made to make conditions of labor sanitary, and ideally favorable. It is a branch of a great establishment in England, and the oriental employees are given the same consideration that characterizes that great Christian business house at Port Sunlight. Sir William Lever and his associates believe that the Golden Rule is good economics as well as good morals, and that it applies to the neighbor in yellow and black as well as to him in white. Their dividends show that 'godlikeness is profitable for . . . . . the life that

now is, as well as that which is to come.'

All thoughtful students of social service and conditions the world over will await with intense interest the thoroughly scientific and sympathetic presentation of the conditions and prospects of industrial development in China. Again, to whom can they look, if not, to the missionaries of Cathay, for leadership in this Christlike task.

Missionary Journal

BIRTHS.

At England, July 28th, to Mr. and Mrs. H. W. Thomasson, C. I. M., a daughter (Gwendoline).

At Kuliang, August 13th, to Prof. and Mrs. H. V. Lacy, M. E. M., a daughter (Mary Nind).

At Liangchow, August 14th, to Mr. and Mrs. A. Preedy, C. I. M., a daughter (Edith).

At Kuliang, August 16th, to Rev. and Mrs. R. A. Ward, M. E. M., a daughter (Gladys Walker).

At Siangsiang, August 30th, to Mr. and Mrs. J. O. Grohmann, C. I. M., a daughter (Katharina Meta Hanna).

At Hongkong, September 5th, to Rev. and Mrs. J. Parker, C. M. S., a son (Arthur John).

At Kikungshan, September 10th, to Mr. and Mrs. E. Breton, C. I. M., a daughter (Dorothea Margaret).

At Peking, September 13th, to Mr. and Mrs. Lawrence Todnem, Y. M. C. A., a son (Willard Lawrence).

At Chefoo, September 14th, to Mr. and Mrs. Harold Frederick Smith, A. P. M., a daughter (Grace Hamilton).

On September 15th, to Mr. and Mrs. R. J. Dobson, M. E. M., a son.

MARRIAGES.

On June 11th, Mr. A. G. Robinson, Y. M. C. A., to Miss Marian Rider, Kansas, U.S.A.

At Chester, August 5th, Mr. J. P. Rodwell, F. F. M., to Miss Dorothy Holmes.

At Yunnanfu, September 7th, Mr. C. A. Jamieson to Miss N. Pearson, both C. I. M.

At Shanghai, September 9th, Mr. A. Hammond to Miss G. M. Blakely, both C. I. M.

At Shanghai, September 15th, Rev. S. I. Woodbridge, D.D., A. P. M. South, to Miss M. E. Newell, M.D., W. U. M.

DEATHS.

At Suitingfu, September 1st, Miss L. Richardson, C. I. M.

At Wei Hwei Fu, September 15th, Andrew McClure, son of Rev. and Mrs. A. Thomson, C. P. M., aged four months.

At Kuling, September 17th, Mr. W. W. Lindsay, C. I. M.

ARRIVALS.

July 27th, Mr. and Mrs. Lawrence Todnem, Y. M. C. A.

August 25th, Miss M. JONES, A. B. F. M. S.

August 27th, Mr. and Mrs. H. S. CONWAY and four children, and Mr. and Mrs. P. O. OLESEN and child, all C. I. M.

August 28th, Mrs. T. D. SLOAN, A. P. M.

August 30th, Rev. and Mrs. L. L. LITTLE, Rev. and Mrs. P. C. DUBOSE and two children and Rev. and Mrs. J. L. STUART and child, all A. P. M. South.

August 31st, Miss E. E. ANDERSON, M.D., A. P. M.

September 1st, Misses LOWE and RIDGELY, A. C. M., Mr. and Mrs. B. W. SMITH, Mr. R. L. CREIGHTON and Mrs. C. W. HARVEY and two children, all Y. M. C. A., Prof. and Mrs. H. W. LUCE and three children, A. P. M., Rev. and Mrs. J. GOWDY, Miss LAURA THOMPSON, Mr. CLARENCE T. CRAIG, Mr. T. C. TORREY, Prof. and Mrs. A. W. BILLING and three children and Misses P. C. WILLS and C. SIMPSON, all M. E. M,

September 7th, Mr. and Mrs. A. G. ROBINSON, Y. M. C. A.

September 14th, Miss B. M. P. PETTERSSON, C. I. M.

September 15th. Miss K. OGBORN, Rev. and Mrs. H. F. ROWE and four children and Dr. F. D. GAMEWELL, all M. E. M., Messrs. JAMES S. MITCHELL and DONALD ROBERTS, A. C. M., and Messrs. F. L. TINKHAM and Mr. D. W. CARRUTHERS, Y. M. C. A.

September 17th, Mr. and Mrs. C. F. BLOM and child, and Misses E. B. SJOSTROM and E. A. M. JONSSON, all C. I. M.

September 18th, Misses M. E. WILSON, M. WILSON, P. E. WESCOTT, EDITH FREDERICKS, URSULA TYLER and M. B. THOMPSON, all M. E. M., Mrs. GILL and two children, Misses WELLS and OEHLER, Rev. L. R. CRAIGHILL, Dr. E. FULLERTON and Miss FULLERTON, all A. C. M.

September 19th, Mr. F. A. GUSTAFSON and Miss H. LUNDVALL, both C. I. M., Mr. and Mrs. E. H. LOCKWOOD, Mr. and Mrs. T. J. MCCONNELL and Mr. and Mrs. D. W. LYON and two children, all Y. M. C. A., Mr. and Mrs. LEAVENS, Dr. and Mrs. HUME and three children, Miss A. SASSEN, M.D., and Mr. Fisken, all Y. F. M. S., Miss MACINTOSH, C. C. M., Prof. and Mrs. H. R. LEQUEAR and Miss A. E. TRAUB, all R. C. in the U. S., Dr. and Mrs. BROWN, Mr. and Mrs. VINSON and three children, Misses DICKIE, HALL, FRENCH and NICHOLS, Dr. and Mrs. R. PRICE and child, and Rev. C. B. DAY, all A. P. M., and Miss STOTTS, Independent.

DEPARTURES.

August 20th, Miss M. C. STONE, M. E. M.

September 10th, Dr. AGNES M. EDMONDS, M. E. M., Dr. and Mrs. A. C. REED, Y. F. M. S., and Rev. and Mrs. W. A. REIMERT and four children, R. C. in the U. S.

September 12th, Rev. and Mrs. W. W. ADAMS, A. S. B. M.

September 17th, Miss M. A. SNODGRASS, A. P. M., Rev. and Mrs. S. H. LITTELL and four children, Dr. G. F. ALSOP and Dr. SHEPPLER, all A.C.M.

THE CHINESE RECORDER

教務雜誌

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Co-operation with the Chinese in Medical Work.

Some Typical Missionary Medical Institutions.

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THE BIBLE SUCCESS BAND.

CALENDAR FOR 1916.

The attention of Missionaries is called to the fact that the Calendar for 1916 of the Bible Success Band will be issued from the depot of the Central China Religious Tract Society. It will contain translations of messages from the Revs. F. B. Meyer and J. M. Gray and a special message from Mrs. Davies, the founder of the Band. It will also include the usual list of verses to be memorised during 1916.

Beautiful covers printed in three colours and gold are on the way from London. As owing to war conditions these are not yet to hand there may be some little delay in issuing the calendars, but it is is quite expected that they will be ready within the year.

Missionaries are reminded that the calendar is supplied ***FREE*** for the use of such Chinese as promise to learn the daily verse. Specimen copies will be sent to each Mission Station. But missionaries who desire to receive a number of copies should send a post-card to the depot of the Central China Religious Tract Society.

'Nothing', says Dr. Meyer in his message, 'is more important than to fill the mind with the words of Scriptures'. And missionaries will be well advised to bring this matter to the attention of the young people in their congregations.

Issues from Presbyterian Mission Press

October, 1915.

信道須知	Essential Beliefs. Presbyterian Mission Press.
約老會詩篇	Chinese Hymnbook. A. P. Mission Takhing.
勸世良言	Good Words in Verse. C. T. S.
蒙學課本弍集	Second Reader. Mr. Wong Hang Tong.
早晚禱文歌頌	Morning and Evening Prayers. American Church Mission.
基督教聯會第五次紀錄	Federation Minutes. Mr. Ching Chun-sung.
泰西名人戒酒格言	Temperance Tract. Presbyterian Mission Press.

New Terms for New Ideas. Mrs. A. H. Mateer.

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ANDREW H. WOODS, A.B., M.D., is connected with the Canton Christian College, of which institution he is the Vice-President. He has been in Canton ten years, spending his time in medical and educational work. He is also Chairman of the Canton Hospital Committee.

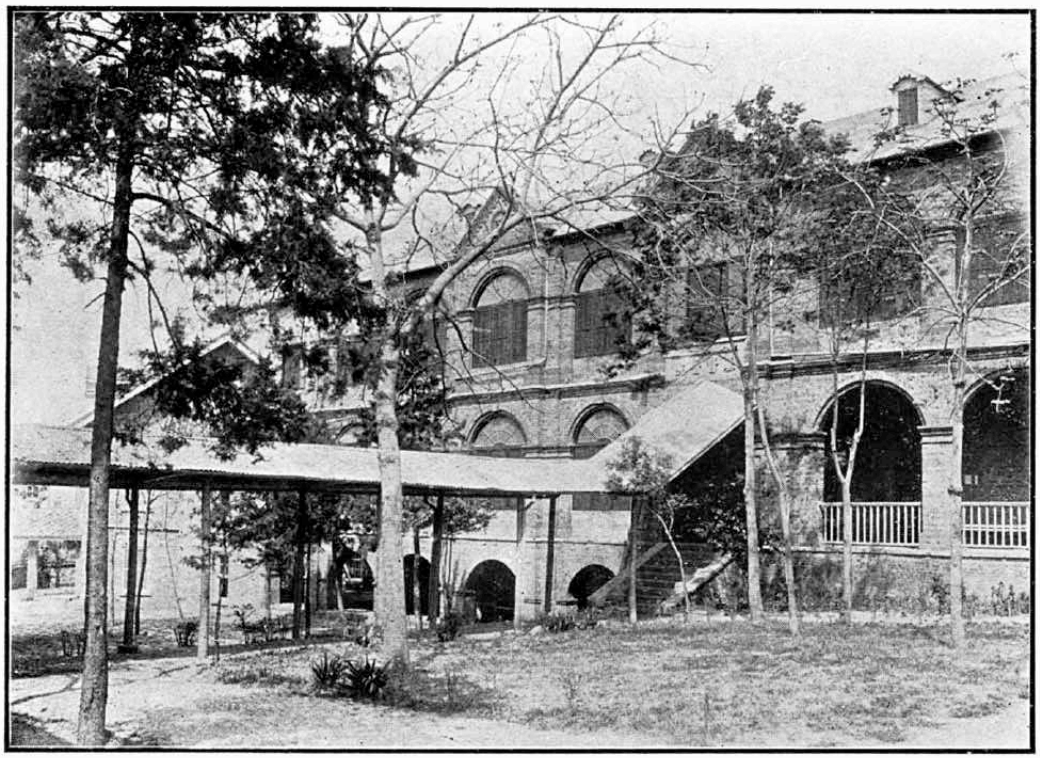
JAMES GRIEVE CORMACK, F.R.C.S. (Edinburgh), L.R.C.P., L.F.P. (G), is a member of the London Missionary Society, and has beeen in China about nineteen years. He has lived in various places. For the first eight-and-a-half years he was engaged in evangelistic missionary work ; for the past ten years he has done medical work. He is now engaged in medical educational work in connection with the Union Medical College of Peking, of which he is President.

NATHAN WORTH BROWN, B.S. (Denison), M.D., (Western Reserve), is a member of the American Baptist Foreign Missionary Society, and has been in China six years. All of his work has been done in connection with the organization and development of the Union Medical School and Hospital at Nanking, in which institution he is at present Professor of Internal Medicine.

HAROLD BALME, F.R.C.S. (England), D.P.H. (London), L.R.C.P. (London), is a member of the English Baptist Mission, and has been in China nine years, engaged in medical missionary work. Since January, 1913, he has been one of the professors in the Union Medical College at Tsinanfu, where he teaches Surgery and acts as Medical Superintendent of the Hospital.

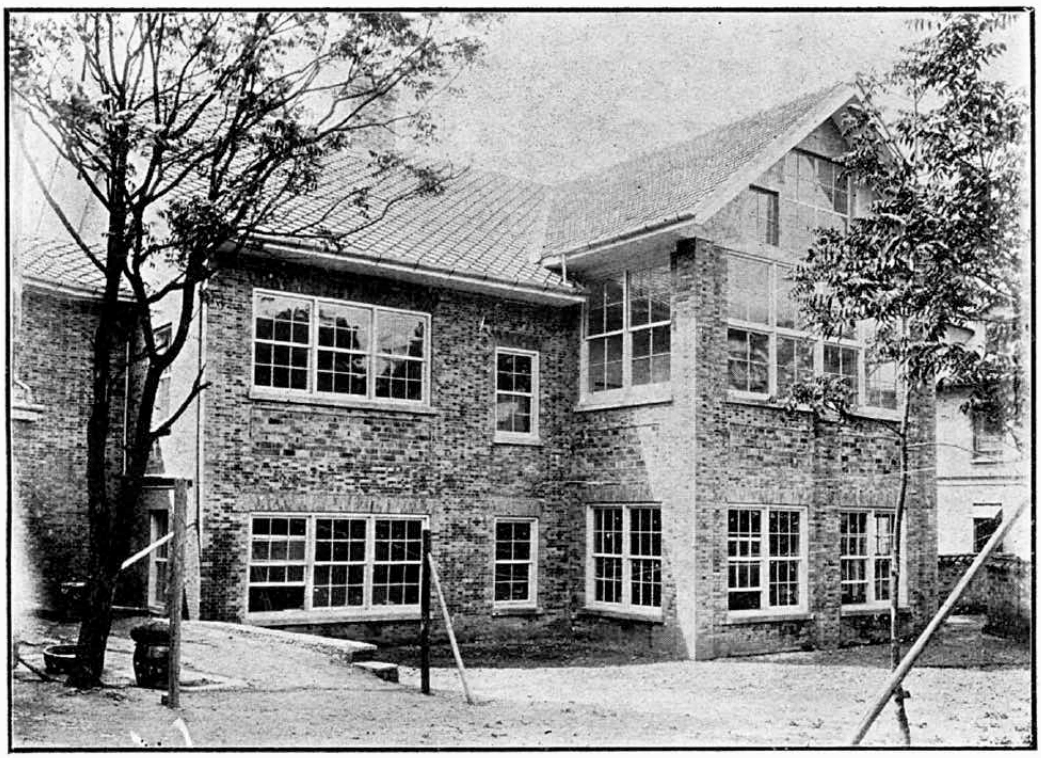
JOSIAH C. MCCRACKEN, M.A., M.D., represents the Christian Association of the University of Pennsylvania in the Pennsylvania Medical School, which was located for six years in Canton and for the last year in Shanghai. Dr. McCracken has spent all of his time in medical educational work.

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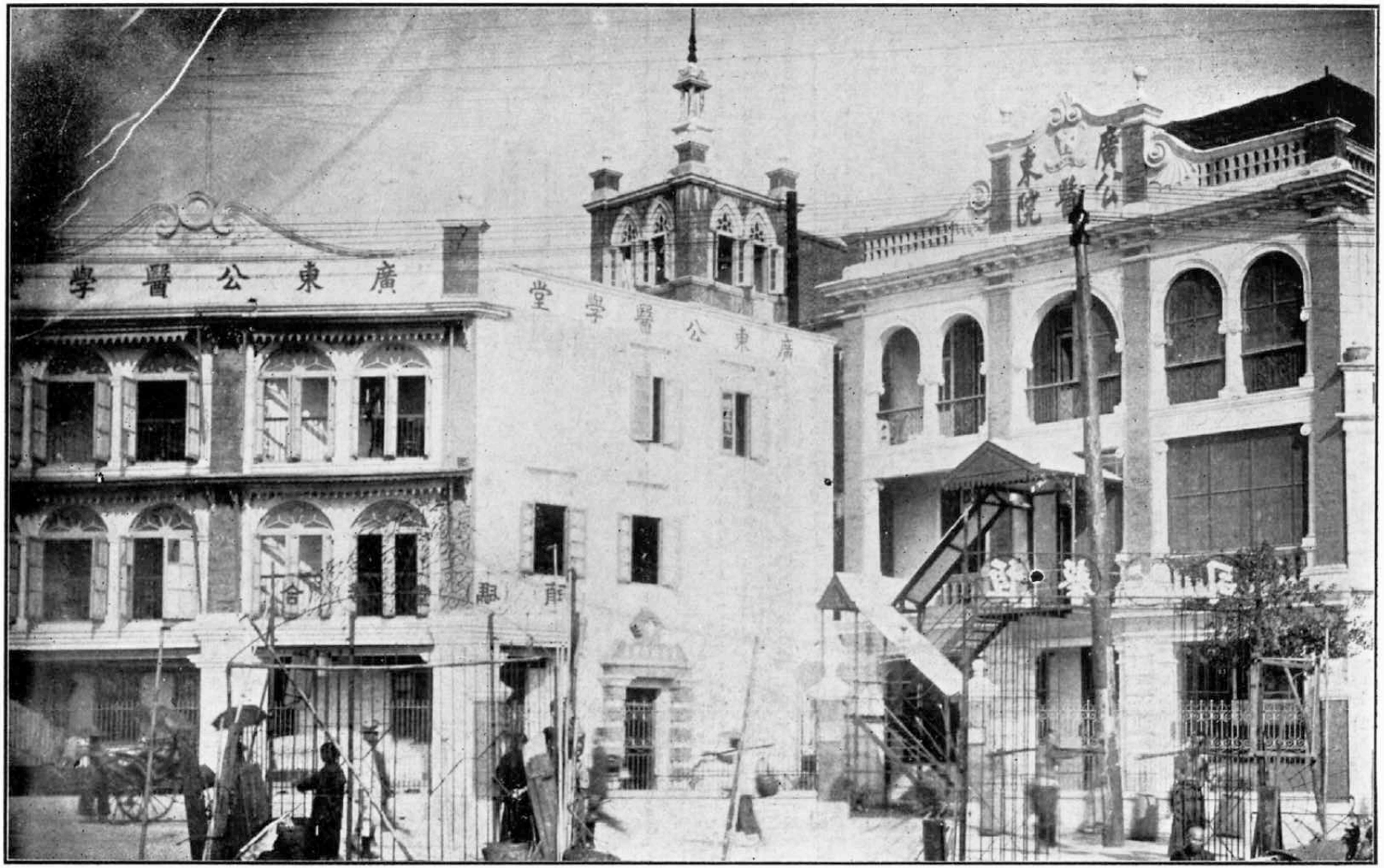
THE UNIVERSITY HOSPITAL, NANKING.

Built in 1891 by Dr. W. E. Macklin and conducted by the Foreign Christian Missionary Society until 1914, when it was transferred to the University of Nanking Medical School.



TEACHOUT OPERATING PAVILION, UNIVERSITY HOSPITAL, NANKING.

Built in 1914. Contains an amphitheatre, a second operating room, sterilizing, instrument, and wash room. In the basement are class rooms and laboratories.



THE KUNG YEE HOSPITAL AND MEDICAL SCHOOL.

They hope to move from this crowded district to new grounds, east of the City (See page 681).

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VOL. XLVI NOVEMBER, 1915 NO. 11

Editorial

Medical Education in China.

THERE are at present in China twenty-nine Medical Schools, in various degrees of development. Of these, sixteen are missionary enterprises, eight belong to the Chinese Government, and five are maintained by non-missionary foreigners. And since, with the exception of two, the Schools maintained by the Chinese are largely under Japanese influence, it becomes evident that the problem of medical education in China is one that the Chinese themselves have not gone far towards solving. Our review of mission medical schools is of necessity incomplete, and unfortunately our illustrations are not very well balanced. But while there are other schools, at Moukden, Foochow, Hangchow and Hankow, which are doing an important work, yet those treated in our contributed articles are sufficient to give an all-round view of the general problem of Medical Education.

Medical Education is an integral part of mission work, has a vital relationship to the Christian propaganda, is of interest to the general missionary body, and should be understood, at least in its general outlines, by all missionaries. The sympathetic support of the general missionary body is a vital factor in the solution of the problem outlined. Furthermore the entry of the Rockefeller Foundation into this phase of work will have an effect upon our entire mission work, and indeed upon all medical work in China, which we cannot yet attempt to gauge.

Medical Education and General Missionary Work.

APART from special questions of technique, there are features in the adequate development of medical education which are similar to those facing other departments of mission work. For instance, in the training of Chinese for medical work and the training of Chinese for evangelistic work, appears the same problem, *i.e.*, Where shall the emphasis be laid in the preparation of these workers? Shall we, as a body of missionaries, concentrate on the preparation of a grade of workers much higher in educational qualifications than were required before? The Student Volunteer Movement is confining its activities to those in and above schools of academic grade. The tendency in this direction amongst medical workers is accentuated and made definite by the recommendation of the China Medical Commission, which says that the requirement for admission to a medical school should be the training of a middle school. Here, then, we have in both cases the emphasis laid on special training for a special class. We wish only to raise a question that we will not venture to answer: Will not the comparative slowness with which the higher grade of workers can be produced force us to plan just as definitely, though on a different scale, to meet the immediate pressing needs of the great unevangelized and suffering masses?

* * *

The Release of Resources.

MEDICAL education has not received proportionately the support that general education has had; consequently there has been a tendency for it to lag farther behind its opportunities and obligations than other departments of mission work. The Report of the China Medical Commission says: "It is practically true that every mission hospital is terribly under-staffed." From such an under-staffed source have had to come the teachers for medical schools. Then intensively medical education is more expensive than any other kind; this also has helped to retard its progress. But the incoming of the Rockefeller Foundation at once brings an adequate solution of this problem within reach.

It should not be forgotten, as Dr. Cormack points out, that indirectly general mission work is also largely benefited. In so far as aid is rendered to existing medical work there will be an easing of financial pressure on the Boards, that should soon be realized in the releasing of additional resources for other forms of work. When once given a fair

start, medical missions will make more rapid strides in self-support than any other branch of work. A large proportion of mission hospitals, with the exception of the physicians' and nurses' salaries, are already self-supporting, or nearly so.

* * *

The Rockefeller Foundation and Missions.

DR. MERRINS remarks: "As to economic doctrine, few of us have sufficient interest in the matter to care to depart from the beaten track." While this is so, the non-missionary constituency is likely to approach the matter from that point of view first; and in the September 18th issue of *The National Review*, in one of a series of three articles on "Missions and Social Problems," this very question is raised. The writer asks: "But how long is the missionary's economic independence going to last? It is fast disappearing, and it is doing so as the result of the salvation-by-the-million propaganda." The danger suggested in the quotation is as to whether the center of the missionary influence will shift from the Christian Churches into the hands of wealthy philanthropists; and whether medical missionaries like those connected with the Union Medical College in Peking will, as the writer says, "probably cease to be missionaries before long."

Now we are willing to admit that we should not be so dazzled by the munificence of the aid given by wealthy philanthropists as to fail to see the danger suggested above, if it actually exists. If the danger is real, it is at present so quiescent that a radical change in all the conditions under which aid is given would have to appear before the danger would become active.

The governing board of the Medical School in Peking, the school to be benefited first by the operations of the China Medical Board, has a balance of membership in favor of missionary influence. The Rockefeller Foundation has decided to coöperate as far as possible with existing missionary institutions. The China Medical Board passes on the medical qualifications only of the doctors and nurses to be supported by it, who are, moreover, to be found by the Boards. The President of the Rockefeller Foundation announces in a letter, "That for independent work the agents selected will be those in sympathy with the missionary spirit and motive." A complete change in the personnel of the China Medical Board would be necessary to undermine these safeguards for the

economic independence of the missionary propaganda. That is a rather remote contingency.

* * *

A Suggestion. Mr. Roger S. Greene says, at the end of his article, that "Many of the plans of the China Medical Board will develop somewhat slowly until its executive officers become more familiar with the field and its needs." It seems to us that at this point the experience of medical missionaries might be brought into more direct and definite touch with the China Medical Board. This could be done by in some way linking up the medical missionary body in a vital way with the China Medical Mission Board, none of whose members at present are missionaries. Would not actual representation on the China Medical Board of the China medical missionary body bring into closer touch the knowledge on the field which the medical missionaries have, and the technical knowledge of modern medical work and of conditions at the home base which the members of the China Medical Board have? Thus all the available sources of knowledge would be vitally linked up. Any objection that might be made to this suggestion is met by the reply that the plans of the China Medical Board are so immense that the furtherance of those plans is a sufficient justification for any change that might facilitate them. Some such movement as this would spike the guns of all who feel that the economic independence of the missionary propaganda is in danger of passing away.

* * *

Gleanings from China Medical Commission Report. The Report says: "The most destructive and widespread diseases in China at present are, tuberculosis, hook-worm, and syphilis." The fact that China as a nation is marked by such terrible pathological conditions will explain in part the prevalence of characteristics which Westerners sometimes find it hard to bear: the listlessness, dilatoriness and indifference, which are noted all too often, being understood in the light of these facts. Such understanding will make it easier to bear them. Christianity is in China to help the Chinese get on their feet physically as well as spiritually.

There is a tendency, apparently, on the part of the Chinese to consider that a high death rate is not on the whole undesirable, since this tends to keep the population within bounds. The Lecture Department of the Young Men's Christ-

ian Association met this cynical remark frequently and refuted it by showing how the density of the population in Asia compares with that in Europe (before the War). The density of the population in China and her dependencies is 11 for each square *li*. In Europe the average population per square *li* is 13; in England, it is 40; in Holland, 53; and in Belgium, 73. A realization of the possibilities of development in China as shown by these facts will help the Chinese to realize the importance of comprehensive measures for public health,—which thus far they have not been able to undertake.

* * *

Medical Schools for Women.

In the contributed articles, a Woman's Medical School in Peking and one in Canton—of which we give an illustration—are mentioned. There is in addition one in Soochow. While these Schools are mentioned in the Report of the China Medical Commission they do not appear to be receiving the attention given to schools for men.

Though there has been a great change in the attitude of the Chinese in regard to the medical treatment of women there is still a tremendous field for special women's work. Of course in large part the Chinese women will do their work as nurses, and arrangements are made by the Rockefeller Foundation for the special training in the U. S. of some Chinese women for this position.

The Report further says that all missions experience great difficulty in obtaining a sufficient number of women physicians. "The lack of trained medical women willing to work in the mission field appears more marked in America than in England." It would seem as though, in keeping with the developments of the West, that this should be the other way about; we do not, however, profess to explain it. It is possible, of course, that the special training of women physicians in China will be done in connection with some of the other medical schools In any event it can safely be assumed that the problem is set aside temporarily only.

* * *

The Medium of Instruction.

The question of the place of English as a medium of instruction in mission schools has been most acute in connection with medical educational work. Yet no inconsiderable part of medical training has already been done through the Chinese language.

It seems to us, that the Report of the Medical Commission in regard to this problem is quite inconclusive.

The Report says: "A part of the instruction might be in Chinese, and it might be possible in most classes to have *explanations given in Chinese.*" (Italics ours). Where the advantage of adopting this cumbersome method as over against a definite plan to do at least a large part of the teaching in Chinese would be, we fail to see. It is not clear to us that teaching in Chinese will necessarily mean that the knowledge acquired will be less thorough than knowledge gained through English, as a medium. How long must a Chinese student study English before he can really master medical technique and modern medical ideas? For all or even most medical instructors to do their work in English seems like taking the line of least resistance. Why is it necessary to assume that instruction given in Chinese must necessarily be of low standard? That depends entirely upon the way the instructor handles his Chinese. There has, in this connection, occurred to us a question along the line of modern efficiency which should be considered: How will the amount of time spent by a comparatively small group of physicians in mastering Chinese compare with the time that would have to be spent by an unknown number of Chinese students in mastering English in order to be able to understand their foreign medical instructor.

* * *

A Criticism Answered. Dr. Woods says: "Some observers express surprise at what they consider the backwardness of its missions in forming union hospitals and schools." What is here said of Canton could, and possibly has been said, of many other mission centres, and in connection with the problem of union in general educational work as well. The problem of the number of medical schools in China is one that it has been most difficult to settle. We wonder whether some of our friends who think it should be settled definitely and quickly realize the immense complexity of the problem that the Medical Missionary Association, and indeed every branch of our work, is facing? Each individual School, so far established, is the centre of a field of immense usefulness which given sufficient resources, could be developed without necessarily interfering with any other School. The roots of all of these Schools have run deep and already heavy investments have been made. Elimination, while it sounds

easy, has so far been an impracticable solution. This is true of general educational work as well as of medical education. The problem is not, how many schools could be run if we had the resources, but how many efficient schools we can have with the resources actually available. Here it is that union, either in the form of a coalescence of interests in contact, or a coördination thereof, is absolutely essential.

It has been said that union increases the complexity of our problems. But is this altogether so? It does bring together the problems that were being attacked in an isolated way, and brings individuals consequently up against a larger task; but the increase in complexity is more apparent than real, as the complexity of isolated work is constantly increasing. While union means a focussing of strength and resources on a combined task, it also means an access of actual strength with which to meet the task.

* * *

A Missionary Architectural Firm.

We are glad to introduce to the missionary body of China, Mr. H. Hussey, B.S., A.A.I.A., who has recently arrived in Shanghai and, as noted in a letter previously published by us, is to open an architectural office for the doing of missionary architectural work and the handling of technical details in the erection of mission buildings, in connection with the firm of Messrs. Shattuck & Hussey, whose head office is in Chicago, where a staff of forty architects is constantly employed. The firm has already had experience in handling mission buildings in China. Mr. Hussey has been in China before for the purpose of giving particular attention to mission requirements. The firm will therefore be able to take any class of work; has indeed had much special experience with church buildings, hospitals, and Y.M.C.A. buildings, especially institutional churches with large Sunday Schools. The China office will, like the head office, be organized to work out in all places.

It should be noted that the suggestion was made to this firm to start this work in China after twenty-five or more architectural firms had been interviewed; and it was owing to their experience that Dr. John R. Mott, and Mr. Brockman (Chairman of the Committee on Business and Administrative Efficiency of the China Continuation Committee) endorsed them by urging them to take up this work. Letters addressed to No. 5 Quinsan Gardens, will reach Mr. Hussey from now on.

The Promotion of Intercession.

"Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son."

"Ye ask —— I do." ——

How clearly defined is our task. "Ye ask"—upon us the Lord placed the work of intercession and in response to our asking He promised "to do." Our praying then sets God to work: our intercession releases His power in blessing upon others. God's doing depends upon our asking. Are you the Leader of a school? What are you expecting Jesus Christ "to do" in *your* school this year? He distinctly promises "to do" what "you ask." You will determine the results, because they will be limited or increased by your intercession. The following remarkable testimony from the head of a boy's school of *what intercession accomplished* in his school last year is given here with the prayer that it will stimulate every missionary in a similar position to decide now—this fall, what he is going "to ask" God "to do" in his school this year.

"Our school had a remarkably peaceful year but we really did not get waked up to do any work for the Master until Easter time when we had a three days' meeting. For two weeks before these meetings, and during them, *many of the boys, teachers, the principal and missionaries prayed* earnestly for an outpouring of the Spirit. True to His promise, the Lord answered us with more than we had hoped for.

I do not like to give my own experience but I am constrained to for the sake of others whose path in life may have been similar to mine. When in theological school I had adopted the theory that intercession was mostly time wasted, because what was the sense of asking God to do what He wanted to do more than I wanted Him to. This theory I stuck to with more or less faithfulness, now and then lightened by a hope that asking might be the means of getting, but always settling back into the thought that prayer could be no more than communion with God.

But a few weeks before Easter, I began to feel that *my life was without power* and that I was an ungrateful sinner: *then it was that I began to pray* for strength and forgiveness. The self-satisfaction and conceit acquired by a liberal education began to ebb away, and I found myself seeking for help just as the man who is down-and-out does.

Easter morning the answer came just as dawn was breaking; the load of sin was gone, but that was not so noticeable as the feeling of peace and new strength that came. Before, I had been afraid to ask people to accept Christ or to get others to work, but this new life that came to me, as I lay praying, opened the way. After a sunrise prayer meeting I called into my study all of the teachers and asked them to join me in winning to the master *all* our boys who had not yet become Christians. They all accepted the invitation and we prayed for help. Our next step was to look over the register, and copy off all the names of the non-Christians. Then we called in several very earnest Christian boys. Each person took at least one name with the understanding that he was to pray and work in other ways to win that boy, and that we would pray for each other.

Before school closed *our prayers and intercession had done the work.* Every boy expressed his willingness to be a follower of Christ (there were fourteen altogether). But this was not all. The boys of their own accord, had a daily prayer meeting in which they prayed for country, family, and self. Sometimes a third of the 120 pupils were present. It was impossible on account of the limits of time to talk with all the weak Christians, but it was easy to snatch an odd moment to pray, or to ask one of the stronger boys to pray for one such boy. In four cases of this sort I saw a real awakening. We got boys to praying for their parents and friends. *We are bound together in a bond of intercession that we have seen show results*, and we are confident that we are only started.

There are many things that we cannot have until God sees that we want them enough to ask for them. Jesus commands to ask, to seek, and to knock, and *we feel that we are getting down to the bedrock of Christianity here in our school because we have learned this great truth.*"

With Carey's faith let us this year.

"Expect great things from God,
Attempt great things for God."

Contributed Articles

The Rockefeller Foundation and Medical Education in China

E. W. MERRINS, M.D.

THERE can be little doubt that missionary work has, within recent years, undergone a considerable change in methods and partly also in the range of its activities. A generation ago Christian effort was almost wholly evangelistic,—using this word in its most limited sense of simply preaching the gospel,—the eternal salvation of the individual, apart from the mass, being the principal aim. For work of this kind no great outlay of money was required. The schools and hospitals were not very numerous, and were small with very modest equipment. Little was done in the way of medical education except to train a few students to be hospital assistants. No more could be done at that time, partly because of many difficulties which could only be slowly overcome, partly because the support given by the home churches was not as strong then as it is now. All honor to these early pioneers who toiled so bravely and well amid dangers and perplexities, and who made such large ventures of faith!

Since their days, however, the times have changed. The Chinese people have changed. There has been a revolution not only in politics, but also in their outlook upon life, and in their manners and customs. New needs have arisen, particularly in the educational world, and we have been compelled, *nolens volens*, to try to meet these needs. Concurrently, there has been a change, perhaps it is better to say an enlargement, of the missionary motive. While the welfare of the individual soul is still regarded as of supreme importance, there is the impulsion to labor for the benefit of the community as a whole, to leaven all professions and occupations with the Christian spirit, and especially to get hold of the malleable student class, in the great hope that soon the Chinese will become a truly Christian nation. Hence our work has become more institutional or educational. Indeed it is hardly too much to say that

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

education on Christian lines is now regarded as our most powerful lever for moving the nation towards Christianity.

But to be wholly successful, missionary educational institutions must conform to the highest educational as well as religious standards. A teacher seated on one end of a form giving didactic instruction to a few students seated on the other end, cannot be our pattern, even though the teacher should be an American Mark Hopkins, or an English Thomas Arnold. Teaching must now be done with all the resources and aids of Western pedagogic science. Didactic instruction must be made subordinate to practical work in the field and laboratory. This means that chemical, physical, and other laboratories must be equipped with elaborate and very expensive apparatus, and that the teachers in every department must be experts. Particularly is this true of our medical schools. Unless up-to-date in equipment and methods of instruction satisfactory work cannot be done. Rich men at home know what enormous sums are genuinely needed by educational institutions and give accordingly. Last year, in the United States, to medical schools and institutions for medical research alone, nearly seventeen million dollars gold were given, and many of the institutions benefited were already very wealthy. It is in this respect that our missionary medical schools have such a hard struggle. We have not the men, we have not the means, and judging by present circumstances, there is little hope of obtaining either.

In these circumstances the Rockefeller Foundation appears on the scene. The purpose of the Foundation, as stated in its charter, is that of "receiving and maintaining a fund or funds and applying the income and the principal thereof to promote the well-being of mankind throughout the world." Its income must be very large, as in March last, Mr. Rockefeller gave it G. $100,000,000. At a meeting of the officers and members of the Foundation in January 1914, it was voted to establish a commission to study and report on the condition of medical education, hospitals, and public health in China. This Commission was duly appointed, and during the course of its investigations it visited seventeen medical schools and ninety-seven hospitals in China and Manila. Of the nine mission medical schools in the list of the Medical Missionary Association, seven were visited, the only ones omitted being Moukden in Manchuria, and Chengtu in Szechuen. Visits

were also made to various universities and secondary schools, both missionary and governmental. Conferences were held with a great number of medical missionaries and officials of the Y.M.C.A., in China, with leading officials of the central government and of the governments of the various provinces, and with many other persons in positions of influence, both European and Chinese. Of the eighteen provinces of China proper the Commission visited eleven. It states that everywhere the members were received with great courtesy and with great helpfulness.

A few months ago, the Commission issued its Report. All who have read it agree that it is very fair and thorough, and in sympathy with missionary work. The essential part of the Report is as follows:

"In the light of the facts as gathered by the Commission the following recommendations are made to the Rockefeller Foundation:

Medical Work in China.

That the Foundation should undertake medical work in China. In the opinion of the Commission the need is great beyond any of their anticipations and the opportunities for progress in all lines are equally great.

Co-operation with Missionary Institutions.

That the Foundation so far as possible should co-operate with existing missionary institutions which have already done such good work in China.

High Standard for Medical Instruction.

That medical instruction in which the Foundation is concerned should be on the highest practicable standard. Such standard at the present time seems to include as a requirement for admission to a medical school the training of a middle school (roughly equivalent to an American High School) supplemented by two years of pre-medical work devoted to instruction primarily in English, Chinese, physics, chemistry, and biology.

English as the Principal Medium of Instruction.

That the teaching in medical schools in which the Foundation is concerned for the present and for some time to come should be in English as the main language. A part of the instruction might be in Chinese, and it might be possible in most classes to have explanations given in Chinese.

Public Health—Time not ripe for large work by Foundation.

That on account of the lack of suitably trained men, and for other reasons, the time is not yet ripe for the Foundation to assist in the organization of a large work in relation to public health.

An Independent Institution for Research not Recommended.

That it is not advisable at this time to establish an independent institution for research in China, but that research be encouraged in connection with the medical schools aided.

Medical School at Peking.

That the first medical educational work organized should be in the city of Peking, and that it be in connection with the Union Medical College if suitable arrangement can be made.

Medical School at Shanghai.

That on account of the population, wealth, and convenience of location of the city of Shanghai, the second medical work of the Foundation be established in that city.

In the opinion of the Commission, it is unfortunate that there should be in Shanghai two competing medical schools, both under American auspices and both teaching in the English language.

It also seems to the Commission much wiser that well supported schools of medicine should not be undertaken both in Shanghai and in Nanking. One strong institution in the lower Yangtze Valley would be better, and the better place for such an institution is in the larger city.

The Commission therefore recommends:

(1) That there be established at Shanghai a new institution, perhaps chartered under the laws of the State of New York, to be known as the Shanghai Medical College or by some other name acceptable to the various interests concerned.

(2) That provision be made for co-operation with existing medical schools in and near Shanghai on such basis as would be advantageous to the co-operating schools, and would unite the medical educational forces and the principal hospitals of the entire lower Yangtze Valley contributory to Shanghai.

The Commission hopes that the above plan will make it possible to unite all the medical forces in the vicinity of Shanghai, in medical education of a high grade in order to secure the advantages of union, while at the same time leaving to each co-operating institution its entire autonomy. A special advantage to the united institution will lie in making it possible to have proper arrangements with the various missionary secondary schools and further with the various missionary hospitals in the territory. On the other side, the advantages to the co-operating institutions will lie in being connected with an institution financially strong, and therefore permanent in character and situated in a city which will afford the greatest amount of clinical material and probably the most substantial support among the Chinese.

Medical Education at Canton.

That assistance should be given to the plans of the Canton Christian College for medical education. The particular form of

such aid cannot be determined at this time on account of some pending questions with reference to the Canton Hospital.

Medical Education at Changsha.

That aid be given to the medical plans of the Yale Mission at Changsha. In the opinion of the Commission it is advisable to put such aid in a form which will be likely to stimulate the interest and support of the Hunanese.

Model Tuberculosis Hospital.

That two model tuberculosis hospitals be established in China and that expert advice be secured as to location and organization. Kuling in the Yangtze Valley and the Western Hills between Peking and Paotingfu are tentatively suggested as possible location. Our attention was called in all parts of China to the overwhelming prevalence of tuberculosis. It has become especially common among the student classes. Plans for a sanitarium situated near Peking are already being formulated.

Scholarships.

That in connection with the medical schools aided provision be made for a limited number of scholarships in order to encourage selected young men who have not sufficient financial means to pursue the study of medicine. It is suggested that ten be offered for the year 1915-16, and ten additional yearly until the total number reaches fifty. The expense will be $750 in the first year and $3,750 in the fifth year and thereafter.

The Development of Hospitals.

That hospitals be developed first of all in the fields tributary to the medical schools which may be aided by the Foundation. Aid may be given to other hospitals as circumstances may warrant.

The following suggestions are submitted :

Increasing the Staff of Foreign Doctors.—That the Foundation offer to pay the salaries of additional foreign medical men selected by the Missions and subsequently approved in each individual case by the Foundation. These doctors should be sent only to hospitals already established, so that they would be additional members of the hospital staff. This system would put the task of finding medical men on the Missions, but would solve the question of the lack of medical men in so far as it depends on the lack of money for salaries. It would also prepare more hospitals to be proper institutions for the clinical training of medical school graduates.

Provision for the Salaries of Chinese Doctors in Hospitals.—These men should be graduates of schools recognized by the Rockefeller Foundation and their appointment should be subject to the approval of the representative of the Foundation in China.

The provision of salaries for the Chinese would be of direct value in two ways: on the one hand, it would help to give the

hospitals more efficient staffing; on the other hand, it would provide opportunities for a considerable number of Chinese graduates to continue hospital work for a series of years. Some of these men might give their full time to the hospital, and some perhaps half time. It is of great importance that Chinese graduates be kept in touch with hospitals, so that their standard of work will not deteriorate. By this means they will be constantly under the supervision of trained foreign physicians.

Provision of Salaries for Foreign Nurses.—That the Foundation support a considerable number of foreign nurses in hospital work. These nurses should be nominated by the Missions, and subsequently approved by the Rockefeller Foundation. The attempt should be made to have them sent, first of all, to the better-equipped and better-staffed hospitals. The lack of nurses would thus be met, in so far as it depends on the lack of money on the part of the Mission.

Equipment.—It is impossible to undertake to provide suitable equipment for even a small proportion of the hospitals in China. However it would be most important to increase the equipment of certain hospitals and more especially those which can be brought into line with the medical schools, which may be aided by the Foundation and of those hospitals which have an adequate medical and nursing staff. It is, of course, quite unnecessary to provide much increased equipment for a hospital which has only one doctor.

A Resident Commissioner in China.

That the Foundation be represented in China by a resident commissioner, who will administer the affairs of the Foundation in connection with the institutions aided. He will make regular reports and recommendations. The commissioner should have a suitable staff. Peking should be his headquarters.

In a scheme of this magnitude, embracing numerous and diverse organisations, difficulties are sure to arise, but apart from certain questions in casuistry over which even the religious and sincere will differ as long as they are in this world, there are three main questions which call for serious consideration.

In the first place, under this scheme will our medical schools be completely secularised? The indications all point in the contrary direction. Notice the recommendation of the Commission "that the Foundation as far as possible should co-operate with existing missionary institutions." We may be quite sure that such a recommendation would not be made unless it was going to be adopted. Then there is the unequivocal declaration of sympathy with missions made by Mr. J. D. Rockefeller, Jr., in a letter to the secretary of one of our leading missionary organisations to whose courtesy we are indebted for permission to make it public:

61 Broadway, NEW YORK, U.S.A.
March 15, 1915.

DEAR DR. SPEER:

For some time the Rockefeller Foundation has been considering the need of scientific medicine in China and how best the Foundation might assist in meeting the need. A tentative general plan of procedure was adopted nearly a year ago, after conference with many eminent authorities on the subject. A competent Commission has since then visited China and studied with great care present medical conditions in that country. This Commission has now made a comprehensive report and has offered a series of recommendations. These recommendations have been tentatively adopted by the Foundation, subject to such changes as experience and further enquiry may suggest.

Happily, the Foundation is not first in the field. Many and various Missionary Societies of America, Great Britain, and the Continent have preceded it. Hundreds of physicians are now practising in China under the auspices of these Societies. Their patients number tens of thousands, perhaps hundreds of thousands, annually. As rapidly as possible hospitals have been and are being established. In some cases these are fairly well equipped, but all of them are still very needy. Half a score or more of medical colleges have been started, partially manned and equipped, and these colleges are being availed of by hundreds of Chinese students, with such preparation more or less adequate, as circumstances have admitted. The Missionary Boards have been most zealous in medical missions and have done everything possible, with the limited resources at their disposal, towards making this work effective. With these Societies, and with the work undertaken by them, the Foundation from the first has contemplated the most cordial and sympathetic co-operation. We desire to supplement the work of the Missionary Boards where it is incomplete, to multiply it where it is inadequate, and always to engraft our additions in an entirely vital way. We cannot expect, even did we desire it, that the Societies would materially change their principles, or methods, or the religious qualifications of their appointees, except as the Societies may be self-moved to do so by experience and observation.

But the medical work of the Missionary Societies and Boards is confined to limited areas, and is seriously restricted by lack of funds. In carrying out its comprehensive plans, the Foundation may find it desirable:

1. To assist Missionary Societies to strengthen their Medical Schools and Hospitals by providing equipment and other facilities, and by making annual grants, as may be found expedient, for the support of physicians and nurses selected by the respective Missionary Boards, subject only to the Foundation's approval of the professional qualifications of the appointees.

2. With the consent of the Missionary Boards to recognize and expand existing Medical Schools, with their Hospitals, and to support these, wholly or in part, from its own funds.

3. To aid other Medical Schools that are not strictly Mission.

4. To establish, equip, and support new Medical Schools and Hospitals.

In choosing its agents, physicians, and nurses, for independent schools or hospitals, the Foundation will select only persons of sound sense and high character, who are sympathetic with the missionary spirit and motive, who are thoroughly qualified for their work professionally, and who will dedicate themselves to medical ministration in China. Beyond these qualifications, the Foundation cannot properly impose tests of a denominational or a doctrinal nature, such as are deemed desirable by Missionary Boards for their own medical missionaries or agents.

In entering upon its work, the Foundation will hope to avail itself of the long and valuable experience acquired by the Missionary Boards in the conduct of their medical missions, and will welcome their sympathetic counsel in all matters of procedure and administration.

While this work of the Foundation will be limited to medical service, we believe it to be the highest duty and privilege of all men to cherish the spirit of Jesus and ever to live and act in that spirit. The desire of earnest Christians to communicate the spirit of Jesus to the Chinese and to the whole world we share to the full. We share with the Missionary Boards also their conviction that the teaching of Jesus must be imparted to the Chinese through preaching and by all other proper agencies for communicating truth, and we are constantly mindful that in so far as we may be able to assist the Missionary Boards in their medical service, the Boards will be enabled to devote added funds to the strengthening and enlarging of their educational and evangelistic work.

As its agency for conducting this work the Foundation has formed the China Medical Board, with offices at 61 Broadway, New York, and has conferred upon this Board the necessary powers and the financial resources believed to be currently needed. (Here follows the list of officers and members.)

In behalf of the Rockefeller Foundation.

(Signed) JOHN D. ROCKEFELLER, Jr., *President.*

In the next place, there is the fear that the acceptance of large benefactions, whatever the source or the object may be, tends to fetter the freedom of thought and speech of the beneficiaries. For us in China the fear appears to be groundless. As to freedom of thought and activity in medicine, the scientific work of the Rockefeller Institute for Medical Research, and the practical grappling with the national menace of unciniarisis in the United States, are guarantees that so far from our medical work being restricted, every encouragement will be given to make it of the highest and broadest kind. As to economic doctrines, few of us have sufficient interest in the matter to care to depart from the beaten track. We are here

mainly to propagate Christianity, and are content to leave the Chinese to work out its social principles for themselves.

A graver issue would be raised if there was any probability of the restriction of religious teaching and activity. As missionary organizations we could not surrender the *raison d'être* of our existence for the sake of getting help to do work of a secondary nature. The recommendation of the Commission and the letter of Mr. John D. Rockefeller, Jr., to Dr. Speer, can be taken to guarantee the full and reasonable freedom of missionary activity. It may not be desirable that every appointee shall be compelled to submit to doctrinal and other religious tests, but we may confidently expect that the trustees and professors will be men in sympathy with Christian ideals.

The last question concerns the home churches. What will be the effect upon the spritual life of the church at large of the acceptance of large gifts and endowments for missionary enterprises? This is a question, be it observed, which has nothing to do with the faith or character of particular donors, but applies to all large gifts, whatever the source may be. It is urged with strong conviction, and in the most unexpected quarters, that in the long run such benefactions lessen the interest of the people at home in missions, and with contracted spiritual vision there follows spiritual atrophy. A self-sacrificing working church is a live church; a church in which all responsibilities are allowed to rest upon a few rich men or organizations, is perilously near being a dead church.

There is much force in this argument, but we doubt its immediate applicability to the granting of aid to medical schools and hospitals. It must be borne in mind that the Foundation is thoroughly business-like in its proceedings. It embarks in no useless enterprises, nor does it indulge in extravagances. When it states that money, however large the amount may be, is needed for a particular purpose, the money really is needed. When it proposes to give a large amount of money to place our medical schools and hospitals in a position where they can do their work thoroughly and well and with the security of permanence, that money is needed, every penny of it. What prospect is there of the churches at home granting aid on this scale? None; not from unwillingness, but from sheer inability to obtain the money. And there is no sign that in the immediate future the outlook may change, because of increased interest in medical education. The medical schools are

struggling for existence, and their collapse, or continued existence in a deplorable state of weakness, cannot be much of an inspiration to the home churches.

On the other hand, relieved of a hopeless financial burden, the churches will have greater freedom and ability to meet the needs of other departments of missionary work, evangelical, literary, and educational, and will be stimulated to fresh endeavor to bring all branches to the same high degree of efficiency as the medical. Not only so, but advantage can be taken of opportunities to venture upon new fields of activity. In other words, the interests and activities of missionaries will not be in the least diminished by this liberal aid to medical work but rather increased. As stated previously, over ten million dollars were given to American colleges and universities by the General Education Board, usually on condition that each aided institution raised a large additional amount elsewhere. So far from paralysing educational work, this disbursement of over ten million dollars has been the means of obtaining from other benefactors an additional forty million dollars. Why then should we fear that the home churches will fall into a state of apathy owing to the Rockefeller benefactions? Why not hopefully believe that the opposite will happen, that they will be stirred to greater enthusiasm? When we observe the very wide range of the gifts of the Foundation, the numerous churches and societies which have accepted help without harm resulting, as far as can be ascertained, it seems the wiser policy not to fear, but to go boldly ahead with the means so generously placed at our disposal.

The China Medical Board

The Beginning of Its Work on the Field

ROGER S. GREENE, RESIDENT DIRECTOR, CHINA MEDICAL BOARD

AS a result of the investigation conducted last year by the China Medical Commission of the Rockefeller Foundation, the Foundation definitely decided, as has been announced in the press, to undertake medical work in China, and it furthermore adopted the report of the commission as a basis for its work, subject to such changes as experience and further inquiry might suggest, it being understood that each of the projects recommended would come up

separately for careful consideration before the Foundation would be committed to carrying it out. To conduct the work in China the Foundation established a subsidiary organization known as the China Medical Board, with the following members: Wallace Buttrick, Simon Flexner, Frederick T. Gates, Jerome D. Greene, Harry Pratt Judson, Frank J. Goodnow, John R. Mott, Starr J. Murphy, Francis W. Peabody, John D. Rockefeller, Jr., Wickliffe Rose and William H. Welch.

The development of medical education impressed the commission and the newly formed China Medical Board as being logically the first step in any project for the improvement of medical conditions in China. Acting upon this belief, the Board has already taken certain definite steps. As Peking seemed the natural point at which to begin, the Board entered into negotiations with the missionary societies interested in the Union Medical College there, which had not yet been organized as a corporate entity, and it was finally agreed that there should be established a board of trustees, consisting of one representative of each of the six missionary bodies* interested and seven representatives of the China Medical Board, under the name of the Peking Union Medical College, which should take over and develop the present school. The purpose of the new board is stated to be to conduct an efficient medical school, which shall work in cordial and sympathetic co-operation with the missionary societies and be a distinct contribution to missionary endeavor.

Among the trustees who will represent the China Medical Board are Dr. William H. Welch of Johns Hopkins University, who has probably contributed more than any other one man to the great improvement in medical education in the United States during recent years. Dr. Simon Flexner, the director of the leading institution for medical research in the United States, Dr. Wallace Buttrick, the executive secretary of the General Education Board, and Dr. John R. Mott, who certainly requires no introduction to the missionary body in China. It is believed that the interest and counsel of such

*(These societies are: The London Missionary Society, The Society for the Propagation of the Gospel in Foreign Parts, the Medical Missionary Association of London, the Board of Foreign Missions of the Methodist Episcopal Church, the Board of Foreign Missions of the Presbyterian Church in the United States of America, and the American Board of Commissioners for Foreign Missions).

men will form perhaps the most important contribution that the China Medical Board can make towards the development of medical missionary work in China.

Since all the property used by the Union Medical College belonged to the London Missionary Society, and since it seemed hardly fair to ask of that society such a disproportionate contribution to the enterprise, it was agreed that the society should be reimbursed for its capital expenditures on account of the college. The London Missionary Society also consented to put at the disposition of the college other property in the vicinity, which was being used for general missionary purposes, the China Medical Board supplying the funds required to permit the transfer of the work to other premises. Some of the missionary societies have already designated their representatives on the new board of trustees, and it is probable that the first meeting will be held early next year. The China Medical Board has assumed the entire support of the Union Medical College from July 1, 1915, including the salaries of the foreign staff, but the work is still being conducted as before by the faculty and the board of managers, pending the organization of the new board of trustees. In preparation for this re-organization of the work, Dr. Buttrick, Dr. Welch and Dr. Flexner are coming to China this autumn, and will probably visit all the important centers of medical education in this country to study conditions at first hand.

In connection with the plans for the development of medical education, smaller contributions have been made by the China Medical Board to the Yale Foreign Missionary Society for the Hunan-Yale Medical College, under a five-year pledge, and a grant for one year has been made to the Harvard Medical School of China. Six Chinese doctors have been appointed to fellowships for graduate study abroad, in the hope that they will prepare themselves to take up teaching positions in their own country when they return. All of them are now in the United States, and one of them has made considerable progress with his studies. Five scholarships have been established for Chinese nurses to enable them to go abroad for further training, and two appointments have already been made. There have also been offered a few scholarships for pharmacists, to which no appointments have yet been made.

While education is regarded as the most urgent part of the work, the China Medical Board desires also to do something to

lighten the burden upon doctors and nurses in mission and other hospitals where no systematic teaching is going on, and it is considering applications for the support of additional staff for such institutions. A few pledges have already been made to certain missionary societies, upon the understanding that the China Medical Board shall be given an opportunity to pass upon the professional qualifications of persons to be supported from its grants. It is expected that in general hospitals in the vicinity of the medical schools in which the Board is interested will be aided first, in order that they may become better adapted to furnish the necessary practical training which all medical graduates require before they are really qualified to assume any responsibility.

The Board is besides greatly interested in the various projects which have recently been undertaken for co-operation between Chinese and foreigners in medical work, and hopes that it also may at the proper moment be able to aid to some extent the efforts of Chinese doctors and other public spirited citizens to improve health conditions in their native country, believing as it does that the success of the medical work in China must in the end depend upon the extent to which the Chinese people themselves may be moved to participate in it.

Mr. Roger S. Greene, who has been appointed the Resident Director in China of the Board, arrived in Peking early in August, and has opened an office at the Union Medical College there. His main function will be to keep the Board in close touch with the work on the field, and to act as its representative in dealing with institutions in China in which the Board may become interested.

Probably many of the plans of the China Medical Board will develop somewhat slowly, until its executive officers become more familiar with the field and its needs, but it is hoped that eventually it will be able to make a real contribution toward the further development of the great work which is being built up with so much sacrifice and devotion by the missionary societies.

Union Medical Work in Canton

ANDREW H. WOODS, M.D.

THERE is in Canton no hospital or medical school managed in common by all the missions. In view of the fact that Canton is the oldest seat in China of medical missionary work, some observers express surprise at what they consider the backwardness of its missionaries in forming union hospitals and schools. Perhaps the reply should be that old trees are harder to uproot and transplant than striplings, even though new fashions in landscape-gardening may tempt to re-arrangement. Old trees may, however, present considerable vigor and bear good fruit. The truth is that in Canton there are the elements of a future healthful union medical work without serious upheavals being necessary to produce it. While not yet communized (if that is desirable), Canton Christian medical forces are working together with considerable harmony and efficiency.

In writing a prescription for a union work, one must consider two essential factors: the *aims* and the *methods* of the workers. Where their aims are not the same, and cannot be made so, there is no use in forming a "union", however loudly sentiment and appearances may call for it. Two trains bound for different destinations must sooner or later run on separate tracks. Linking them together will not help either. On the other hand, if the aims are the same, yet methods of working incompatible, it means that, with the same destination the trains have different routes. If neither can adopt the others' route, they must be left unbound to go their own ways.

In Canton the Christian medical workers have the same aim. All desire that the sick of South China shall, as soon as possible, have Chinese Christian physicians to heal them. All desire that *ultimately* these physicians shall be of the best calibre and training.

In contradistinction to this harmony of aim, there are in Canton two general methods of working in use among missionaries, which are incompatible. It is not feasible to use them in the same medical school. One group of missionaries see that the Chinese are educationally and financially backward, and that it is therefore difficult to persuade them to take long preliminary schooling and thorough medical courses. These

missionaries, therefore, allow medical students of grammar-school grade to undertake medical study; and their medical courses are taught by Chinese physicians who are in many cases not themselves well prepared. The use of this method does not indicate that its adherents are themselves ill prepared, for in some instances they are equipped to do the best grade of teaching and practice. It is simply a matter of expediency. They believe this method will produce physicians now much needed by the sick of China, and will in the end lead to a higher grade of medical schools.

The second group of missionaries in Canton believe that short of middle-school graduation the applicant for medical study has not the mental capacity or the knowledge of physics, chemistry and biology, which are essential to the minimum comprehension of medical science. Furthermore they feel that the medical courses given by Christian schools ought to be of such good grade that their graduates will compare favorably with foreign trained physicians, with whom they shall later compete. No defense of either method need here be undertaken. The medical missionaries, who hold to these incompatible methods, are nevertheless on cordial terms with each other, and mutual confidence is such that their differences of opinion can always be freely discussed. For this reason, all feel that the divergent lines of action are gradually becoming parallel, and will in the near future converge and coincide.

Under such circumstances, men who share a common purpose may follow one or the other of the following three courses: (1) Continue to work separately, with cordial feelings, each helping the others whenever possible. Several pumps with varying velocities of rotation cannot work on the same shaft; yet they can work "separately together" and successfully fill the same tank. (2) Unite in a common institution by finding compromise methods, all thereafter working along as best they can. This may be good, provided the differences in method are slight and do not involve consciences. But the compromise is apt to leave some workers feeling emasculated. They lose interest after the purely social pleasure of "being together" has lost its novelty. If one singer's B flat is the others B natural, their duet will not please them or the audience. (3) All unite and select one common agent who shall select the method he thinks best, and become responsible to all for producing the results desired by all. This requires

confidence, and is therefore not always feasible. But where possible, it is the best form of union. For after all have met and discussed possibilities, they are apt to select an agent who is more expert than any other of the group. If all unite to support his work morally and financially, better results will follow with greater economy than in any other way.

It ought not to be necessary for the communistic experiment of the early Christian church to be retried in every new Christian community, either as to property or management. Mature communities and mature thinkers of all lands point out that the best union effort is that in which all *unite to select the best available agent specially equipped for the particular work*, then put him under the best conditions for work and trust him for the product. Canton missionaries get most of their printing and publication done in this way. For asylum care of the insane and blind, this is the method used. In hospital work this method was used from the earliest days, and in spite of difficulties, and compared with all other experiments, it remains still the most satisfactory procedure.

The various hospitals and medical schools of Canton which are actual or potential bases for union medical work to-day are the following:—

(1). The Canton Hospital—the hospital of the Canton Medical Missionary Society. Since 1838 this Hospital has stood as the center of missionary and community medical work. The wise men who founded it thought it was better not to have it managed by all the boards and missions *ex officio* united in a common directorate. It is managed by its own members. Anyone may be a member who is sufficiently interested and who wishes to further its avowed purpose; to heal and to produce healers, under Christian auspices. The details of management are committed to a Committee of Management, the members of which are selected annually by the Society. This committee chooses physicians and nurses without reference to denominational affiliations, solely with a view to religious and professional qualification. All funds are secured from local sources. The property is now valued at Mexican $300,000. The Hospital has beds for 250 patients. It is so well trusted by the Chinese that more patients are always in attendance than can be received.

This democratic organization is peculiarly adapted to the needs of missionary medical workers in China. The majority

of the members of the Society and of its Managing Committee are Christian missionaries. All the methods used are not always just what all the members would prefer. That is true of most organizations, even the family, in which two or more awake people live or work together. But with such an elastic control in the hands of the missionary community, it would seem that any important errors in policy or method could be adjusted. Nevertheless, about ten years ago, certain difficulties seemed insurmountable, internal confidence was lost, and it seemed best to several of the bodies concerned to start new hospitals. Those members of the Society who remained with it, and who persisted even beyond the natural limits of patience in the effort to get errors corrected, now feel that the old organization is still best suited to the requirements of the future, and they await with hopefulness the return of all members who felt forced to withdraw. The valuable property, with its still more valuable prestige, is available to the missionaries of Canton to do with as they please. A majority vote will introduce any change in regulations or in personnel that such majority deem advisable.

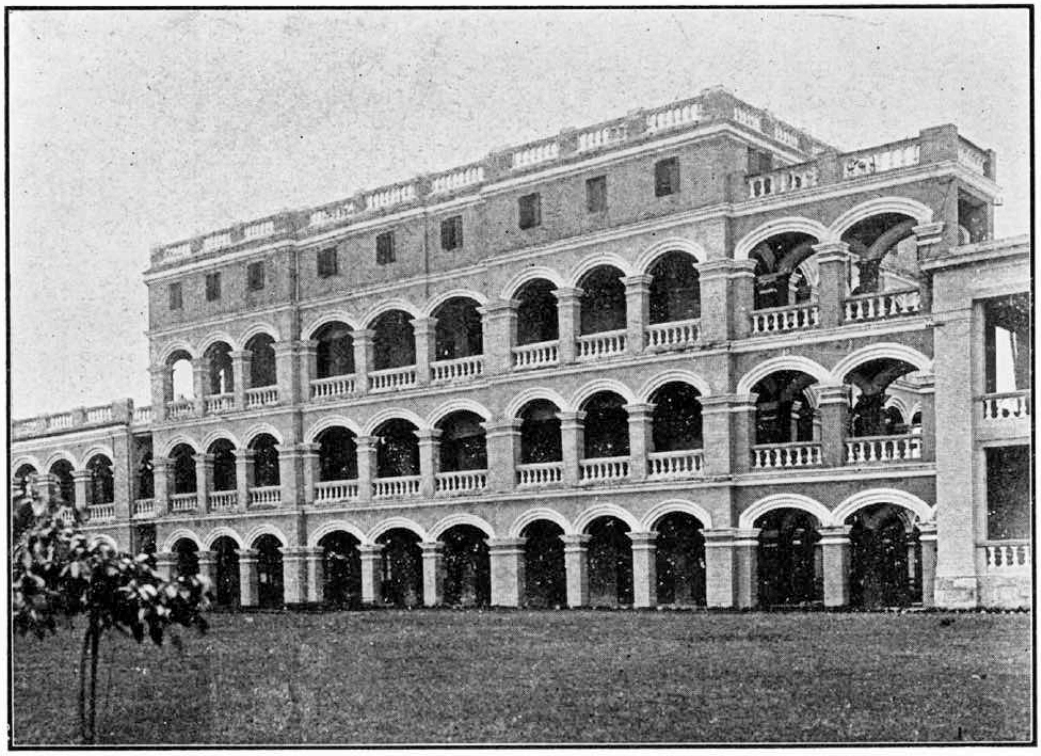
The history of what promised to be a sound union medical school movement ought to be here briefly referred to. Early in 1914 the Managing Committee of the Canton Hospital attempted to bring together all who desired to contribute men or money to form a medical school which would depend upon the Canton Hospital as a clinical base. Leading members of the community were invited to meet and discuss the single problem: upon what terms will all the elements of this community be best able to unite to form a union medical school under Christian auspices? After long study, a committee appointed by this conference collected the findings in the form of a report. Upon this basis, without alteration, the Hospital invited all missions to establish a medical school, and placed its staff-positions and its clinical material at their disposal. Up to the present only two missions have offered any support to this proposal. However, inasmuch as the principles set forth seem well adapted to the requirements of such a union school, the Hospital feels that, if a general union shall ever become possible, these terms will be found useful as a basis for its organization.

(2) Next in order of age is the CANTON CHRISTIAN COLLEGE, another undenominational institution founded to

serve all parts of the Christian community. Its board of trustees and staff are selected from all religious bodies. Its purpose, as set forth by the missionaries who founded it, is to produce teachers, preachers and physicians, trained under Christian instructors, for the service of South China. Within the past fifteen years it has built up an educational foundation which has gained confidence and large financial support from the Chinese. It has received the approval of commissions and of educational and missionary leaders sent from America and Europe. The trustees of the Christian College desire to make this foundation available to all the Christian forces of South China for the erection of a medical school which will serve the highest purposes of all. To this end, they seek suggestions from all who are interested in medical work looking to the elimination of undesirable features and the inclusion of all elements that will make it serviceable.

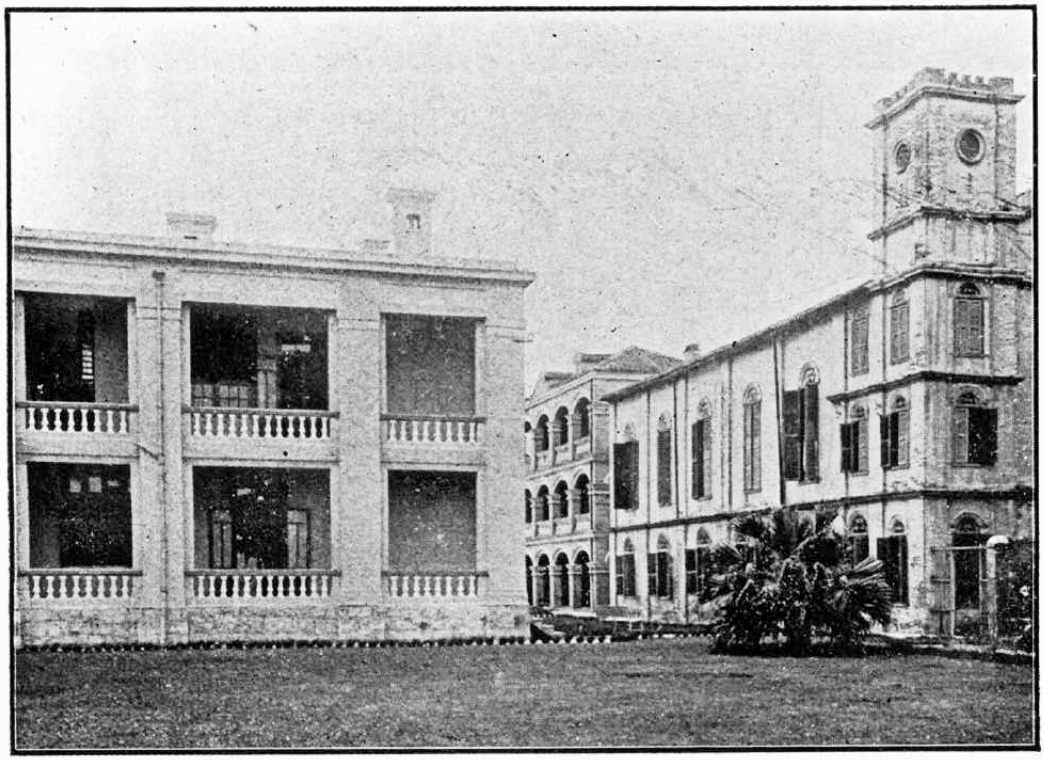
The Canton Medical Missionary Society, finding that its invitation to the missions to form a union medical school did not meet with support, later entered into an agreement with the CANTON CHRISTIAN COLLEGE by which the College is supplying physicians to the Hospital and the Hospital agrees to supply clinical material to the medical department of the College. This year a similar agreement for coöperation has been entered into between the Christian College and the medical institutions for women carried on by the American Presbyterian Mission. The Trustees of the Christian College are now engaged in an effort to add to their medical staff a sufficient number of physicians and other instructors to carry on a premedical course in physics, chemistry and biology, and a five year medical course. They plan to use a total staff of twenty-four men.

(3) The education of women physicians for the Christian Missions of South China has been conducted almost entirely during the past twenty years by the AMERICAN PRESBYTERIAN MISSION in the Women's Medical College, endowed about 1900 and called the HACKETT MEDICAL COLLEGE FOR WOMEN. It is served by the David Gregg Hospital for Women and Children, while its Nurses' Training School was contributed by, and named in honor of, Mrs. Julia Turner. Under the able administration of the woman physician who produced the entire work out of almost nothing but a determined heart, this medical work has grown till its buildings now cover about an



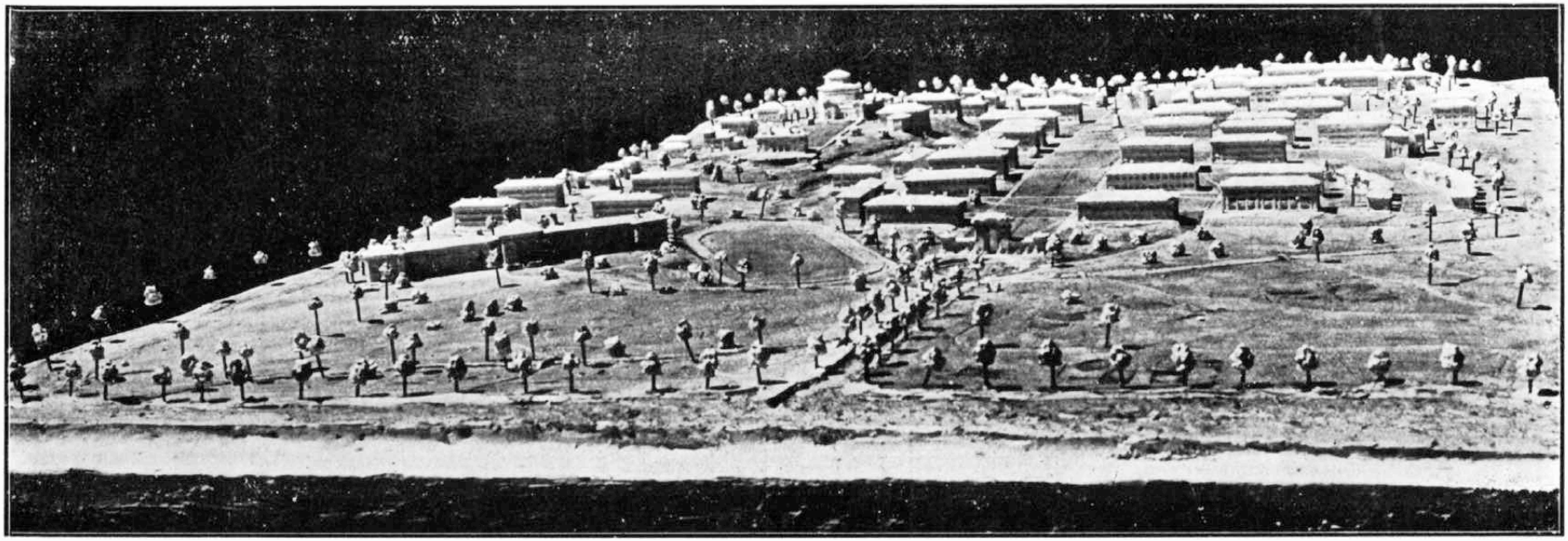
HACKETT MEDICAL COLLEGE AND DAVID GREGG HOSPITAL,

American Presbyterian Mission, Canton.



NEW SURGICAL BUILDING OF HACKETT MEDICAL SCHOOL AND DAVID GREGG HOSPITAL.

The two storey building at the left of the bottom picture joins on with the right of the upper picture, thus forming a continuous building.



CANTON CHRISTIAN COLLEGE.

Lay-out Plan of 100-Acre Campus. Lower left quadrant is assigned to the Medical Department. River in foreground.

acre of ground and present an imposing appearance in the western suburb of Canton. The staff of the medical school includes two American women who give their whole time, and four American physicians who give clinical instruction. The Christian missions of Canton would welcome the increase of this staff and the extension of the educational efforts of the institution so as to provide the large number of women medical workers now demanded by Christian institutions and Chinese communities.

(4) THE KUNG YEE HOSPITAL AND MEDICAL SCHOOL were started in 1909 by a body of Chinese gentlemen who were interested in benevolent work for their countrymen. Although not Christians and not desiring their hospital and school to be known as distinctively Christian, yet they have such confidence in Christian missionaries that they desire to have a considerable number of them as staff members of both their hospital and medical school. In order to meet the desire of the missionaries to teach religion to medical students and patients, the trustees offer to allow a chapel to be erected in some designated place on their property, in which such students and patients as desire to attend may receive religious teaching. The trustees will maintain the whole under purely Chinese management; but they agree to allow the medical staff to determine many details of the professional work for themselves under the general control of the Chinese trustees. The physicians supplied by missions will be supported by those missions. Their fees earned from practice will all go to the treasury of the Kung Yee. If they give all of their time to the Kung Yee, they shall be considered faculty members and have votes in the faculty meetings. This hospital has sixty beds. The trustees value their present property at Mex. $65,000. They hope to build a larger hospital and school buildings in the east suburb of Canton. They plan later to develop a general educational institution. Their educational policy is to receive students who have not had many opportunities for preparatory study, to have so large an enrollment that the fees will cover the expenses of the school; and, if conditions permit it, to raise the standards in the future. The present head of the hospital is a former American missionary who actively favors Christian missionary work and whose personal influence over the Chinese is strong. As long as he remains the head of the work, it is unlikely that positive hostility to Christianity will occur.

(5) THE KWONG WA HOSPITAL AND MEDICAL SCHOOL are under the management of Christian Chinese. There are no foreign physicians on their staff. They have also recently made advances to missionary physicians with a view to securing their services.

It will be noted that of the five institutions, which are factors in union medical work in Canton, three are under Christian organizations and have as their primary purpose the development of Christian physicians in courses which they feel should be kept up to a high grade. The Canton Hospital offers clinical facilities for medical students, but does not plan to carry on a medical school. The Christian College plans to get together a medical faculty, but not to start a new hospital. These two institutions and the Presbyterian Woman's Medical College and Hospital are now working in a complementary relationship under agreements formally entered into by their governing bodies within the past year. To many who know the temper of American givers, there seems little possibility that money will be forthcoming within the present generation to support more than five medical schools of the grade now demanded for Christian institutions in China. If this is true, it seems scarcely likely that two of the five schools will be given to Canton. The logic of events, therefore, and the compulsion of Christian common sense are leading the Christian medical workers of Canton to unite their forces in an effort to produce one medical school for men and women in South China, which will be worthy of the support of Christian givers the world over. The steps thus far taken by the three organizations toward coöperation are not radical, but cautious; yet they are based upon principles which will result in efficient union effort just as rapidly as mutual confidence and understanding show the way.

This Christian Medical School for South China and the hospitals connected with it expect to secure valuable coöperation from the Chinese. They now receive more in gifts and fees from the Chinese than other religious or charitable institutions, showing that they have won more than ordinary confidence. While the way to large coöperation between the distinctively Christian medical institutions and the Chinese hospitals and medical schools which desire to remain under purely Chinese management offers serious difficulties, it is the desire of all that mutual helpfulness and friendliness shall

prevail. The probability is that if any one, or any combination, of the five organizations shall gain headway enough to steer boldly out into the open, the others will be glad to commit as large a part as possible of their function to it. For in Canton, as elsewhere is China, the steering difficulty is largely a matter of coal—that is of resources.

Of all resources, the teaching staff is the essential. To the right staff, students, material plant and the confidence of all the missions will flow, no matter at which of the points mentioned above that staff happens to collect. The coming two years are apt to determine which point this will be. With that settled, the expectancy of Canton supporters of medical education and the solicitude of observers from all parts of China will terminate. There will doubtless be joy also in Heaven when the Christian Medical School of Canton gets a genuine and authentic sign hung firmly upon its front gate.

Union Medical Work in Peking

J. G. CORMACK, F.R.C.S., ED.

TWO years ago, a movement was started to widen and increase the usefulness of the Union in the Medical Educational work which formed part of the North China Educational Union.

The union of teaching in Arts, Theology, and Medicine, which was shared by the Presbyterian Board, the A.B.C.F.M., the American Methodist Episcopal Mission, the London Mission, the Anglican Mission and the Medical Missionary Association of London, has done excellent work; but it was felt that greater things might yet be attempted and that a strong Christian University situated at the seat of Government would be a most desirable thing. Many difficulties, financial, denominational and sometimes individual, had to be faced, and the solution of these was far from easy.

The scheme for wider medical union, which was to include not only union in teaching but also in hospital work, seemed easier of accomplishment than that concerned with Theology and Arts, and the six bodies co-operating in the Union Medical College drafted a scheme which promised even better things than anything yet reached.

The idea was that the whole plant of the Union Medical College and its administration should be placed in the hands of a Local Board of Managers, who would be responsible to a body of trustees incorporated in America and England and separated somewhat from ordinary Mission control, in order to obviate the clash of individual Mission interests, while at the same time, preserving the Christian character of the institution.

The difficulties of an international incorporation were, however, insurmountable, and the scheme, as outlined, proposed that the properties should be held by two different bodies, one in the U. S. A. and one in Britain. All money contributed by American donors being under the control of the U. S. A. trustees, and all from British sources, held by British trustees, with a joint agreement that properties and plant should be administered by a proportionately elected governing body on the field. This plan was getting well on the way to realisation, when a new factor appeared on the scene in the form of the Rockefeller Foundation Medical Commission, and possibilities were opened up which would greatly relieve the missionary bodies of financial responsibility for such an expensive work as Medical Education, while, at the same time, conserving the Christian and missionary character of the College and hospital.

After the Medical Commission had examined the situation in China and made their report, conferences took place between representatives of the L. M. S., A. M. E. M., A. B. C. F. M., the Presbyterian Boards and the Rockefeller Foundation. The conferences were of a deeply interesting character and showed that the China Medical Board, which had been formed by the Rockefeller Foundation, was most sympathetic towards the medical missionary work that had already been done and desirous of still further extending the great usefulness of mission hospitals and colleges. The China Medical Board showed in a most hearty manner its willingness to co-operate with Mission Boards, not in one centre only, but throughout the whole of China, showing plans whereby the whole medical missionary activities of the missionary societies, which include hospitals, Medical Colleges and the work of doctors and nurses, might be tremendously increased without adding fresh financial responsibilities to the already burdened Mission Boards.

The Report of the Medical Commission, which has been published, gives an excellent survey of medical mission work

in China and will well repay perusal. The scheme therein outlined is likely to be carried through.

Its relation to the union schemes in Peking is a very vital one, for the plans for wider medical union have now been replaced by the formation of a Board of Trustees, agreed to by the various societies, consisting of seven representatives of the China Medical Board and six from the Missionary Societies. This Board of Trustees will hold all the property and plant of the Union Medical College and hospitals attached, the Medical Board having agreed to purchase for $200,000 gold, the land, buildings and equipment of the Union Medical College from the L. M. S., which has up till now held these properties.

Each of the Mission Boards, which has hitherto supplied doctors and teachers for the College, will continue to do so, but the financial responsibility for these men will not rest with the Mission Boards, but with the newly formed Board of the Union Medical College, Peking.

Great care has been taken to emphasise that the utmost freedom will be given for all missionary activities and for the presentation of the Gospel to patients and students, and if the Boards will select men of the right stamp, there need be no fear of the College standing in future as in the past for a witness to Christianity in its ministry of healing and in the training of medical men under Christian auspices.

While these important changes were being developed, a plan was put forward by the Peking University. (This unfortunate name leads so many to think that the Government University is spoken of that it is necessary to explain that the Peking University is an organization founded by and closely associated with the American Methodist Episcopal Mission.) This plan aimed at getting the American Presbyterian Mission and the A. B. C. F. M. to join their funds for the establishment of a Christian University having the existing Peking University as the basis, and the L. M. S. was later asked to join forces here also by permitting the Medical College to become the Medical Department of the enlarged University, thus linking in a stronger Union the missionary educational forces of Peking.

There is every likelihood that the plan proposed by the Peking University will materialize, and beginning in the autumn, the Theological and Arts work is to be carried on unitedly in the said University, but for the present, the Union Medical College will develop its work under the direction of its

own Board of Trustees, though it is hoped that eventually, arrangements will be made whereby it will become the Medical Department of the enlarged University. The L. M. S. proposes to use part of the funds received from the transfer of its property to the China Medical Board to join in the Theological and Arts work of the University.

The North China Educational Union, therefore, is merging its forces into what will, in future, be known as the Christian University of Chihli, the name "Peking University" being retained to avoid the difficulties of a new incorporation, as its charter is sufficiently liberal in its scope to allow of the alterations of personnel on the trusteeship by having representatives from each of the Missions joining in the union.

In the original plan of the North China Educational Union the difficulties of property ownership were solved by the American Presbyterian Mission being responsible for the Theological College, the A. B. C. F. M. being responsible for the Arts College, and the L. M. S. being responsible for the Medical College, while each of the above Missions supplied teachers to all these institutions.

Then there was the Union College for women, the buildings of which were supplied by the A. B. C. F. M., while teachers from the Presbyterian and London Missions shared in the teaching.

The Medical College had also teachers from the Peking University (M. E. M.), and the School of Medicine, which was begun by the A. M. E. M., was merged in the Union Medical College, the Peking University regarding the Union Medical College as its Medical Department.

The Anglican Mission took its share in the North China Educational Union by supplying teachers to the Medical College; the Medical Missionary Association of London was represented on the Union Medical College staff by three doctors.

There is also a Union Medical College for Women in which the A. M. E. M., the A. P. M. and the A. B. C. F. M. have joined, and in which excellent work is being done.

Under the union schemes that are now being developed, the Peking University will have, at least, four Missions bearing the financial responsibility and having joint representation on the Board of Trustees, while the Medical College will be financed by the China Medical Board and administered and controlled

by a Board of thirteen Trustees—seven of whom are appointed by the Medical Board and six from the Mission Boards. When it is remembered that one of the seven is John R. Mott, it will be seen at once that the missionary interests are thoroughly well represented on this Board of Trustees.

The Union Medical College for Women and the Arts College for Women will remain as before, so far as their government and control are concerned, but doubtless the day will come, if the Christian University schemes develop as we hope, when all will be united under one University Board—but that may be some years yet.

Meanwhile, there is every reason to thank God and take courage because that in the capital of China the Christian educational forces are being well united and are working together for the coming of God's Kingdom.

Medical Education in Nanking

NATHAN WORTH BROWN, M.D.

THE facilities of communication by land and water and coöperation between missionary societies in educational and other forms of Christian work roughly determine the outlines of a district which extends on the north to Hsuchowfu and Haichow, on the south to Taichowfu, westward to Nanchang and Kiukiang and eastward to the coast. This district, often referred to as "East Central China" or "East China", includes all of Kiangsu and Anhwei Provinces, most of Chekiang and part of Kiangsi. It has a population of approximately seventy millions. In the portion of China so designated there are eighty medical missionaries connected with thirty-six hospitals and sixty dispensaries, located in twenty-seven important centres of population. The total yearly average of hospital in-patients in these institutions is estimated at twenty-five thousand. Seven hundred and twenty thousand dispensary treatments are given annually. Only a very few of these hospitals have properly qualified assistants and in many cases the medical missionary must be doctor, dresser, pharmacist, nurse and general manager. To relieve this condition it becomes necessary to provide properly trained Chinese physicians as assistants for these mission hospitals.

In "East China", with its population of 70,000,000 and an area of 200,000 square miles, a liberal estimate would give one trained or partly trained Chinese physician, including the graduates of second grade Japanese schools, to each half million people and provide him with a field of 1,500 square miles. With the exception of a few undermanned and poorly equipped schools there has been, until very recently, no medical education worthy of mention in this whole district. This great need for physicians trained in modern medicine presented an opportunity for Christian service which medical missionaries could not ignore.

Medical education in Nanking began with the efforts of the pioneer missionaries, Dr. W. E. Macklin, Dr. R. C. Beebe and Dr. G. A. Stuart. From the beginning of medical work students had been associated with Dr. Macklin at the Christian Mission Hospital and with Dr. Beebe at the Philander Smith Memorial Hospital, and these, under the leadership of Dr. Stuart, were organized into the Medical Department of the Nanking University which was at that time entirely under the management of the Methodist Board. The department of medical instruction was, however, regarded as a union school in which the Foreign Christian Mission coöperated. This was the first union educational work attempted in Nanking. The first class was graduated in 1896. Groups of students were admitted every two or three years, and from 1896 to 1907, there were graduated thirteen physicians most of whom are now occupying positions of influence and trust. Increasing demands upon the time and energies of the local physicians and the removal of Dr. Stuart to Shanghai prevented the continuation of this school, and no further systematic teaching was undertaken until the Fall of 1909 when Dr. R. T. Shields was transferred to Nanking, bringing with him a group of Presbyterian students, who with a few who had been receiving personal instruction from Dr. Macklin, formed later a nucleus for the "East China Union Medical College".

Ten years ago, at its biennial meeting, the China Medical Missionary Association passed resolutions recommending the establishment of five strong union medical schools in the northern, southern, western, eastern and central sections of China. This action was reaffirmed at a subsequent meeting and in accordance with this purpose Dr. P. B. Cousland, then Secretary of the Association, called representative physicians of various missions to meet at Shanghai in February 1909. These

representatives proposed the establishment of a union medical school for East China to be located at Nanking. In May 1910, an invitation was sent to all missions working in the Lower Yangtse Valley to send delegates to a conference to discuss the location and organization of this school. The unanimous opinion of the thirty representatives present was to support the establishment of a union medical school at Nanking with teaching in Chinese. Resolutions to this effect were passed and a tentative constitution adopted. By March 1911, seven missionary societies had officially endorsed the proposition and the project became a reality under the name of "The East China Union Medical College". The ten medical students at Nanking were accepted as the first class of the union school. This class has since graduated and all of the men are now serving in mission hospitals or are otherwise associated with missionary work.

During the first two years the burden of teaching was carried by Dr. Shields of the Presbyterian Mission. In October 1910, the East China Baptist Mission transferred Dr. Brown to Nanking as its representative on the faculty. In January 1912, Dr. Evans of Yangchow was designated by the Southern Baptist Mission to the Medical School. These additions made it possible to admit a second class. The standard of admission to this class was graduation from a school of academy grade or the passing of equivalent examinations. Twenty students were admitted and instruction began in March 1912, as soon as the disturbances which followed the Revolution subsided. In 1914, the requirements for entrance to the first year of the medical course were raised by the addition of one year of special laboratory courses in chemistry, physics and biology. Graduation from a recognized academy or equivalent examinations was required for matriculation in this "Pre-Medical" year. Under these regulations a third class of twenty-four students was admitted in September 1914, and has now completed the preparatory year.

The course of instruction now covers a total period of seven years after graduation from a school of academy grade. Applicants for admission enter upon a pre-medical year, which includes special laboratory courses in chemistry, physics and biology. The regular medical course covers five years of laboratory, didactic and clinical study based upon the requirements of medical education in the United States. After

graduation each student is required to spend one year as interne in a hospital approved by the faculty. Students who meet the entrance requirements in full may matriculate under the New York State medical laws and the University is empowered through its Board of Trustees to confer the degree of Doctor of Medicine upon successful graduates.

Heretofore all instruction has been given in Mandarin but it is now proposed to admit as occasion requires, perhaps on alternate years, classes taught in English. The medical school is temporarily accommodated in the Science Hall of the University. A portion of this building is set apart for medical classes and well equipped laboratories are available for the use of our students. Medical students live in the University dormitories and are under the general regulations of the College.

To secure adequate clinical facilities the coöperating missions purchased, last year, the Drum Tower Hospital of the Foreign Christian Mission. The location of this hospital possesses peculiar advantages. It is situated at the junction of important thoroughfares leading directly from the heart of the City to the Yangtse River port, and will be directly across the street from the new buildings of the University. The Middle School of the University adjoins the Hospital on the West and it is proposed that so soon as needed this shall be included in the Medical School and Hospital compound. To the east of the present hospital is a large piece of land, three acres in extent, which was presented to the hospital several years ago by an appreciative Chinese merchant. This is reserved for future expansion. The faithful labors of Dr. Macklin, who for over twenty years conducted this hospital, have won for it a reputation which extends far beyond the limits of Nanking.

The present plant consists of the main hospital building of thirty-five beds, several remodelled Chinese buildings for charity cases which will accommodate forty patients, two isolation hospitals each with twelve beds, a chapel-dispensary and various out-buildings. A building for surgical and clinical purposes, the gift of Mr. Teachout of Cleveland, has been added during the past year. This provides a surgical amphitheater, another smaller operating room, sterilizing and dressing room, several offices and two clinical laboratories for students' use. A gift from the late Dr. Dudley P. Allen of Cleveland has furnished the laboratories with suitable apparatus. The University

Hospital is entirely under the control of the Faculty and all its clinical facilities are available for purposes of instruction.

In addition to the University Hospital, medical students have access to the Philander Smith Memorial Hospital, an institution supported by the Methodist Episcopal Mission and located near the Han Si Men. This hospital accommodates sixty patients. Clinics and ward instruction are given there to our students twice each week.

During the first period of its development, the management of the Medical School was entirely distinct from that of the University. It was governed by a Board of Managers, acting also as trustees, on which each coöperating mission was represented. This Board, meeting twice a year, held its properties and conducted its affairs. The school was, however, in close touch with the University and was regarded as its future medical department. The actual transfer was effected on November 15, 1913, when at its regular meeting the Board of Managers, with the consent of the coöperating missions, turned the Medical College over to the University Trustees, and its management passed to the Board of Managers of the larger institution. By a special arrangement missions coöperating in the medical school but not in the other departments of the University were given representation on the Board of Trustees in the United States and on the Board of Managers in China. The "East China Union Medical College" thus formally became the "University of Nanking Medical School". As such it becomes an institution incorporated and operating under the laws of the State of New York and, since its registration by the Board of Regents, is entitled to confer a degree recognized by the New York Board of Medical Examiners.

The missions coöperating in the Nanking Medical School are The American Baptist Foreign Mission Society, The American Presbyterian Mission, The American Presbyterian Mission South, The American Southern Baptist Mission, The Foreign Christian Missionary Society, The Methodist Episcopal Mission and The Methodist Episcopal Mission, South. In addition to these there is affiliated with the School, the Church Missionary Society, which by a special arrangement proposes to send its students for the first three, or "Pre-clinical" years, to Nanking, after which they return to Hangchow for the completion of their studies. The Church Missionary Society is represented on the Board of Managers

and expects when conditions permit to contribute one member to the Nanking faculty.

This brief account of the establishment and development of the University of Nanking Medical School will give some conception of what has already been accomplished and of the desire to bring medical education under missionary auspices to a high standard of efficiency. The broad, undenominational but distinctly Christian atmosphere of the school assures for it a large sphere of usefulness and influence.

The Coöperating Missions, the Board of Managers and the Faculty are united in their endeavor to advance the interests of medical education under Christian influences; not only to furnish our mission hospitals with suitable Chinese assistants and communities with trained physicians, but also to join with similar institutions in the preparation of men for leadership in the arts and sciences of modern medicine.

Nanking, June 5, 1915.

The Union Medical College, Tsinanfu

H. BALME, M.D.

THE Union Medical College at Tsinanfu is an integral part of the Shantung Christian University, which was formed in 1904 by the union of the educational work belonging to the American Presbyterian and English Baptist Missions. The first portion of the Union University to be established was the College of Arts and Science at Weihsien. This was followed in 1905 by the co-operation of the A.P.M. in the E.B.M. Theological College at Tsingchowfu, and in 1906 by the establishment of the Union Medical College. Since that time, the Church of England Mission in Shantung has also taken a share in the Union scheme, and there is every reason to believe that before long other missions working in the area served by these colleges will be following in their steps. The whole University is now being concentrated at Tsinanfu, on a large site adjoining the Medical College land, to which the Theological and Arts Colleges will be removed as soon as buildings have been erected for the purpose.

Prior to 1906, medical education had been carried on for a number of years by physicians in Shantung belonging to the A.P.M. and E.B.M. respectively, and some forty students had

received a partial training in this way. In more recent years this instruction was given in the form of union peripatetic classes, pending the erection of the College buildings. In 1908 an excellent site was obtained at Tsinanfu and a large College erected by the English Baptist Mission, into which students were first received in March 1910, and from that time onwards a new class has been taken in every year. All these men, after passing the University Entrance Examination, spend a year of pre-medical studies at the Arts and Science College (unless, of course, they are already graduates of that College), and this is followed by a period of five years at Tsinanfu. Including the class engaged in preliminary scientific study, there are now about seventy medical students in all, whilst this present year has also seen the first set of graduates, seven in number, leave the College to take up work in connection with various Mission Hospitals.

The plant of the Union Medical College and Hospital is situated in the south suburb of Tsinan, in the most rapidly growing section of the city. The College consists of a large three-storied building, providing ample accommodation for lecture rooms and laboratories. The Hospital, which was added in 1914, is a large building erected in modern style, and comprises separate In-patient and Out-patient Departments. The former includes a central three-storey block, devoted to administrative purposes and operating plant, etc., and extensive two-storey wings on either side, containing both private and general wards, whilst a half-basement, of equal length with the whole building, gives ample room for the various domestic service departments. The Out-patient Dispensary consists of a central waiting-room, providing seating accommodation for 250 patients, and with which are connected five consulting rooms and a commodious drug room. The building also contains two small operating theatres, a large surgery, and an ophthalmic dark room ; whilst a second storey, approached by an entirely different entrance, is set apart for infectious patients and divided into cubicles. The Hospital is fitted throughout on modern lines, and contains 100 beds. The Medical College plant also includes three foreign residences and three dormitories, with a separate Students' Commons, containing a large dining room, recreation and reading rooms.

All instruction in the College is given in Mandarin, and great stress is laid upon the practical side of medical education,

the students themselves not only being entirely responsible for the recording of case-notes and the care of the daily surgical dressings, but also taking a very large share, during their final years, in clinical microscopical work and the performance of minor operations. There is a clinical pathology department in connection with the daily out-patient dispensary, the actual work of which is almost entirely carried on by the students themselves (under close supervision, needless to say), and this same practice is followed with all out-patient operations, whether surgical or ophthalmic.

In looking to the future of the Tsinanfu Medical College, there are two reasons for the confident hope that each succeeding year will see its position strengthened and consolidated. In the first place, Tsinanfu itself is the centre of an enormous and most populous district, including not only the province of Shantung, but also the south of Chihli, the north of Anhwei, and a great part of Honan. The economic and social conditions of the people in this district are very similar, and by means of the Tsinpu and Shantung Railways and the new connection with the Peking-Hankow line (which connection will be a still better one when the contemplated railroad due west of Tsinan is built), as well as by river and cartroad, the means of approach to Tsinanfu are many and easy. Meanwhile, the size and importance of the city itself are growing every year. The necessity for providing a thoroughly first-class and efficient medical education in such a centre, on economical lines suited to the condition of the people in the district, and by methods which, as far as possible, will not alienate the student from his own homefolk, becomes more and more apparent.

But however populous a district may be, or however suited it may appear as an educational centre on theoretical grounds, the chance of success of higher educational efforts must necessarily depend upon the state of efficiency in the lower grades of school work and organization. And seeing that the expressed aim and policy of the Tsinanfu College is "to give a medical education, under distinctively Christian influences, to young men chiefly from Christian families," it is essentially the Mission Schools in the area served by the College which are the deciding factor in making the groundwork of that College efficient or otherwise. And it is just here that the Shantung University has so much cause for hopefulness and confidence. Fifty years have already passed since the first

Mission School was started in the province, and so well had the foundations of Christian education been laid by those early pioneers that by the end of 1913 the three Missions coöperating in the Shantung Christian University had nearly 5,000 boys under instruction in Primary and Intermediate Schools and over 1,000 in High Schools, whilst there were in addition 570 students doing College grade work in the University. There are also seven other Missions doing educational work in the province (not to speak of those in contiguous parts of adjoining provinces), who have not yet joined the Union, and if their scholars were added to the above list there would be a total of 10,000 to 12,000 boys under instruction. Not only so, but the whole educational system in the district is becoming more and more perfected in its organization, with the result that the various grades are being co-ordinated and linked together, thus making the whole system one great feeder for the University. There is perhaps no district in China where this obtains to so great an extent, nor any other district where so many men have already reached University grade, and every year sees an increase in the applications for admission to High Schools and Colleges.

The one great purpose of the institution is to turn out men who will not only be efficient physicians and surgeons but also zealous workers for the cause of Christ, and such as will prove a real source of strength to the Mission Hospitals to which they return, or of Christian influence in any work outside the Church in which they may engage. To this end, regular Bible instruction is given to the students throughout their course, and they are encouraged to take a personal share in the evangelistic work carried on daily among the hospital patients.

The great need of the College at present is for a large staff, without which it is impossible to do full justice to the spiritual, educational or medical opportunities which the place affords, nor to cultivate that close personal contact with individual students which all feel to be so essential. If, as is confidently hoped, other Missions in the district should also join in the Union University, that need will soon be met, and the future should see far greater results accomplished than has ever yet been possible.

Medical Education in Shanghai

J. C. MCCRACKEN, M.D.

IN view of the recommendation of the Commissioners of the Rockefeller Foundation that the corporation should establish and maintain a Medical School in Shanghai, which shall consolidate the work of medical education now being done by various institutions in the lower Yangtze Valley, it may be interesting to give a brief history of the existing medical schools in Shanghai, and of the work done by them.

The international settlement of Shanghai, with a population (including that of the native city) of over one million, and with all the conveniences and freedom of modern civilization, is conceded by all who have studied the situation to be a most advantageous location for the development of a strong centre of medical education. There are now in Shanghai only three institutions, teaching in the English language, which give to the Chinese medical education of a high grade—St. John's University, the Harvard Medical School, and the Pennsylvania Medical School.

I. ST. JOHN'S UNIVERSITY, MEDICAL DEPARTMENT

History.—The foundation of the medical school was laid in 1881 by Dr. H. W. Boone, the physician then in charge of St. Luke's Hospital, Shanghai, who formed a class of medical students for the purpose, mainly, of training them to be hospital assistants. In 1896, on the reorganisation of St. John's College, a Medical Department was formed with the wider purpose of not only qualifying men to be hospital assistants but also to practice independently as physicians and surgeons. The course lasted four years, and a diploma, not a degree, was given to those who passed the final examinations.

When the College was incorporated as a University in 1906, and empowered to grant medical degrees, the course was lengthened to five years in order that the students might be better qualified to receive the degree, the scheme of instruction was raised to a higher standard, and graduates were strongly advised to spend at least one year in hospital and post-graduate work, before venturing to start the independent practice of medicine and surgery. Furthermore, as it was held that a

sound general education should precede the study of medicine, the rule was made that students, before being accepted as matriculants, must present certificates from a recognised college or scientific school showing the completion of at least two years' work of college grade, or pass an equivalent examination. The aim is to raise the institution to the educational level of the best medical colleges in foreign countries.

In 1911, arrangements were made with Boone University, Wuchang, by which its medical students could take the last three years of their medical course at St. John's University, and negotiations are now pending to strengthen still further the ties with that institution.

In 1914, by the terms of an agreement between the trustees of the Pennsylvania Medical School, formerly of Canton, China, and the trustees of St. John's University, Shanghai, the two schools were united under the title, "The Pennsylvania Medical School, being the Medical Department of St. John's University."

These recent developments have greatly increased the resources of the school. Plans are now being considered for enlarging and otherwise improving existing buildings, for the erection of a laboratory building with ample scientific equipment which shall provide adequate facilities for whatever practical instruction is required by the various departments and for increasing the staff of instructors.

MEDICAL BUILDINGS AND CLINICAL FACILITIES

Laboratories.—The laboratories of Anatomy, Physiology, Chemistry, and Physics, are at Jessfield with the other buildings of St. John's University. The facilities for practical work by the students have been greatly increased by the recent installation in some of the laboratories of new and additional apparatus. There is also at Jessfield, in connection with St. John's University, a dispensary open to the poor of the district, at which over 15,000 patients are treated during the year. This clinical material is available for the instruction of medical students.

The Medical School Building, near St. Luke's Hospital, Shanghai, contains the laboratories of Bacteriology, Pathology, and Hygiene. It contains also class-rooms for didactic instruction, and dormitories for the accommodation of medical students.

To centralise the laboratory work, plans are now under consideration for the erection of a large building which will contain all the laboratories of the different medical departments, and it is intended to equip them adequately with the latest scientific apparatus.

Hospital and Clinical Facilities.—St. Luke's Hospital, an institution of the American Church Mission, and therefore connected with St. John's University, is near the Medical School in Shanghai. The Hospital contains one hundred and forty beds, and has a large dispensary service. During the year 1914, over 1,500 patients were received in its wards for medical and surgical treatment, and there was an attendance at the dispensary of nearly 90,000 patients during the same period. The attending physicians and surgeons are nearly all on the teaching staff of the Medical School, so that ample clinical advantages are assured for teaching purposes.

St. Elizabeth's Hospital for Women and Children, in Shanghai, is also an institution of the American Church Mission, and, so far as Chinese custom will permit, students have the privilege of attending its hospital and dispensary service. The hospital contains eighty beds. During the year, 1914, six hundred and sixty in-patients were received, and there was a dispensary attendance of 15,719.

St. John's has already graduated twenty-six doctors and partially prepared five others who finished their medical course elsewhere. Of these thirty-one medical men, fourteen (45%) have already gone to America or Europe for post graduate study. They are now prepared to be the leaders in the great medical advance which is surely coming in China. Already two of the early graduates have returned from America and have become teachers in medical schools.

II. THE HARVARD MEDICAL SCHOOL OF CHINA

This institution was incorporated under the laws of Massachusetts, U. S. A., for the following purposes:

1.—To give instruction in Medicine and Surgery to young men of the Orient.

2.—To give training in Preventive Medicine and Public Health to graduates of medicine desiring to become Public Health Officers.

3.—To develop departments of Research, where the diseases of China and the Orient may be studied.

As the preliminary steps were being taken in the establishment of the institution, a member of the Committee was sent to China to make investigation into medical conditions there existing, and to make recommendations regarding the location for such an institution. Upon his return in 1910, his report dealt with the need for modern medical educational work in China, and recommended Shanghai as the location best suited for the development of the institution.

Some of the reasons for the recommending of Shanghai were the following: (1) The interest already shown in and about Shanghai in medical work, (2) The number of English speaking students about Shanghai as a center, (3) The ready touch of Shanghai with the ports of the whole Orient, and (4) The advantages that would come to students of Public Health through touch with the efficient organization of the Shanghai Department of Public Health.

Under the terms of an agreement with the Red Cross Society of China, the School occupies the large and well equipped school buildings, hospital and dormitories of the Society situated at No. 7 Siccawei Road. In the Main Building are fully equipped laboratories for class work in physics, chemistry, physiology, bio-chemistry, bacteriology, etc., a large research laboratory, and a well equipped X ray room. Class rooms, reading room and library are in the same building. The second floor of the Main Building is made up of private wards, and contains an excellent operating suite, where surgical clinics are held.

A new dormitory building, with complete modern equipment, has been recently constructed, with a capacity for forty students. Another building, with a capacity for forty beds, is used as a Red Cross Hospital for third class Chinese patients, in which clinical instruction is given.

The anatomical department is in a separate part of the plant. It comprises a large well lighted room with excellent laboratory facilities for microscopic work in embryology, histology, etc., besides dissection and preparation rooms.

A thoroughly modern out-patient department has been opened by the School at the corner of Peking and Chekiang Roads, with clinics in Medicine, Surgery, and Eye, Ear, Nose and Throat. These clinics, in which students of the fourth and fifth years take an active part, are held three times each week.

In the present academic year there will be thirteen instructors, with five classes numbering in all about twenty-five students.

III. PENNSYLVANIA MEDICAL SCHOOL

In 1906 Pennsylvania began its medical work in Canton looking forward to the development of a medical school teaching in English. Considerable progress was made and a medical school was actually opened, but it became more and more apparent to those in charge of the movement that because of the backwardness of collegiate work in that section such a high grade school could not at present be established in South China. Furthermore, the rapid strides made by the Hongkong University with its medical department was another evidence of the lack of a real need in Canton for such a school teaching in English. Therefore, in 1914 the Pennsylvania Movement, after studying the medical situation in Shanghai, accepted the invitation of St. John's University to unite with its medical department to form a union school to be known as the "Pennsylvania Medical School, being the Medical Department of St. John's University." By this union the school secured well prepared students and the hearty co-operation and support of two Universities—St. John's University, Shanghai, and Boone University, Wuchang, with their large collegiate departments. With the opening of the school year in September of the present year, there will be eighteen or twenty students in the school, all of whom have done at least two years of collegiate work before taking up the study of medicine.

There are many features in the situation in Shanghai which favor the union of these Schools, some of which are:

(1) All three of the institutions concerned are supported by the people of one nation—America.

(2) All three are missionary in spirit and purpose.

(3) All three require the highest possible standards.

(4) All three favor English as the language to be used.

(5) None of the three, as yet, has spent any large sum of money for an educational plant.

(6) There is the most cordial good feeling among the faculties of the three institutions.

(7) The conditions in Shanghai seem ripe for the formation of a strong union medical school.

The Rockefeller Commissioners deplored the existence of two medical schools in Shanghai, both American and both

teaching in English, and expressed the hope that the schools of Shanghai and of the lower Yangtze might be united in one school.

Almost as soon as the Report was received in China representatives of the Medical Faculties of the Union Medical School of Nanking University, the Harvard Medical School, and the Medical Department of St. John's University, met in conference, and the probability is very strong that by the time the China Medical Board is ready to take definite action in Shanghai towards the accomplishment of its purpose, there will be substantial agreement on all important points. It is certainly the desire of all concerned to see in Shanghai a Medical School equal to the best in England or America, working in cordial and sympathetic coöperation with Christian missionary societies, and being in itself a distinct contribution to missionary endeavor.

The Hunan-Yale Medical College as a Co-operative Institution with the Chinese

F. C. YEN, M.D.

MEDICAL educational work conducted under missionary auspices has passed through various stages of evolution. The past has seen a great deal of independent activity when each mission had its own hospital and small medical school, each working separately though often co-operating, side by side, with a rival institution in the same city. The present marks a period of union and co-operation. The medical missionaries have to-day realized the necessity of conserving the limited supply of men and money available from foreign sources and have urged union of all missionary medical forces with the result that several such union schools are now in successful operation. This, however, only means the beginning of union enterprises, and in future co-operation must assume a still greater and far wider scope. The Hunan-Yale College of Medicine represents a co-operative movement with the Chinese. A brief description of the actual experience involved may be of interest to the missionary body as it embodies a spirit and a principle that may profoundly effect the medical and other missionary endeavours in China.

For many years before this co-operative movement took a practical form, it was a definite and steadfast policy on the part of Yale to cultivate friendly relationship with the Chinese and to win Chinese interest and confidence in the Yale work. To this end, every effort was made to give assistance to the Chinese in such affairs as Red Cross work, combating epidemics and in making effective sanitary reforms. When the way had thus been paved, a body of prominent and influential Chinese came forward and initiated the movement. Like all new enterprises, it was first met with opposition, but these objections were removed one after another, and the final agreement was officially signed in the spring of 1914 between the Chinese represented by the Ru-chun Educational Association and Yale and later duly ratified by the Peking Government. By this agreement the Chinese are to provide the necessary school buildings and land amounting in all to $206,000 and an annual grant of $50,000 for the current expenses of the school and the hospital. Yale undertook to build and equip an up-to-date hospital and to provide the salaries of fifteen doctors.

The agreement provides for a probationary period of ten years but is subject to indefinite continuation, if proved successful. Control is vested in a board of twenty managers—ten Chinese and ten from Yale. This Board when organized is self-perpetuating though undesirable members may be removed at any time and new ones elected to fill the vacancy by a three-fourths vote of the Board. From and by the managers is elected an Executive Committee of seven to conduct the current business of the Association. The Christian character of the institution is protected by a clause in the agreement giving freedom to teachers to conduct religious exercises in the School, though attendance is optional.

The medical Preparatory School was formally opened for instruction in the autumn of 1914, with a class of sixteen students, all of whom are graduates of middle schools and have successfully passed the entrance requirements of the School, in Chinese, English, chemistry, physics, and mathematics. The fact that the preparation of graduates from middle schools is yet far from uniform in China, a two-year medical preparatory course was planned. The second year of the school began this autumn with an enrollment of thirty-nine (39) students. Under the joint management are also two Nursing Schools, one for men and one for women, with a total number of thirty-eight

(38) nurses, and the hospital. Instruction in the regular medical course will commence in 1916. Five years will be required to complete the course, but medical degrees shall not be conferred until candidates have had at least a year of internship in a recognized hospital.

The work in the past year has been mainly devoted to laying a foundation for a first class medical institution. A modern hospital of brick and re-enforced concrete, with one hundred beds, but capable of extension to three hundred, is now in course of construction. The college laboratories, dormitory, nursing homes, and other medical buildings are to be erected on the same compound. Pending the completion of the permanent buildings, a spacious building in the city is provided by the Government and is now being used by the School and the Hospital.

The co-operation has now been running smoothly and effectively for over a year. The non-medical Chinese managers, while all have a real and proprietary interest in the work, do not attempt to interfere in medical matters. Professional management is left entirely in the hands of the Yale medical staff. The most significant fact is that their interest in medicine does not merely confine itself to the work of the Association, but assumes numerous other activities. It is largely due to their effort, that the support of another hospital and the erection of a new Tuberculosis Sanitorium in the city are made possible.

It is encouraging to note that the movement is already attracting the attention of many medical workers and promoters in this country, notably the China Medical Board of the Rockefeller Foundation. Because the support and interest of the Chinese have been wisely fostered and made use of, the Board agrees to supply the salaries of six professors in the school, three of whom are already in the field. This material aid is bound to stimulate the Yale workers to a more enthusiastic spirit of co-operation as well as to react on the Chinese for more liberal support.

This is a brief description of the Hunan-Yale movement and of a year of interesting experience in co-operating with the Chinese in medical education. The enterprise is still in its experimental stage, and its ultimate success is by no means assured. Many unforeseen difficulties have yet to be faced ; yet it deserves the attention of medical workers in China. The

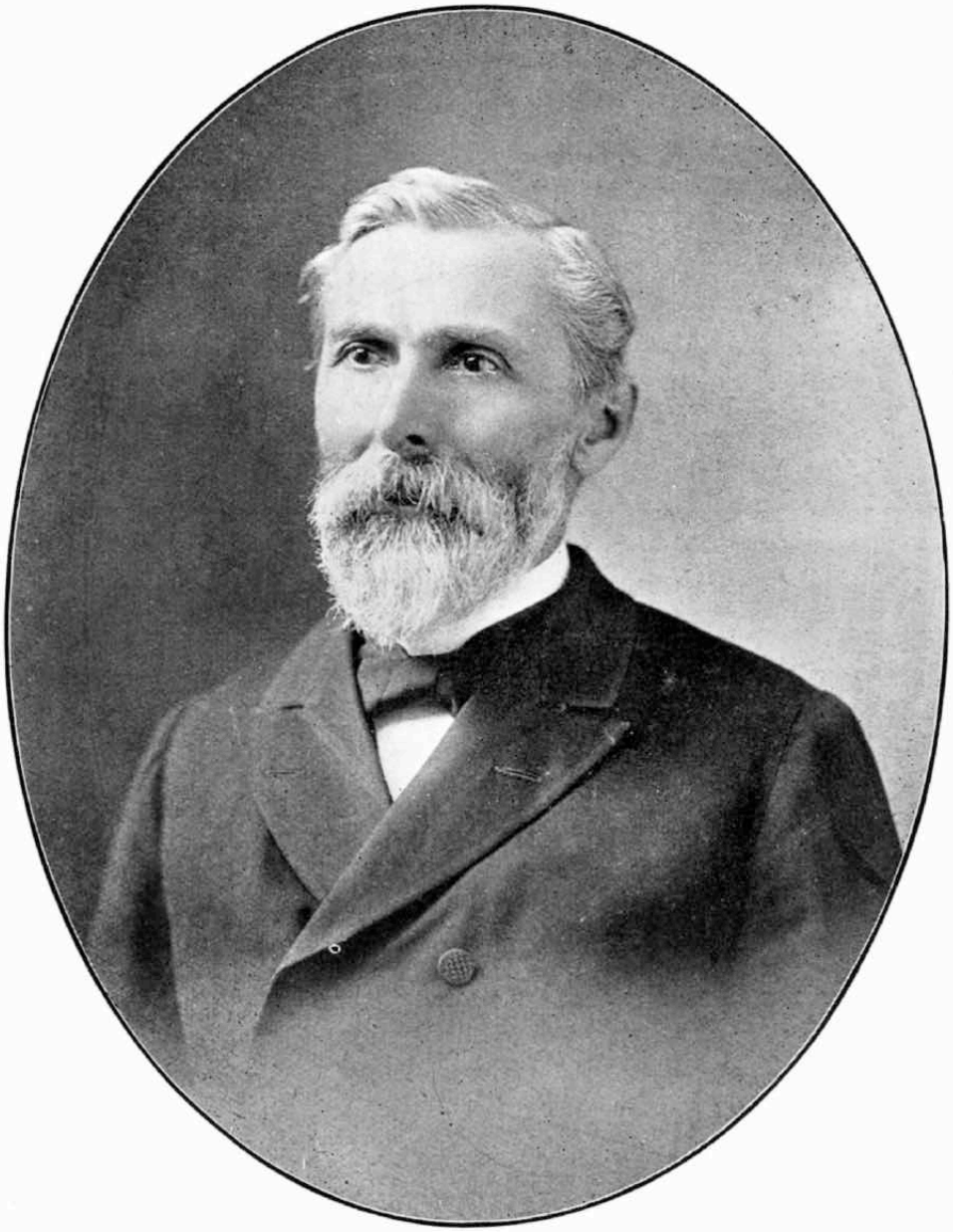
propagation of medical science in this land on a gigantic scale, can be made more effectively through co-operation with the Chinese. No matter how careful and wise the resources from foreign sources are administered, they are inadequate to meet the medical needs for the whole country. Happily the Chinese are now fully awakened to the importance of western medicine and are also getting to understand the real motives of the missionaries. There is an abundance of latent energy and unexplored resources among the Chinese which may be transformed into productive activities. Funds from foreign sources should be put, whenever possible, in such a form as to stimulate Chinese support. In short the time is not distant when co-operation with the Chinese in medical work, may be advantageously sought, but the degree of success must invariably depend upon the spirit in which it is entered. In proportion to the fairness and cordiality of the foreign medical missionaries will be the interest and support of the Chinese.

In Memoriam.—The Rev. D. H. Davis, D.D.

DAVID HERBERT DAVIS was born in Lewis County, New York, November 25, 1844, and died at Mokanshan June 26, 1915. On the afternoon of his death a service was held at the house on Mokanshan, conducted by Dr. A. P. Parker, and on the following Monday a largely attended funeral was held at the church of the Seventh Day Baptist Mission, Pont Ste. Catherine, Shanghai. This was conducted by Rev. J. W. Crofoot, assisted by the Rev. J. A. Silsby and was followed by burial at the Pahsienjao Cemetery, Shanghai.

Dr. Davis attended both college and theological seminary at Alfred, N.Y., graduating from the latter in 1874, and he served five years as pastor in America before coming to China. With Mrs. Davis he arrived in Shanghai January 29, 1880, and for thirty-five years, half of his life time, by consistent Christian living he endeared himself to a large number of Chinese and foreigners.

He will be much missed not only by the mission of which he was a member, but by many members of other missions working in Shanghai and vicinity, for he was always helping somebody. He made the general missionary body his debtor by many works for the general good. Especially will be remembered his work in the translation of the Bible into the Shanghai dialect as he was a member of the committees that were at work on that matter for fourteen years—from 1893 to 1907. During no small part of that time the committee held weekly meetings, and besides the work of translation, Dr. Davis read all the proofs of the New Testament and the book of Genesis in the Old Testament.



THE LATE REV. DAVID HERBERT DAVIS, D.D.

The "Chinese-English Pocket Dictionary" prepared by Dr. Davis and the Rev. J. A. Silsby is an indispensable help for all students of the Wu dialects. Not only the first edition issued in 1900, but also the revised edition of 1911 required great labor and painstaking care on the part of both editors.

The "English-Chinese Vocabulary of the Shanghai Dialect," though the work of a number of missionaries, owed its inception and successful completion more to Dr. Davis than to anyone else. Dr. Davis' "Shanghai Dialect Exercises" issued in 1910 is recognized as a standard and very valuable work.

As a member of the Board of Trustees of the Chinese Tract Society, and of various committees, his advice has been much valued. His knowledge of building and of kindred practical affairs has been at the service of not a few of his friends. Those who were only his acquaintances admired his sterling character. Those who knew him best loved him most.

Of the loss sustained by the Seventh Day Baptist China Mission, and the whole denomination, this is not the place to speak. But humanly speaking the one word which seems nearer than any other to express what he was to us is perhaps the word "indispensable."

J. W. C.

In Memoriam.—Helen Grace Wyckoff

THE little interior station of P'ang Chuang, Shantung, was for decades manned by intimates, mostly close friends who shared each other's home mail as a matter of course. How could the new recruit expected one Thanksgiving help being for a while at least, a stranger and outsider? Would P'ang Chuang ever be quite the same again? Thank God it never was! "For my thoughts are not your thoughts." Instead of one lady we received two blooming twin sisters from Illinois, graduates of Knox College, the Misses Grace and Gertrude Wyckoff, "two of the best workers that ever came to China" as Mr. Smith said.

They captured us all at sight. They were so sensible, so efficient, so executive. All *that* we found out later on, but we saw at once that they were helpful, sympathetic, and winsome. The missionary children gloated over them like eleven bees around two sweet heads of clover. Such kindergarten fun! All the sunshine was brighter and life more worth while, because of their Queens, "Mith Grathe and Mith Gertrude." Studying was the big business of life. How they stuck to it! When Chinese callers came, how gracious they were, from the start, even while tongue-tied. How radiant the Christmases, for all the circle, after they came, and how merry the little birthday parties. What delightful concerts they gave us on hot summer nights, the children vieing with each other to stay in the hot parlor and fan our generous organists, while we listened out under the trees. Their charm with little folks was always one of their finest assets.

With such faithful study, and constant practice on their own flock, theirs now for more than a quarter of a century, they soon bloomed into full grown missionaries, and soon each found her niche in the work. One always looked deferentially to the other, but surely it would be hard to say who best filled her niche, Miss Gertrude the evangelistic worker, or Miss Grace the educator. They lived in a conservative, hide-bound, prudish old country-side, bound to stick to its ancestral traditions. The spokeswoman of our village decided that the foreigners wore those long irksome, unnecesssary skirts "to conceal their big feet."

Here it was, in the place where girls were, as a rule, only addressed as "Ya-t'on" (slaves), that brave Miss Grace felt her definite call to start a girls' boarding-school, only those who unbound their feet to come free. We feasted the mothers and grandmothers, and stole the children's hearts with silk and satin shoes embroidered in rainbow hues. Four came at once, and the P'ang Chuang girls' school was a *Fact*. It grew apace, and its fine young teacher grew in wisdom and in matronly grace, to mother her growing flock. How she enjoyed them, and how they loved her! She was steady in judgment, equable in temper, comfortable to get on with; a beautifully poised spirit. Only a teacher in China knows the problems that come to them; problems of bright girls snatched out of school and married all too soon; problems of girls who are determined never to marry, but "to be just like you"; of girls too stupid to keep up, and yet too good to be wasted; of those too wilful to stay without menace to the school's morale, but likely to go to ruin fast and faster, if one should let go and stop believing in them; to repress the bold ones, draw out the timid ones, and to turn out the moody ones normal and sweet; what a host of problems. Through all these reefs she sailed so steadily and calmly that an associate once said: "Oh thank God for such a woman in that school!" Our "White Wolf," tuberculosis, year after year stole some of the very finest of her school daughters, when years of prayer, love, and untiring effort had made them almost ready to pull in harness with her. God only knew what a strain it was on the true heart.

She lived to see others wives of preachers, teachers and doctors. Some were fine teachers in boarding schools, academies, college and kindergarten, while one was the first college-educated woman, in North China, to study medicine, and is now practicing in the new Porter Hospital for women at Te Chou, Shantung. There was a great troup of lovely babies to call her "Lao la" (maternal grandmother). In 1900 the sisters went through the siege in the British Legation at Peking. Miss Grace was one of a committee of three, carefully to portion out the food, and make the menus. American skill disguised and transformed until other folks praised our table, and took off caps to our American pancakes. Seventy people to please with mule meat and yellow rice for the staples! It was as faithfully done as the rest, and with as unruffled a spirit. One evening at dusk, we were having a furious rifle attack from Gen. Tung Fu Hsiang and his 10,000. We women stood at the front door of the chapel looking out wistfully. Who knew how much longer we could hold out? That

was the place to get the news. But Miss Grace's sense of duty was too strong. If we *did* hold out, we should need supper, so she turned back to the pantry, as undaunted as if it were a blithe May-day in Galisburg. Though her main work was in school, she loved to tour, and did evangelistic work admirably, throwing herself at different times into the life of three other needy stations, and pouring out her whole soul on them.

The sisters' beautiful voices brightened all the station life, and made them much sought-for when away from home. With a modesty that always wished to put other musicians ahead, a patience with poor playing and singing in others that was marvellous, they combined an instant willingness to give pleasure by their own talents. The P'ang Chuang girls' school *sang* and went out to teach their schools to *sing*. As pupil after pupil came to her Jordan, how tenderly the two sweet voices sang them across to the other side.

In the later years, a crushing sorrow came into their lives and work, an almost unthinkable grief of bitterness and ingratitude. They could all see Miss Grace's undaunted spirit but perhaps none realized the awful cost to her in vital force. They came past it and through the hard moving which pulled heart strings out tense, into clear waters and went home all too late for rest, and to see the dear Mother and family. A cloud had overshadowed and followed our Beloved for years but she could not bring herself to heed it; the sun would come out again. At home it deepened and she *must* stop. She said to a friend in San Francisco: "I'm going into the hospital for a little while, and I hope to come out perfectly well." *She did.* Our P'ang Chuang pastor and his wife, our preachers, and Bible-women gone before, the missionary children and her own dear maidens—how they thronged down "the steeps of light" to welcome her!—but we? We live on, and P'ang Chuang will never see her like again. One Chinese satin banner given her on going home was an epitome of her life, Hui Hsün Pu Chüan—"Unwearied instruction." "The teachers that are wise shall shine . . . and they that turn many . . . as the stars forever and ever." "As well the singers as the players on instruments shall be there."

Mrs. Arthur H. Smith.

World's Evangelical Alliance.

Topics Suggested for Universal and United Prayer,

SUNDAY, JANUARY 2nd, to SATURDAY, JANUARY 8th, 1916.

SUNDAY, JANUARY 2nd, 1916.

Texts Suggested for Sermons and Addresses.

"*The Sun of Righteousness . . . with healing in His Wings.*"—MAL. iv. 2.
"*Behold, I come quickly.*"—REV. xxii. 17-20.
"*The greatest of these is love.*"—1 COR. xiii. 13.
"*Whatsoever we ask, we receive, because . . . .*"—1 JOHN iii. 22.
"*The Lord is righteous . . . . The Lord is nigh . . . . He will fulfil the desire . . . .*"—PSA. cxlv. 17-19.

MONDAY, JANUARY 3rd, 1916.

Thanksgiving and Humiliation.

THANKSGIVING—For all that God has revealed of Himself in the Lord Jesus Christ by the Holy Spirit.

That He is unchanged and unchangeable.

For many proofs of the power of the Gospel in the faithful ministry of the Word.

HUMILIATION—For the sins that weaken the Church in its influence on the world.

For continued neglect of the Lord's Day and the Written Word.

For prevalent disregard of the Coming of the Lord.

SCRIPTURE READINGS:

Psalm xix.; Malachi iii. 1-6; John i. 1-18; Hebrews xiii. 7-21.

TUESDAY, JANUARY 4th, 1916.

The Church Universal—The "One Body" of which Christ is the Head.

PRAYER—For wider and deeper thoughts of the unity of the Church and the inter-relation of its members.

For a fuller witness to Christ—Prophet, Priest, and King.

For more consecrated service to mankind in home and foreign lands.

SCRIPTURE READINGS:

Psalm cxxxiii.; Acts i. 1-8; 1 Cor. xii. 12-27.

WEDNESDAY, JANUARY 5th, 1916.

Nations and Their Rulers.

PRAYER—That the conscience of all nations may be so enlightened by the Holy Spirit as to make for universal Peace.

That purity of morals, respect for authority, and the sense of mutual obligations may be increased.

For all public servants in Government and other offices.

For Soldiers, Sailors, Policemen, and Railway Employees.

That unselfishness may characterise the relations between employers and employed.

SCRIPTURE READINGS:

Psalm lxvii.; Proverbs xiv. 26-35; Romans xiii. 1-7; Matthew xxii. 15-22.

THURSDAY, JANUARY 6th, 1916.

Missions.

PRAYER—That hindrances to world evangelisation may be removed, especially those caused by conflict between professing Christian nations.

That East and West may be drawn closer together in the "one body" and the "one hope."

That racial antipathies may disappear in the love of God.

That in all Churches the call of Christ for witness unto Him among all nations may be put in the forefront of service.

That all Christians may have deeper and more active convictions of the power of the Gospel for Jew and Gentile.

SCRIPTURE READINGS:

Psalm lxvii.; Isaiah vi. 1-8; Matthew ix. 35-38; Eph. iii. 1-8.

FRIDAY, JANUARY 7th, 1916.

Families, Colleges, Schools, and the Young.

PRAYER—For the sanctity of Family Life, the recognition of parental authority, and the wider observance of Family Worship.

For teachers and taught: that all education may be influenced by faith in Christ, in accordance with the Word of God.

That the result may be the building up of Christian character manifesting itself in private and public life.

For Sunday Schools, Bible Classes, and Study Bands.

For Children's Services and Missions and all other efforts on their behalf in the "nurture and admonition of the Lord."

SCRIPTURE READINGS:

Deut. iv. 5-9; Psalm cxxviii. 1-6; Luke ii. 41-52; 2 Tim. i. 1-7.

SATURDAY, JANUARY 8th, 1916.

Home Missions and the Jews.

PRAYER—That all classes of people may be more deeply impressed by the fear and love of God.

That efforts for social welfare may be more united with spiritual motives and methods.

That all Christian people may take a deeper interest in the Jews, and in the fulfilment of God's promises concerning His people and their land.

SCRIPTURE READINGS:

Deut. xxiii. 6-16; Isaiah xix. 21-25; Romans xiii. 8-14; 2 Cor. iii. 7-18.

Our Book Table

SUGGESTED TOPICS FOR RELIGIOUS MEETINGS, *compiled by* H. L. ZIA, *published by the Association Press of China. Price 15 cents.*

This is a timely and much needed work. It consists of a practical and comprehensive list of 121 topics especially adapted to student associations. These are divided into four groups: Man, A Member of Society; The Fundamentals of Religion; Promulgating the Gospel; Special Occasions. The following are some of the topics given under these headings; A Man's Aim in Life; What a Husband Should be Like; Overcoming Difficulties; What Prayer Really Means; The Value of Bible Study; Jesus Our Leader; Serving God in Your Vocation; China's Famous Preachers; How to Use a Vacation Profitably; Prayer for the Students of the World. Under each topic are given Bible references, references to other books, suggestive headings of subdivisions, famous quotations, and apt illustrations. With such a book at hand no leader ought to be at a loss to find an appropriate topic for a talk to students or material to use in preparing it.

A. W. M.

NEW TESTAMENT AND CONCORDANCE, *compiled by* Rev. C. H. FENN, D.D. *Mandarin Union Version. Bound in one Volume. Strong Cloth Boards, Thin Paper Edition, 9 × 6. Price $1.25.*

When Dr. Fenn's Concordance of the New Testament was reviewed in our pages six years ago, surprise was expressed that the Chinese could do so long without a Concordance, with the prediction that, now that they had it, they would not be long in finding out its value, and to buy it at one dollar and a half would be willing to pawn their best coat. Since then the Concordance has been printed in more convenient form, and best of all, a special edition has been printed on thin paper and bound up with the Mandarin New Testament, Union Version. The Concordance is too well known to require anything to be said in its praise, but we are glad to mention that the use of the Concordance is made a curriculum study in the new Women's Bible Training School in Peking and the students regard the book as invaluable for Bible Study. The printing on thin but opaque paper makes the thickness of the combined volume little greater than either part in its usual form. Wherever the combination has been seen the Chinese have been delighted with it, and we are glad to know that students are taking very kindly to the addition of inter-leaving, which can be done when necessary.

An appreciation of the great work Dr. Fenn has already done on the New Testament makes us realize how much he needs our sympathy and prayers in the gigantic task he is engaged on in the Old Testament Concordance.

G. M.

THE BOARD OF MISSIONARY PREPARATION, FOURTH REPORT. *Published by the Board of Missionary Preparation, 25 Madison Avenue, New York City. Price 50 cents.*

One naturally expects that a report of this kind has significance primarily for candidates for missionary work. As a matter of fact, however, it has a much wider scope than this, for its 422 pages are highly profitable for junior missionaries to read, and to a large extent, will be helpful for older missionaries in giving light on problems in mission fields other than their own. In addition to telling candidates for mission work the special preparation needed for work to be done on the field, preparations for living thereon are outlined. To make clear what kind of preparation is needed very comprehensive statements are given of conditions under which work is to be done in China, India, Japan, Latin America, the Near East, and Pagan Africa. Of the varying conditions in these different fields a comprehensive and enlightening treatment is given. A perusal of the report makes one realize that not only is a "science of missions" possible but necessary, and indeed that it is already in the making. In these complex and strenuous times readers of the report will, of course, be primarily interested in that part which deals with the field to which they hope to go or on which they are already working. We have not yet come across a better compilation of conditions on different mission fields. If one wishes to realize the tremendously complex nature of modern mission work he can do no better than read the various sections of this report. Incidentally workers in China will realize that they have not the hardest field in which to work, and all will realize that every field needs the best possible trained workers that can be obtained. This report comes with the weight of authority not only of a group of leaders of mission work at the home base, but backed up by the concensus of opinion of many practical missionaries. For that reason it should go far in determining the direction along the lines of which the future preparation of candidates for missionary work, and of those expecting to return to mission work from furlough, should proceed. One gets the impression as he reads the report that in the midst of the multitudinous requirements outlined an early choice of some definite line of work will be necessary for the highest efficiency, and it seems, too, as though candidates for mission work will need to begin to specialize earlier in their course of study than has heretofore been the case. One wonders why this should not be done in the case of missionaries in general just as much as in the case of medical missionaries.

Many helpful suggestions are made. For instance, with regards to China the report says: "The rising Church in China demands missionaries who are more loyal to the Kingdom of God than to any single denomination, although this demand need not obliterate proper denominational distinctions. Federation is in the air and co-operation is increasing every year. Candidates who are out of harmony with this spirit would better go to another field or remain at home." With this statement we cordially agree. We would add our opinion, however, that a candidate who, by reason of restricted denominational ideals, is not fitted for China, is not fitted for any

mission field. We do not want people to give up their denominational affiliations, but the times demand that they be big enough to take their proper attitude toward all other denominations.

Again, the report says: "the language (Chinese) can and must be learned through the ear and not through the eye." And again, "Comradeship with the Chinese should be central in every missionary life, and it will be more helpfully so in proportion as one studies them and learns how to admire and love and serve them." In reference to India missionaries the report makes a statement that is just as applicable in China: "The one matter of importance that cannot be too strongly emphasized is that every missionary should be capable of keeping his own accounts, both personal and mission."

It is evident from this report that the Boards are planning to study more intensively future missionary candidates, and that the test which will be applied will be of a higher standard. This is to be welcomed, for since the East now knows, and has indeed in respect of many individuals already acquired, the best the West has, to be a missionary is no longer a question of holding a superior position based on superior knowledge, but of doing work that is based on the force and value of personality more than anything else and more than ever before.

One question by a China missionary is well worth repeating, as it hints at a problem which is becoming more and more apparent. He writes: "If you could invent a new course in "Spartanics" or something like that—I mean the science of "non-quitting"—you would very greatly benefit the missionary cause. Our missionaries are dropping off far too fast these days, not as shocks of corn fully ripe, but in the full green of the spring tide, and they drop off and are both lost and gone before (their proper time)."

The bibliographies of books dealing with the various countries are especially helpful. It is interesting to note that the bibliographies on China and Pagan Africa are by far the most extensive. This would seem to imply that these two countries have taken a leading place in the thought of those who are facing world problems.

We recommend a careful perusal of this report.

R.

THE OFFERINGS MADE LIKE UNTO THE SON OF GOD. BY WALTER STEPHEN MOULE, M.A. *Principal of C.M.S. Training College, Ningpo, and Archdeacon in Chekiang, China. Published by Longmans, Green, and Co., 1915. Price 6/—nett.*

This large volume of four hundred closely-printed pages claims to be an independent enquiry into the typical character of the Old Testament and of the Mosaic ritual. It bears abundant evidence of the extreme care bestowed upon its preparation and we can well believe that the author has most conscientiously investigated every passage in the Scriptures which could throw light upon his theme. He has also derived help from many teachers and expositors. A work produced on these lines could not fail to be both helpful and stimulating, and, indeed, we have found much in it that is

suggestive and interesting. Some of the chapters seem to us to be exceptionally well done, as *e.g.* that on the Burnt-Offering and that on the Day of Atonement. The work is also enriched by the addition of some notes, and a valuable essay on "the Chinese Tradition of Sacrifice" which last, in itself, is well worthy of study.

One is rather puzzled to understand for what class of readers the work is intended. It is addressed to those who believe that the Scriptures of the Old and New Testaments not only contain but are "God's Word written", and yet it undertakes to shew to these convinced readers that there are evidences of design and correspondence in every part of the Scriptures which form an infallible proof of that concerning which they are already fully assured. It is not likely that the general reader will be attracted, owing to its didactic style. It might have been useful as a class-book, but the almost entire absence of quotations from other works on the same subject militates against its use for class teaching. This is much to be regretted, as the book is written from a special point of view, representing a particular school of interpretation and, as such, even apart from its own intrinsic merit, has a distinct place in the literature of "Sacrifice".

It is impossible to get away from the feeling that, at times, the author has unconsciously allowed himself the liberty of fitting the type to the antitype, and this idea is strengthened by a remark on page 137, where he says "when we come to consider the offerings in detail we shall see that there are not many opportunities for introducing this cardinal truth of the Gospel into the symbolism". Does he not in this remark reveal to us his mental attitude, if not his actual method? There is a latent fear that in his anxiety not to miss a single type he has occasionally fallen into the snare of the Alexandrian allegorism, of which Dr. Edersheim in his lectures on "Prophecy and History in relation to the Messiah" says,—"It invented—or, at least, discovered—the interpretation for the sake of the truth which it wished to teach". Dean Farrar, commenting on the passage in the Epistle to the Hebrews about Melchizedek, says—"How little the writer of this epistle meant to exaggerate the typology is shewn by the fact that he does not so much as allude to the "bread and wine," to which an unreal significance has been attached both by Jewish and Christian commentators . . . . . How much force would he have added to the typology if he had ventured to treat these gifts as prophecies of the Eucharist as some of the Fathers do! His silence on a point which would have been so germane to his purpose is decisive against such a view". The snare so well avoided by the author of the Epistle to the Hebrews, himself the ablest expositor of Old Testament types of all the ages, has entrapped the author of this work on certain occasions.

As examples of fanciful interpretation we may specify a few. The first is the idea of sacrifice as originating from Jehovah God making coats of skins for Adam and Eve, which, it is suggested, implies the sacrifice of the animals themselves.

Again, the coming down of Jehovah to see the city and tower which men had built and to scatter them from it was in view of His coming down at Pentecost to reunite those whom, for a small

moment, He had forsaken and to build for them the true city and tower from which they would be scattered no more. While it may be quite appropriate and suggestive in a sermon to contrast the first nine plagues of Pharoah with the miracles of our Lord Jesus Christ, as a means of spiritual instruction, shewing the difference of aim between the plagues and the miracles, it surely goes beyond the mark to claim that the plagues were actually part of God's design in order to establish such a contrast. Nor can we accept the view that when Moses at Marah cried unto Jehovah and Jehovah shewed him a tree, that this was a foreshadowing of Christ dying upon a tree for the sweetening of the bitter waters of life.

There are others of a similar character, and it would have been well to leave these hoary interpretations in the limbo of oblivion to which the robust common sense of later commentators has consigned them. At the same time, we hasten to say that these interpretations are by no means characteristic of the whole book ; on the contrary, many of the analogies are both striking and instructive. In regard to the use of the name Jehovah there is an interesting passage. It would require much more development than has been accorded to it before we could accept the conclusion arrived at, but the line of thought suggested promises to be very fruitful.

In our opinion, it is unfortunate that the writer has allowed himself to utter an undiscriminating diatribe against Biblical criticism and the Comparative Study of Religions. We do not dispute his statement as regards much of the rationalizing criticism which, undoubtedly, had its origin in unbelief and a desire to expunge the idea of the supernatural. But, outside this body of destructive criticism there is a considerable amount of healthy and reverent constructive criticism, whose aim has been to clear away those superficial difficulties, anachronisms, and inconsistencies, which even the veriest tyro in Biblical study cannot fail to perceive. As to the sweeping malediction on the Comparative Study of Religions, his own valuable contribution to that study, in his essay on "the idea of Sacrifice in Chinese Religions,"—while it reveals an inconsistency,—simply goes to shew that this branch of study may be, and is, both fruitful and indispensable.

It would trespass too much on space to dwell at any length on other features of the work, but in the section on Leprosy and its relation to Sin there is a seed-thought worth noting, viz ; that the leper was an outcast because he was being continually polluted by contact with his own (living) corpse. Such illuminating remarks are plentifully strewn up and down through all the chapters. We cannot, however, follow the author in believing that any of the loathsome and terrible features of the dread disease of leprosy were directly designed by God to prefigure the operation of sin in the heart of man. To pursue that line of thought to its ultimate issue would lead to a startling conclusion which we do not care to contemplate.

In the Book of History, a document is included which dates back to B. C. 1766. It states that T'ang, one of the truly heroic and noble characters of Chinese history, overthrew the corrupt dynasty of Shang. In announcing to his people the principles upon which he would govern them he concludes— "When guilt is found any-

where in you who occupy the myriad regions, let it rest on me, the One man. When guilt is found in me, the One man, it shall not attach to you who occupy the myriad regions". This instance of the idea of Substitution is almost, if not quite, unique in Chinese literature and the author may be glad to add it to the material he has already gathered and set forth so well.

We note that all returns from the sale of this book will go to the work of the C.M.S, in Ningpo, and we hope that these returns will more than repay the author for all his labour, and that in other ways the book may be fruitful even to the measure of the prayer with which it has been sent forth.

HANKOW.

A. B.

Correspondence

"SILVER FISH."

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: In response to the inquiry of Mr. F. S. Hughes in regard to the "silver fish" insect, if he will write to the Superintendent of Documents, Government Printing Office, Washington, D. C., he will be able to obtain a pamphlet treating of methods of preventing the ravages of this insect.

Yours very truly,
H. B. TAYLOR.

October 18, 1915.

BOOK INSECTS.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: As a preventive for Book Insects, I have always used the ordinary moth balls and have found them entirely successful. My bookcases are only fairly tight, but by arranging the books on the front of the shelves, and putting plenty of the balls behind the books, my books have never been molested by worms, cockroaches, or silver fish. The moth balls should be used generously, say a ball to a book, and renewed once or twice a year. The balls do not injure the books with which they may come in contact. I do not wrap the balls, but let them lie open in the bookcase.

Yours truly,
A. F. GROESBECK.

CHAOYANG, *via* SWATOW,
October 14, 1915.

THE TA TUNG PAO.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: I want to thank all those friends who have helped us and encouraged us, in the past, to distribute the Ta Tung Pao 大同報 and to say that we shall be very glad to supply any one with free specimen copies for distribution as suggested by the Rev. E. C. Nickalls.

We want to make it as useful as we can and would deem it a kindness to receive any suggestions for the improvement of the Magazine. Beginning with January, 1916 we hope to insert Dr.

Campbell Morgan's Analysed Bible, starting with Matthew and continuing regularly through the year.

We beg the cordial assistance of all in the various provinces of the Empire. Thanking you, Sir,

Yours, etc.,

EVAN MORGAN.

WEEK OF PRAYER.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I again trouble you to remind your readers of the World's Evangelical Alliance Universal Week of Prayer for 1916 (January 2nd to 8th).

Acting for the London Council of the Alliance this Society has translated the Programme into Mandarin and Wenli for the whole of China.

Copies are being sent to a representative of each Mission in all principal stations, also to Chinese pastors. Should any missionary not receive copies they may be obtained from the Society in Hankow free of charge.

It is the wish of the London Council that the Week of Prayer shall be observed throughout China in as many Churches as possible, and the coöperation of all missionaries is earnestly invited.

Thanking you for inserting this notice in the "RECORDER,"

I remain,

Yours sincerely,

G. MILES,

Hon. Secretary.

Missionary News

The Nanyoh Autumn School.

The sixth Autumn School at Nanyoh, Hunan, has been blessed with those signs of God's presence which have characterised previous gatherings. Seventy five Christian workers connected with eight or nine denominations have had a season of refreshment and work the like of which is hardly to be found in China. Many, if not most, of these workers come from solitary stations where there is little to break the monotony of the month's work beyond the visit of the superintending missionary. The community life of the school is in itself as invigorating mentally and spiritually as is the mountain air physically. The daily study of the Bible (this year Exodus and Hebrews) has been followed with keen interest. The active work of evangelism, carried on by bands each under the leadership of an experienced worker, has been far from the least helpful of the experiences of the happy seventy-five. Happy, they certainly have been. The prayers, the few words of "experience" at the testimony meeting and the unbroken good-nature and harmony that have prevailed all show that.

In the early days of the eighth month, there was a very marked falling off in the numbers of the pilgrims. Since the revolution no year has shown anything like the attendance that was

common in the olden days; but this year it is no exaggeration to take the experience of the largest hostels as typical. Whereas up to five years ago it was a common thing for these hostels each to entertain as many as 800 guests a night, no hostel this year entertained more than 80 guests for a night. But towards the middle of the eighth month there was a considerable increase of numbers, and there were more than in either 1912 or 1913. Last year showed an increase on those two years. There is a connection between this increase and the fact that the counties which specially select the central days of the eighth month for their pilgrimage are those lying in the immediate neighbourhood of the mountain where the habit of pilgrimage is more general and more ingrained than elsewhere.

As usual, the workers have been met with much courtesy. Even refusals to accept the books offered, are usually made with courtesy. It is quite exceptional to meet with rudeness.

Every year cases of conversion directly connected with the work of the school are reported. The expenses of the school are borne by the Los Angeles Bible House. This year the Scottish Bible Society made a grant of 10,000 of their edition of the Annotated Mark.

One cloud rested over the School. All the past years, the school has profited much from the ability and care of Mr. M. K. Hsiao, one of the most distinguished as well as one of the earliest Christian workers in Hunan. This year he had prepared to give one of the series of Bible Lectures that fill up the mornings at the School. But on the very eve of the gathering, he had a violent haemorrhage, which was repeated three, and again four days later. Mr. Hsiao has long been marked with the dreaded scourge of Hunan, tuberculosis. There is much reason to fear that his days of active work are drawing to a close.

G. G. WARREN.

News Items.

Dr. Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions, and those who are travelling with him left China on October 15th. After spending a fortnight in Japan they will proceed at once to the United States where Dr. Speer, as Chairman of the Committee of Arrangements for the Latin America Missionary Conference, will be engaged making preparations for a conference to be held at Panama, February 10th to 20th 1916. This will be a gathering for the investigation of problems for missionary work in Latin America and for a full brotherly conference as to how the needs of Latin America can most effectively be met by the Gospel of Christ.

Friends of Mr. and Mrs. F. S. Brockman will learn with deep regret that the International Committee of the Young Men's Christian Association have felt obliged to call Mr. Brockman to be associated with Dr. Mott in the New York office of both the home and the foreign departments of the Young Men's Christian Association. Mr. Chenting T. Wang, who was Acting General Secretary of the National Committee of the Y. M. C. A. in China, has been made General Secretary in place of Mr. Brockman.

Dr. Robert C. Beebe of Nanking who has been acting temporarily as Executive Secretary of the China Medical Missionary Association has accepted the call of the Association to take on this work permanently. Dr. Beebe will move from Nanking to Shanghai. His office address is 5 Quinsan Gardens.

Representatives of the China Medical Board of the Rockefeller Foundation arrived in China the latter part of September. The party consists of Drs. Wallace Buttrick, Simon Flexner, F. T. Gates, M. Welch and Mr. Roger S. Greene. The party after visiting Moukden, Peking and Tsinanfu have proceeded to Hankow and Changsha. They will shortly visit Nanking and Shanghai and then proceed to south China.

The Medical Schools of St. John's University, University of Nanking and of Harvard have all passed resolutions looking to closer co-operation in connection with the establishment of a Union Medical College in the lower Yangtse by the China Medical Board.

On October 22nd and 23rd a very successful Conference of new missionaries in the Wu dialect section was held in the China Inland Mission Hall, Shanghai. The Conference which was called by Rev. Frank Rawlinson, Chairman of the Committee on the Training of Missionaries, was addressed by Dr. and Mrs. A. H. Smith, Dr. J. W. Lowrie, Dr. Hopkyn Rees, Mr. D. E. Hoste, Rev. C. S. Keen, Rev. W. B. Pettus and Rev. E. C. Lobenstine.

At the recent meeting of the English Baptist Mission at Taiyuanfu it was voted to request the Board to send to the field some missionaries who should be specialists in evangelism and whose time would be safeguarded for this special work.

Dr. W. Hopkyn Rees and Rev. Ch'eng Ching-yi begin their tour of some of the leading cities in eastern and central China in the interests of Christian literature in the middle of November. They will visit at this time, Tsinanfu, Tientsin, Peking, Hankow and Nanking. Other cities in the lower Yangtse and in south China will be visited later on.

The second conference of Chinese Christian leaders on Adult Bible Study similar to the one held in Kuling is being held in Moukden from October 13th to November 11th. Half of the delegates are from Manchuria, and the other half come from neighbouring provinces.

The Honan Evangelistic Campaign began on October 4th at Kaifengfu. Meetings were held in Kaifeng, Weihwei and Changteh for Government students and gentry under the leadership of Dr. W. W. Peter, and Dr. D. MacGillivray. Mr. Chengting T. Wang was unable to conduct the meetings which were planned for him owing to trouble with his throat.

C. E. Topic Booklets for 1916.

We are pleased to announce that the Christian Endeavour Topic Booklets for 1916 are now being printed and will be on sale at THE MISSION BOOK COMPANY, 18 Peking Road, about December first.

The excellent little booklet, entitled "Hints and Helps on the C. E. Prayer Meeting Topics," prepared by Rev. P. F.

Price, D.D., and translated by his co-worker, Mr. Yu An-loh, was much appreciated this year, three editions, (over ten thousand copies), being required. (Price 5 cents). This booklet is used not only by C. E. Societies, but in many places where C. E. Societies have not yet been organized. We have been pleased to hear of several large Missions which have decided to use the C. E. topics in the churches, chapels and schools in all of their stations and out-stations, having a C. E. meeting either on Sunday or sometime during the week.

Dr. Price's notes in English, (of which "Hints and Helps" is a translation), are being published for the use of missionaries and English speaking Chinese. This booklet is entitled, "The Endeavorers' Daily Companion, —China Edition." (Price 25 cents).

We are publishing the Junior C. E. Topics and Daily Readings, together with a few brief comments, in very simple Mandarin, in a small booklet, under the title of "Beginners C. E. Topics and Daily Readings." (Price 3 cents). This booklet will be suitable for adults, (especially illiterate adults), and Intermediates, as well as Juniors.

Wherever possible, we urge the use of the larger booklet, as the helpful hints on the topics make it much easier for the members to take part in the meetings profitably. Many of the Junior boys and girls in the schools can read this booklet as easily as their seniors.

Orders for C. E. literature,—pledges, manuals, topic booklets, badges, etc.—should be addressed to THE MISSION BOOK COMPANY, 18 Peking Road, Shanghai.

Reports and correspondence regarding C. E. Societies should be sent to us.

Yours truly,

Mr. and Mrs. } EDGAR E. STROTHER,

(General Secretaries, U. S. C. E. for China).

Address: 9 Woosung Road, SHANGHAI.

The Nurses' Association of China.

The 1915 Conference of the Nurses' Association of China was held September 1st to 6th, at the national capital, Peking. Over fifty nurses attended, coming from ten provinces and representing well-nigh every denomination and nationality engaged in such work in the empire.

At 2:30 p.m. on Wednesday, at the Union Medical College, the Conference opened with Miss Hope-Bell, President, in the chair.

Miss Powell, of the Peking Methodist Hospital for women, gave an address of welcome to the members of the Association, saying that in hearing of the decision to meet in the capital she felt that the Peking nurses would gain far more than they would give, in the inspiration and fellowship of such a meeting.

A reception followed, to which all delegates, physicians, and friends were invited. Sir John Jordan, British Minister, Surgeon-General Ch'uan of Tientsin, Mr. Greene, representative of the Rockefeller Foundation, and Dr. Wu Lien-te, were guests of honor.

Mr. Greene gave a rapid sketch of the purpose of the Rockefeller Foundation Movement, especially with regard to China, revealing at the same

time his own keen personal interest and appreciation of the part which trained nurses, foreign and native, are to play in the establishment, staffing and carrying on of adequate hospital aid for China's needy millions.

Thursday morning was given to the hearing of three papers. The first was on "*Social life, recreation, and care of nurses in training.*"

The second paper dealt with the "*Discipline for Women Nurses*", by Miss Baldwin of Foochow. The status of our work to-day over that of fourteen years ago was vividly portrayed.

Miss Tomlinson of Anking presented a paper on the "*Discipline of Men Nurses.*" "In my estimation," she said, "sex matters little in the matter of discipline. Be the nurse man or woman, what you demand and cease not to insist on, you will get. But the more obvious the velvet glove so long as there is absolutely no doubt as to what it contains, the better for everyone! The people the men nurses respect, like all the rest of us, are those who make them toe the mark. After all, I do feel that I can recognize here and there among my pupils a glimmer of understanding of the fact that the stricter the hospital discipline and the greater the demands made upon the pupils, the more credit ultimately belongs to the pupil holding the diploma of that school."

CHINESE MEETING.

The Chinese graduate and pupil nurses of the city were the guests of the afternoon on the 2nd, and all papers and addresses were in the native tongue.

Mrs. Bayard Lyon, formerly Miss Chung of Tientsin, was to have given the address of welcome to our Chinese guests, but unfortunately was unable to be present. In her letter of regret she expressed the hope for an even more helpful Conference than the one held last year at Shanghai, if such could be possible. "In the writer's estimation the profession of nursing is the most honored of all professions in which women may engage. It cannot fail to better fit her for whatever walk of life may be hers. The welfare, physical and moral, of the children of the next generation in this or any land lies largely in the hands of the mothers of this generation. May we as members of this Association put forth every effort in our power to help our Chinese nurses to attain to the best in their profession, thus preparing them to carry on the work which we can only begin for them in this great needy land." "I have laid the foundation, and another buildeth thereon."

An address was given by Surgeon-General Ch'uan, ever a warm and loyal friend of our profession. He said in part, "I consider that in the struggle with disease for a human life, to have a good nurse is seven-tenths of the battle won. The nurse is the doctor's right hand and the patient's friend. Who does not long for a loyal and gentle friend to stand near in time of suffering and peril,—and this is the place which often in the absence of one's own, the faithful Christian nurse can so well fill. There were those who said that the nursing profession could not grow in China, but that day has passed. The nurse has proven her worth in this land, and has come to stay and to multiply. Keep your ideals high. A nurse worthy of the name must have

education and refinement, and a character above reproach. Go forth with love, faith, and purity of heart,—your hope for the future is bright."

Miss Tippet of P'ingyangfu followed with one of the most spirited and spiritual appeals that nurses were ever privileged to hear. "Let us not lightly regard our profession, by means of which we on the one hand serve our Master, and on the other minister unto our fellow-men. I wish to liken our lives as Christian workers to this glass syringe which I hold in my hand. I have bought it and it is mine to use as I will. It must obey the impulse of my fingers. It must be empty, so that I can fill it with the solution desired. It must be clean, it must work smoothly. Dear friends, *we* have been bought with a price. We are not our own, we are His. We must pray to be used as He would have us used. We must pray to be pure, to be willing to be used, to be cleansed of all that would hinder His purpose for our lives." The story is told that someone asked Christ, 'If your disciples should fail to carry your message to the sinning world, what then?' And the Master answered, 'There is no other way. I trust them, and them only.' He is trusting you, He is trusting me, to-day! The Chinese have a saying which being translated reads, 'With three of one mind, even earth's dust turns to gold.' Important everywhere, it is doubly so in hospital life, that harmony and singleness of purpose reign. If we hitch two animals to a cart and one goes east and the other goes west, we are not likely to make very rapid progress! You nurses who are located in the large cities in this land are opening up a new road to the Chinese, the profession of nursing. It is you who pave the way for them to follow. Take care that you build well." Miss Tippett closed with the story of the rich woman who in a dream made a tour of heaven. As the angel led her past a beautiful home, she curiously enquired, "And who is to live here?" The angel replied, "This is being built for your carter." "Impossible! Why, he is a poor, uneducated coolie." "I know nothing of that," replied the angel, "we have built the house with the material he has prepared for us." A little further on the two came to a tiny, unattractive hut. "And whose is this?" "This is your home," said the angel, sadly. To her protests, and claims of wealth and power on earth, he but replied, "We have used all the material you have sent us." The rich woman awakened rejoicing to find that it was only a dream and that it was not too late to begin to lay up her inheritance eternal.

Mrs. Lyon of Tientsin read a paper, on "District Nursing," which was full of interest to the listeners. This phase of nursing work at present, however, is possible only in the large cities and ports of the empire. The interior hospitals, owing to the rigidity of social laws and customs, must needs advance more slowly, even though all are heartily in sympathy with such work, and long for the time when it will be possible to put our nurses out into the homes of the people to a greater degree.

A paper by Miss Hope-Bell of Hankow, on "Teaching of Men Nurses," introduced a topic of keen interest to the many engaged in that work. "There are those who think the training of male

nurses in China but a temporary expedient until social laws permit women nurses to care for both sexes, but it is hard for some of us who are teaching the boys to feel convinced on that point. Many of them are proving themselves as gentle and capable as their sisters. It is evident of course, that for the present in many localities men nurses must be used for the male wards. In the port cities, where the customs have been broken down, women nurses are caring for men in some instances, but this phase can come about but gradually if at all in the far interior. The foreign women superintendent in the interior often finds herself looked upon as a decided innovation, and she has to move cautiously ere she can command the respect of her men nurses and other native co-workers, and thus gain entrance to the wards. It is easy enough to give the male nurses lessons in theory, but it is *practical* nurses who are needed."

Friday morning's papers were on very practical subjects. The first was on "Hospital Economies and Prevention of Waste." Miss Booth in helpful detail told just how, when, and what to buy in kitchen commodities, fuel, linen, dressings, disinfectants, etc., and though location governs to some extent certain of these details, everyone found much that was helpful and suggestive. Next came "Nursing Requisites as made on the Native Street." Miss Sawyer of Tehchow had this topic and had prepared an exhibit of articles or their photos.

Miss Clark of Shanghai gave an address on "Humour and Pathos in Nursing in China." First, as to the horrors of child labor: "There is abundant child labor in China everywhere, but it is at its worst in the treaty ports. Child labor in the factories is far more to be deplored than that which takes them out into the sun and air. The accident cases among these mites, from machinery, are a disgrace to civilization. Then from the social customs arises much pathos. A patient suffering from incurable cancer is doomed to live apart from husband and children, a veritable outcast, though wealthy. Small wonder she begs for something to make her sleep forever! A girl of thirteen is brought in, frightfully mutilated. Her baby is born soon, happily dead, and the child mother soon follows. A baby slave girl is beaten so cruelly that paralysis results. Here I would pay a thankful tribute to the Shanghai Municipal Police, who always champion the Children's Cause." Space will not permit the repeating of the tales told of that universal curse, white-slave traffic, rife in this port city, or of the sufferings of the rickshaw coolies, or of the unknown thousands of suffering women who have no chance to lay down the cares of the home and children and come to the hospitals for treatment, even if grandmother, neighbours, husband, and countless other factors approved of Western methods,—which is doubtful! But to the humourous side of the work,—for there is one. From the husband who dissolved in tears that his wife must remain in the hospital for two weeks because there was no one left to take care of *him!* to the mites who came, to the dispensary one day, and on being asked what their sickness was, replied, "We are not sick; we've come to see the fun!" "A child of a hospital worker is

suddenly seized with convulsions and hurried to the hospital. On undressing the baby we find such a pretty suit of underwear made from pink *boracic lint!* But perhaps to the hospital housekeeper that was not so funny."

On Saturday morning an interesting paper on "Hospital Social Service and its Possible Use in China," by Miss Gage of Changsha, was read.

"*The Question Box*" was then opened, and the meeting thrown open to discussions of the various topics thus introduced. All manner of problems were brought up, from the building and equipping of hospital kitchens and how to make a home-made incinerator, to the proper term in Chinese for our hospital matron.

Officers for 1915-16:

Miss Powell, Peking, President.
Miss Gregg, Tientsin, Vice-President.
Miss Chisholm, Shanghai, Treasurer.
Miss Lenhart, Shanghai, Editorial Secretary.
Miss L. A. Batty, C. I. M., Shanghai, General Secretary.

Nurses' Association of China.

The full Report of the recent Conference of the Nurses' Association is now ready, and may be obtained on application to Miss Hope Bell, London Mission, Hankow. Price (*prepaid* and including postage) to members of the Nurses' Association, 60 cents; to non-members, 70 cents. Please write clearly, name and full postal address, and remit in 3-cent Chinese stamps.

Social Service.

Tatting

MRS. M. S. ELLIS, SHANTUNG

The industrial work at Lintsing, grew from the desire to help the poor. We desired to do something practical for the neighbors.

Our women have very few opportunities to find employment outside of their homes aside from washing and sewing. Overcasting bits of fur together, scraps left over from the large pieces used to line the better class of garments, is a common industry for women and girls. We seldom go down a street in our part of the city at any time of the day without seeing several sitting in gateways putting together the tiny slivers and wedges of fur. I counted in a piece eight inches square forty-eight pieces. For this they receive from five to twenty coppers a day and buy their own thread.

We decided on tatting partly, I suppose, because it was the women of the station who started the work, and partly because it was our desire to give these neighbor women a chance to earn something. It occurred to us that some of them might receive better treatment at home if they were able to bring in a little hard cash each week. We chose tatting too because it is popular in the foreign communities and

at home and a fad that promised more of permanency than some other styles of hand made trimming. It is work that can be done at home, takes a small amount of capital relatively, induces cleanliness and is not too heavy or bulky to be sent by mail.

When we started the work two years ago we knew of no one else undertaking the same line so we had to establish our own precedents. A comparison of the amounts that women get for work they do including the heavier work in the fall of picking cotton and what we as foreigners have to give our sewing women so that it will pay them to hire their own sewing done, gave us twelve coppers (about nine cents Mexican) as a fair rate. Counting eight hours a day at this rate gave a basis. Then one of our number sat down to see what she could do in an hour with each of various patterns, and the price for work was set in this way on thirty odd patterns in four numbers of Coats' thread ranging from number eight to number sixty. Some of them acquire skill enough and put in long enough hours to double the twelve coppers.

The question of material had been largely settled by what is used at home—Coats' thread and the various crochet cottons.

Tatting lends itself to both fine and coarse thread so that problem was not difficult. Where to buy thread took longer to settle but was also not difficult. (James McMullan's, Chefoo, is the best place to buy Coats' thread, I might add for the benefit of those who are thinking of introducing lace making.)

It was very easy to find two or three women near us who knew us well, and were so poor they welcomed any chance to earn a little money. They were disappointed in the amounts they received at first and we were disappointed in the work, but a very few weeks gave them a speed that satisfied themselves and an accuracy and cleanliness that delighted us. After that it was very easy to get as many tatters as we wished and the number now is about forty. We asked them to pay for their shuttles from the first but furnished the thread even for trial, discounting for soiled work. Later we had each new worker buy two 200 yard spools and work that up before she was taken on as a regular worker. This plan took off our hands the untidy pieces that came as a result of first efforts, and were unsaleable except perhaps as some of us bought them up for the price of the thread and work. It is hard to keep them up to the standard in cleanliness and the only way to do it is to refuse the work and drop the worker, if after a certain length of time, depending on the poverty of the woman and the leniency of the one who measures the tatting, she does not improve. Sometimes pieces are accepted at half price with the hope that they may be disposed of privately to some one who has faith in the efficacy of soap and water.

Record is kept of the thread given out. The best plan to insure its return in the shape of tatting—since they are not asked to pay for the thread—is to weigh each spool on a good pair of apothecary scales and to accept work only when a spool is finished. The amount of thread each woman takes weekly has to be watched too, or some will be farmed out.

Since they do the work in their own homes it is necessary

to know about their homes, especially as to illnesses, and to see the workers as often as possible, so it was decided they should bring in their work once a week. This gives an opportunity to correct mistakes before any great quantity of thread has been spoiled and is also the coveted means of getting them to study for a few hours.

It has been very easy to dispose of the work done by the forty women here. Friends at home offer to help and we send them ten or twenty bunches and they sell it and send us the receipts. One friend asked for a monthly consignment and has tried herself to see how much she could sell. The matter of profit puzzled us at first but after sending it to several places at home widely separated, the amount of profit being left in each case to the judgment of the friend, and receiving one hundred percent on the labor and material, that seemed a fair guide. This opinion was confirmed by others who exclaimed over its cheapness as sold here in China. In sending home the duty is sixty percent. This however is over and above the hundred percent they send to us. It is a fair estimate, I think, to say that after reckoning postage, spoiled work and expenses we have received fifty percent profit.

The net results have been work for a few of our neighbors, contact with their lives day by day, an inducement to make them wish to learn to read, and best of all the opportunity to illustrate Christ's doctrine of neighborliness.

For more information address,

Mrs. MINNIE CASE ELLIS,
Shantung, China.

Missionary Journal

BIRTHS.

AT Kuling, September 12th, to Mr. and Mrs. C. B. GRIFFITH, a daughter (Lois Hildegarde).

AT Liaochou, September 19th, to Mr. and Mrs. J. HOMER BRIGHT, C. of B. M., a son (H. Calvin).

AT Nanking, September 26th, to Mr. and Mrs. HARVEY C. ROYS, M.E.M., a daughter (Grace Woodbridge).

AT Nanchang September 27th, to Mr. and Mrs. F. GASSER, C. I. M., a son (Adolf Ulrich).

AT Chefoo, October 4th, to Dr. and Mrs. J. A. ANDERSON, C. I. M., a daughter (Mary Agnes Martha).

AT Hungkiang, October 6th, to Dr. and Mrs. E. E. WITT, C. I. M., a daughter (Irmgard).

AT Ningpo, October 21st, to Mr. and Mrs. J. THOMPSON, C. I. M., a son (John Hardisty).

MARRIAGES.

AT Gotemba, Japan, September 7th, Miss FLORA A. HYDE to Rev. T. W. DIETERICH, both M. E. M.

AT Hinghwa, September 14th, Miss MARY R. BREWSTER to Rev. GEORGE HOLLISTER, both M. E. M.

AT Dublin, Va., U. S. A., Miss ELLEN BELL to Mr. O.R. MAGILL, Y.M.C.A.

AT Foochow, October 6th, Miss DELIA R. FOLLENSBEE to Mr. JOHN H. IRISH, M. E. M.

AT Shanghai, October 15th, Miss E. LOUISE WILSON to Rev. JAMES J. HEADY, W. M.

AT Shanghai, October 15th, Miss ADA DALE to Rev. B. S. BONSALL, W. M.

DEATHS.

AT Chengtu, September 8th, DAVID, son of Mr. and Mrs. A. J. BRACE, Y. M. C. A.

AT Kikungshan, September 27th, DOROTHEA MARGARETE BRETON, aged seventeen days.

AT Chefoo, October 8th, Miss E. A. FISHE, C. I. M., from typhoid fever.

AT Paotingfu, October 12th, Miss GRACE NEWTON, A. P. M.

ARRIVALS.

September 1st, Dr. and Mrs. JOHN GOWDY, Professor and Mrs. A. W. BILLING and three children, Rev. GEORGE HOLLISTER, Misses LAURA THOMPSON, CORA SIMPSON, P. C. WELLS and M. MANDERSON, M.D., and Messrs. C. T. CRAIG and W. CONGDEN, all M. E. M.

September 2nd, Mr. N. L. TORREY, M. E. M.

September 15th, Rev. and Mrs. H. F. ROWE and children, and Rev. F. D. GAMEWELL, D.D., all M. E. M.

September 19th, Misses MINNIE E. WILSON and P. E. WESTCOTT (ret.) and Misses EDITH FREDERICKS, URSULA J. TYLER, MARY A. WILSON and M. B. THOMPSON, all M. E. M., Mr. and Mrs. C. L. BOYNTON and child, C. C. C., Rev. J. W. LOWRIE, DD., A. P. M., Miss EDITH PACKER, I. I.

September 26th, Rev. and Mrs. EARLE HOOS and child, M. E. M.

September 29th, Bishop J. W. BASHFORD, PH.D., LL.D., Miss M. FRANK, Rev. and Mrs. F. C. GALE and three children, Rev. and Mrs. HENRY S. LEITZEL, and Rev. and Mrs. C. S. JOHANNABER, all M. E. M., and Rev. and Mrs. C. F. MCRAE and Misses POTT and RUST, all A. C. M.

October 5th, Mr. L. NEWTON HAYES, Y.M.C.A., Mr. and Mrs. A. E. LEHMAN, U. E. M., and Miss M. SABOE, A. L. M.

October 10th, Mr. P. V. AMBLER, C. I. M., Mr. and Mrs. BRUCE and children, Mr. and Mrs. GRIFFITHS and two children, Misses ROSS and MCTAVISH, M.D., and Mrs. DINWIDDIE, all C. P. M., Miss GAGE, Y. M., Misses LYON, COLLINS, WILKINSON and MCCALLUM, F. C. M.

October 11th, Rev. and Mrs. V. KANTELE and baby and Misses SYLVIA KIALDSTROM, ELLA MYLLYLA and KATRI MANNERHEIMO, all F. M. S.

October 13th, Dr. and Mrs. MACWILLIE and child and Mrs. F. C. COOPER and daughter, all A. C. M., Messrs. E. CUNDALL and J. S. HELPS and child and Sister G. STEPHENSON, and Miss WEAVER, all W. M. S.

October 18th, Mr. and Mrs. J. W. WEBSTER and child, Mrs. R. H. MATHEWS and three children and Miss C. COLESTON, all C. I. M.

October 19th, Mr. M. S. SLICHTER, C. I. M.

October 20th, Rev. and Mrs. JOH. SKOLD and daughter, Misses H. TSAKSON, E. JOHANSSON and E. SANDGVIST, all S. M. S.

October 22nd, Misses J. MACLAREN, M. BIGGAM, E. M. YARD and L. F. M. JACKSON (ret.), and Misses L. E. SMITH, R. L. THOMPSON, G. E. MITCHELL, F. M. THURSTON and J. P. NELSON, and Miss M. E. KERANEN, all C. I. M.

October 24th, Mr. and Mrs. A. BLAND, Mr. and Mrs. J. BROCK and two children, and Mrs. T. E. BOTHAM (ret.), and Messrs. M. BOTHAM, E. W. TRICKEY, H. INGWARDO and N. ENGEBRETSEN, all C. I. M.

DEPARTURES.

September 30th, Mr. and Mrs. W. E. SHEARER, C. I. M.

October 4th, Miss M. MCCRACHEN, M. E. M.

October 14th, Mrs. NORTH, W. M. S.

October 15th, Mr. and Mrs. C. H. ROBERTSON and three children, and Mr. and Mrs. B. S. FENN and child, all Y. M. C. A., Mr. and Mrs. D. B. S. MORRIS and three children, A. P. M., Miss FARNSWORTH, Y. M., and Miss WU (Chinese girl to study in Hospital).

October 19th, Dr. and Mrs. W. S. HEYWARD and child and Miss HILLS, L. M. S.

October 20th, Misses M. E. BOOTH, and M. E. HASLAM, both C. I. M.

THE CHINESE RECORDER

教務雜誌

VOL. XLVI. DECEMBER, 1915. No. 12

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Personal Efficiency.

The Work of Intercession.

Origin of Chinese Religious Ideas.

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TEMPLE WHERE THE EMPEROR PRAYED FOR A GOOD YEAR.

THE CHINESE RECORDER

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Rev. G. F. MOSHER.

VOL. XLVI DECEMBER, 1915 NO. 12

Editorial

The Passing Year. 1915 will stand out as the year of the great catastrophe—the War which Armageddon can hardly surpass. Few will see it pass with regret. It will be a long time ere the heart of humanity will regain its normal poise. Christianity has been on the defensive. We have had to explain the relation of Christianity to this devastating cataclysm; and it has not been easy. Such reports as those of the Bureau of Social Hygiene on commercialized vice in Europe and the United States do not decrease the difficulty of such explanations. While not discouraged, we shall yet need to walk more softly in our relation to social and moral problems in the lands where Christianity is only just beginning to make its influence felt.

The passing year, however, is not completely enveloped in gloom. Much human generosity for unfortunate people has been freely displayed. It has been a year, furthermore, of the display of heroism on a scale never known before. Human ingenuity apparently cannot produce any form of destructive implement that can daunt the valor of the human heart. Something higher than the claims of terrestrial life has moved multitudes of men and women. For such facts we need to attempt no explanation.

For the steady progress of Christian work in China during the year, we are grateful.

We cannot let pass the opportunity to extend a hand of Christian sympathy to those missionaries, of whatever nationality they may be, whose sons have given their all in this inexplicable struggle. We would not forget those too who have had sufficient courage to go on with their ordinary duties in spite of the pressure of public opinion.

And for the future, what? Strange though it may seem, we still desire to wish our friends a peaceful Christmas and a contented New Year. We feel that the coming year must be better than the one that passes out amid such widespread disturbance. It does not seem to us that the night of unleashed human wrath can ever be as dark again. We believe that the War will leave purified those higher qualities of men which alone can bring about a permanent, universal brotherhood. We shall step from 1915 with a sigh of relief, and do our best to make 1916 better, and believe in our trying that that is what God wishes too.

* * *

Spiritual Efficiency. THE necessity of missionaries measuring up to modern ideals of efficiency is a prominent note in the articles published this month. But Mr. David Yui reminds us that there is a growing body of Chinese leaders who know the ideals which obtain at the home base and are looking to us to apply them to work in China. To be thus reminded of the possibility of future improvement, at the close of the year, is a fitting thing. In the article on "A Personal Ministry" Mr. R. K. Evans deals more particularly with the problem of spiritual efficiency, and calls us back to the essential purpose of our presence in China; something which needs to be constantly done. There is one danger into which it is extremely easy for missionaries to fall, the more so as it is a danger that faces most the busiest workers; it is the tendency to be too easily satisfied with a daily and continuous activity concerned mainly or altogether with the administrative details or the manipulation of the terrestrial phases and material resources of mission work. The result is a slackening up of effort to develop spiritual achievement in self and others. This danger is easily minimized by reason of the fact that success is slow and harder won in the spiritual realm than in any other. It is easier to take part in a well organized mission machine than to deal directly with individual spiritual needs. But each year should see some spiritual achievement well worth registering.

It is only in such a year as that we can consider ourselves to have been spiritually efficient. It is possible to keep things running smoothly and yet stay on the same spiritual level. We have not achieved the thing most worth while until we have scaled some spiritual level never before won.

* * *

General Efficiency. YET true spirituality does not preclude practical efficiency. Spiritual achievement should not prevent a proper and wise use of time and strength. Another mistake is sometimes made at this point. To act on the assumption that if one performs all required spiritual exercises, other and more mundane matters will somehow work out is to lose out finally. God never does for us anything that we have strength and wisdom to do for ourselves. True spiritual efficiency requires a right adjustment of all duties. To have a poor plan of work, so that in order to get in a proper amount of spiritual exercises someone else has to clean up our unfinished tasks, means that while one endeavours to grow in grace some other brother is deprived of a just amount of time to develop his spiritual life. Mr. Gage shows how general efficiency can only originate in spiritual power. We hope that each of our readers will conduct a personal examination along the line suggested by Mr. Gage; and to open up the general subject suggest the two following questions as summarizing the main points of the "efficiency test": Am I satisfied with what I am doing? Are those directly affected by what I am doing satisfied therewith? At first it may seem that these questions suggest an impracticable ideal. It is true that self-satisfaction and self-gratification must not be our aim. And it is also true that duty may often take us where personal choice would not; at least not until our personal choice grows out of complete absorption in our Master's work. To put a person on a task that is not congenial means a loss of energy and often unnecessary friction with those affected thereby. We feel that God intends that the man and the task should in a measure fit, and if self-examination reveals such an evident maladjustment, then it is clear that he cannot be properly efficient. While we recognize that missionaries cannot be manipulated altogether as clerks in a store or workmen in a foundry may be, yet it is also true that action along these lines could not but increase the efficiency of the missionary body.

Origin of Chinese Religious Ideas.

WITH the third instalment in this issue, Mr. Hodous brings to an end his interesting and instructive articles on "The Sacrifice to Heaven." He has apparently carried us a step forward in the direction of a logical explanation of some of the fundamental religious ideas which have loomed so permanently in the minds of the Chinese. Mr. Hodous' conclusions are summed up in these two phrases: "The development of the conception of the term Ti points to the human origin of Shangti," and "the worship of Heaven originated in the worship of the sun."

Assuming that the Chinese people have never received any special revelation, a point on which we would not venture to pronounce categorically, some such conclusion as that arrived at in these articles is inevitable. However, even if we become satisfied that the evidence is conclusive we need not be overtroubled by the human origin of these religious ideas. Just such heavy handicaps have obtained in the case of terms now conveying the most sublime and familiar Christian conceptions. The origin of the term "God" while recognized as Teutonic and as an appellation of decidedly non-Christian divinities, is still etymologically obscure in meaning; there does not even seem to be much ground for assuming that it is derived from the idea of "good." The Christian concept of Θεὸς is a tremendous distance in advance of its earlier significance. As Christianity has made anew these ancient terms so it will likewise elevate the significance of the terms standing for the highest ideas now known to the Chinese. What Christian now in using the term "God" or "Θεὸς" ever thinks of a heathen divinity! Just such a change is going on with regard to the term "Shangti." These articles illustrate again how the world through its wisdom just misses knowing God, though the "feeling after Him," suggested in this worship, is not altogether lost, as it often furnishes a fulcrum upon which the Spirit of God may rest.

* * *

Missionary Co-operation with the Chinese.

THE following guiding principles of co-operation with the Chinese have been incorporated in the Policy Report of the China Council of the Presbyterian Church. We are glad to be able to pass them on to our readers.

"Co-operation in Evangelistic work is the best place to begin, as it is here more readily adapted. Here also the Church and the Mission have already most in common.

"Give over no powers which you may ever need to recall; lest in seeking to avoid a possibly delicate situation you lead directly to a real and even more delicate situation.

"Clearly defined limitation of powers, as well as foreign funds available, will make for safety and success.

"When once given it should be in full confidence and trust. Anything short of this will render the effort useless at the outset. Full acquaintance with the facts, with respect for and confidence in their judgment, should be granted.

"Co-operation covers much more than the administration of funds. Counsel and advice in matters of policy and conduct of work may be had without reference to funds and may prove of the greatest value.

"When funds are concerned there should be some sharing of responsibility for contribution as well as for distribution. The proportion of each will vary with local conditions, chiefly the stage of advancement reached by the Chinese Church. The more closely interest in distribution and contribution are allied, the better.

"The ordinary oversight and counter-checks of business procedure, wisely arranged and tactfully insisted upon, should govern all financial affairs of Mission and Church alike.

"Too much care cannot be exercised in the selection of personnel, both foreign and Chinese. Obviously the more automatically and impersonally the scheme adopted leads to a proper selection the better. In the initial stages the Chinese selected should, as far as possible, be free-handed, unsalaried, but responsible, Christian workers.

"The more fully the Chinese body of Christians can be made to feel that the one chosen represents and speaks for them the better. Hence choice of the Chinese participants by a body of Chinese themselves is essential.

"Only in conjunction with a strong sense of the common responsibility, the unity of purpose and aim, can any scheme of co-operation be successfully employed."

* * *

Missions and Social Problems.

UNDER the above caption, in three successive articles, the special articles on Social Service published in the September number of the RECORDER are commented upon and criticised in *The National Review*. In the main the comments are exceedingly helpful and give the viewpoint of one not engaged in missionary work. One question raised is, whether the emphasis on Social Service indicated in the articles does not imply "a complete misconception of the essence of Christianity."

When the missionaries centre their thoughts on spiritual problems, they are criticised for ignoring social obligations. And in the article previous to the one from which we make our quotation the writer himself criticises missionaries

for not taking sufficient interest in the mill-women and children in Shanghai. Here we are being criticised for going to the other extreme. We fear that the writer has had very little real, practical experience of mission problems. It may appear to him that Social Service is in danger of being over-emphasized. This may be so, but a proper balance between that and other forms of work will soon assert itself. In the meantime we are placing emphasis on this phase of practical work because we realize the need of an *active* Christianity in China, and are faced by the problem of finding something practical for Chinese Christians to do. In thus putting the individual to work it is not the intention of the missionaries to neglect his spiritual welfare but rather to show him how, through social service, he can use his individuality to uplift other individuals.

The writer of these articles is mistaking the attempts of missionaries to organize individuals to work for others, for a change of emphasis. We, however, appreciate his frankness in calling our attention to the fact that the main business of Christiainty is to change the heart, and we trust that in this multiplicity of forms of social activity we may never be so anxious to uplift society that we shall overlook the fact that after all the fundamental thing in social uplift is a radical change of individuals, one by one.

* * *

Twenty-five Years' Unique Service.

We are sure our readers will join with us in congratulating Mr. and Mrs. Edward Evans on the completion last October of twenty-five years of service in the Missionary Home, Shanghai. Those of us who remember the old Missionary Home in Seward Road and how it has grown through the years to its present generous and complete state of provision and efficiency realize how much indebted the missionary body is to Mr. and Mrs. Evans for all the genius, energy and sympathy they have put into the work. A characteristic feature has been the manner in which transient missionaries have come to regard the institution as a home. No one dreams of it as a hotel or a mere lodging place and very many missionaries will have very tender memories of the friendship of those who conducted the Home, at important stages in their life, and of the various functions which have been held in the Missionary Home.

The Recorder Outlook.

WE desire at the close of the year to specially thank all our friends and patrons for their generous support. The Editorial Board in general and the Editor in particular feel it an honor to serve such an appreciative and sympathetic constituency. The past year we have frequently received generous and sympathetic remarks in regard to the work now being done on the RECORDER. Such appreciations are encouraging and stimulate us to better efforts in the future.

We are glad to be able to announce that during the last two years there has been a net increase in the number of subscribers, of 11%, the total number now being slightly under 1,500. We have more subscribers and are printing more copies of the magazine than ever before. Outside of the large amount of time given freely on the part of the Editors, the magazine is solvent; yet we need to make further progress, as a little more leeway in our funds will enable us to make the magazine more efficient. A special campaign is being carried on to increase the number of subscribers *at the home base.* We feel that much can be done there. A good many of our readers are supported by special churches or individuals: we wish they would send to us the names of the pastors of these special churches or special societies or individuals who pay their missionary salary or have contributed especially to their work. We should like to get into touch with such, as we feel that their special interest in China would make it profitable for them to have at their disposal a magazine like the CHINESE RECORDER, which is somewhat unique amongst missionary magazines published on the field. Please, therefore, dear reader, send to us at once the name of any special individual or church or society that is paying your salary or has made any special contribution to your work.

For the coming year a wide variety of topics will be treated, in addition to keeping in touch with movements and interests as they arise. Two special lines of articles will be published, one on "An Apologetic for China", the other on "The Relation of Missionaries to Chinese Leaders." Another special feature will be the inauguration of a special "Magazine Review Department", with the editorial assistance of Dr. A. H. Smith and Rev. G. G. Warren. Our idea is that all our readers need to keep in touch with the main features of some of the prominent magazines.

Since the number of subjects to be discussed and articles available is somewhat on the increase, we expect to publish a maximum of seventy-two pages a month. This will be a larger amount of reading material than ever before provided. We hope that the increase in the number of subscribers will continue, in order that the extra expense involved may be easily covered. The future is full of promise.

The Promotion of Intercession.

"Glory to God in the highest and on earth peace, goodwill toward men."

"Neither for these only do I pray but for them also that believe on me through their word: that they may all be one even as Thou Father art in Me and I in Thee, that they also may be in us, that the world may believe that thou didst send me."

"Unity is the will of Christ. The burden of our Lord's prayer was for the accomplishment of the will of God, and for the fruit of His own sacrifice in the establishment of unity and in its manifestation amongst His disciples. It was for a manifested unity for which Christ prayed. Our task is not to make unity but to make it manifest. Our part is to co-operate with God and yield to the stirrings of the Holy Spirit so that the unity of the Church will be actualized and visualized in such corporate manner that the world can see it with its own eyes, and seeing it will believe in the power and love of God. Let us pray for the manifestation of unity. Christ prayed for it. It is easy to talk about it. But we must get beyond the talking stage into the praying and doing stage. In this case praying will be doing. Take it to the altar with you. It is around the altar that unity must be manifested. It is at the foot of the altar, that we shall learn the will of God. The spirit of separatism is that kind of a spirit that can be cast out of the Church by nothing—save by prayer."

Rt. Rev. C. P. ANDERSON.

LET US PRAY.

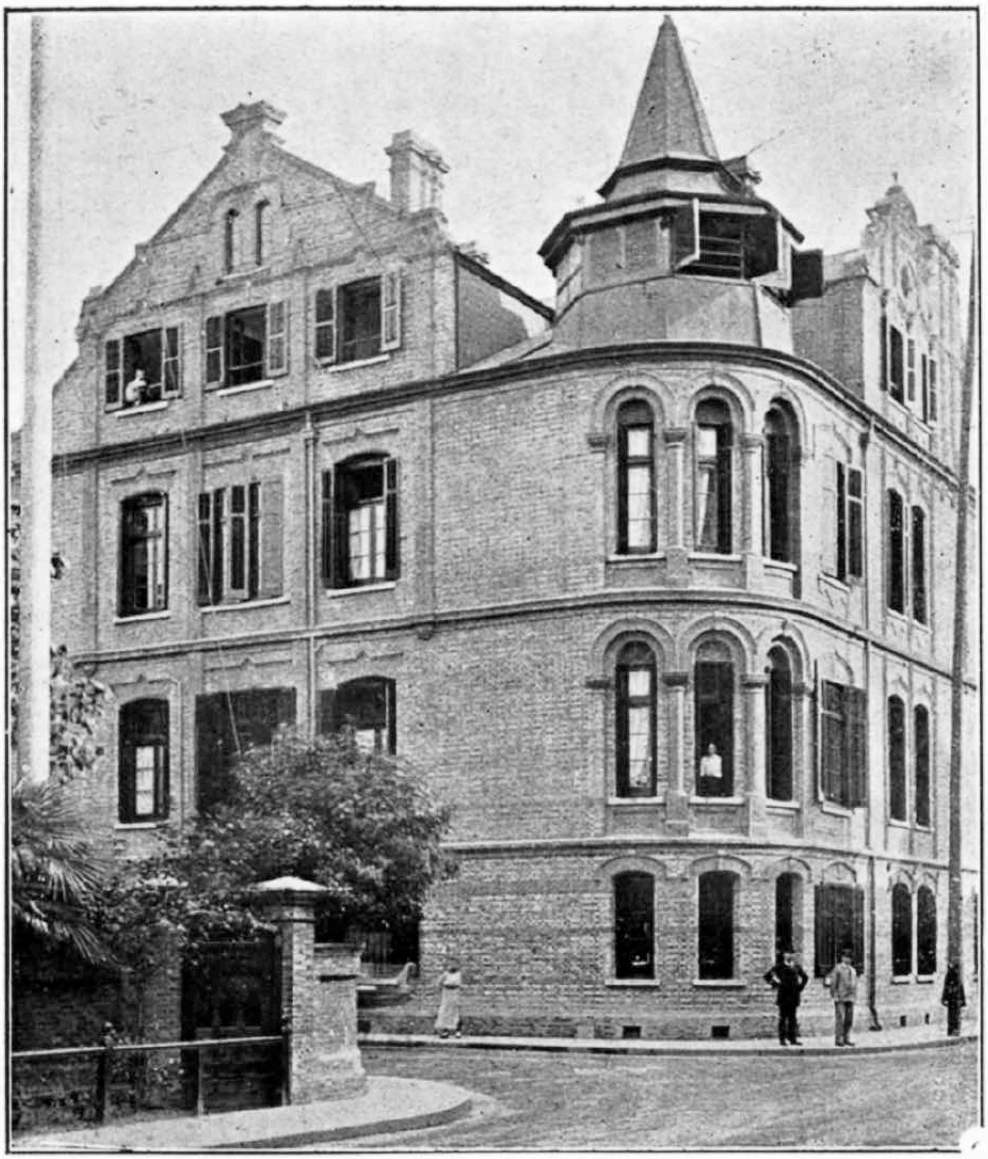
Our Lord Jesus Christ, Thou Prince of Peace, we beseech Thee to use the living Word of God as a sharp, two edged sword, piercing to the innermost core of our being, unmasking the thoughts and intents of our hearts and revealing to us anything in thought, word, feeling or act that separates us by even a hair's breadth from another. Grant us grace to confess our sin and lack of love and enable us by Thy Spirit during this Christmas month to sing from pure hearts with the angels of old "Peace on earth, goodwill to men, Amen."

TEXTS SETTING FORTH VARIOUS ASPECTS OF CHRISTIAN UNITY: SUGGESTED FOR DAILY READING IN DECEMBER.

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,, 2 I Cor. 12, 13.
,, 3 I Cor. 12, 14-27.
,, 4 I Cor. 12, 18.
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,, 6 Eph. 4, 25 : I Cor. 12, 26.
,, 7 Eph. 4, 16.
,, 8 Eph. 4, 13.
,, 9 Eph. 4, 3.
,, 10 Eph. 5, 2.
,, 11 John 15, 12.
,, 12 I John 4, 11-12 : 14-16.
,, 13 I John 5, 7 : 12 : 16.
,, 14 James 4, 1.
,, 15 Matt. 7, 1-2 : James 4, 12.
,, 16 Eph. 4, 31.
,, 17 Eph. 4, 32.
,, 18 Matt. 7, 3-5.
,, 19 Rom. 12, 3 : 16, I Cor. 13, 4.
,, 20 Phil. 2, 13 : Rom. 12, 10.
,, 21 I Cor. 13, 5 : Phil. 2, 4.
,, 22 Phil. 2, 5 : 7-9.
,, 23 Phil. 2, 2.
,, 24 Phil. 4, 8.
,, 25 Rom. 12, 17 : I Cor. 13, 5.
,, 26 Matt. 5, 43-44.
,, 27 Matt. 5, 24-25.
,, 28 Matt. 22, 39 : Rom. 13, 10.
,, 29 I Cor. 13, 4-8.
,, 30 Col. 3, 14.
,, 31 I Thess. 3, 12-13

A PRAYER FOR GRACE TO TRIUMPH OVER CAUSES OF DIVISION.

"O Lord Jesus Christ, who hast commanded us to love one another: Put an end to the unhappy divisions of those who are called by thy name. Come quickly and bind us together in the full revelation of Thy love, and let the desire for Thine appearing unite us even now while we wait for thee. Teach us to realize that the ordinances of Thy grace should bind us to each other as well as unto Thee: and let us not so misuse the means of our salvation as to foster a spirit of division by what should be the channels of Thy love. Enable us to love one another in Thee and for Thee, until all our imperfections are done away, and we shall shine forth in Thy light, and rejoice in the manifestations of Thy love. In Thy love let us triumph over all differences of condition, all the estrangements of race, all the prejudices of education, all the pride of selfwill. In Thy love let us be humble: in Thy love let us be one that in Thy love we may be exalted, and in Thy love we may be Thine for ever, Amen."



THE MISSIONARY HOME, SHANGHAI.

Contributed Articles

A Constructive Programme for the Christian Church in China

DAVID Z. T. YUI

AS we review the brief history of the Christian Propaganda in China and as we turn our eyes to its future, our hearts are at once filled with thanksgiving and hope. We are thankful, because God has not forsaken the Chinese people, and has sent His Only Son, Jesus Christ, to be their Lord and Saviour ; because men and women in Europe and America have consecrated either their substance or their lives for the spread of the Gospel in China ; and because God has well prepared the Chinese people to welcome Christ and to receive His Message. We are hopeful, because God is giving the Christian Propaganda in China to-day the best and most wonderful opportunities for progress and achievement.

What do we mean by these opportunities? We mean that stubborn opposition to Christianity has practically ceased to exist. Barriers have been broken down. Doubts and prejudices have been dispelled. Doors and hearts are wide-open. The people throughout the country are anxious and eager to lay hold on things that will help build the Republic of China into a great and powerful nation, and to investigate, study, and accept any truth whenever discovered. The reports of various evangelistic campaigns during recent years, and of the remarkable progress in the work of the Christian Church in different parts of China, testify fully to these opportunities.

However, we do not mean to give an impression that the Christian Propaganda in China will experience no more difficulties whatever, and from now on will sail on smooth waters. To be perfectly frank, we shall still find difficulties, meet with opposition, and be confronted with misunderstanding and hardships. These perhaps may not be in so marked a degree as before, but we must be well prepared for them. We firmly believe that these difficulties, unpleasant experiences, and trials will simply help make the Christian work more interesting, inspiring and worth while, and make God's power and love

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more manifest than ever before. Through them, the root of the Christian Church will sink deeper into the Chinese soil.

Opportunities spell responsibilities. Our thanksgiving should be translated into action. What shall we do to take advantage of these wonderful opportunities? This is an appropriate, timely, practical, and important question. Before answering it, let us ask if we recognize the time in which we are living and working. Have we paid much attention to the historic as well as the recent development of the Christian Propaganda in China? If we have been diligent students and keen observers, we cannot fail to see the three periods into which the Christian Propaganda may be conveniently divided. The first period covers practically the first century of the Christian Movement in China, during which time most of the initiative and efforts along different lines of Christian work came from missionaries. The part played by the Chinese Christians, especially in the early pioneer days was rather insignificant. The second period covers the recent years, the present time, and probably a number of years to come, when missionaries and Chinese Christians bear, and should bear, responsibilities together. The third period refers to the future years when most of the initiative and efforts should come from Chinese Christians.

Do we realize that we are right in the midst of the second period of the Christian Movement in China to-day? This period is at once dangerous and important. It is dangerous, because it so abounds in chances and cause for misunderstanding, misrepresentation, jealousy, which, if not prevented, will invariably lead to disagreeableness, discord, schism, and division, all of which will work great havoc to the Christian Movement. This period is important, because the tutelage received by the Chinese Christians at this time will largely determine the character of the Church in China, and her relationship with the Mother Church abroad. It, therefore, demands on the part of the Chinese Christians growing initiative, sense of responsibility, true insight, gratitude, courage, and absolute dependence upon God. Of course, this does not mean that missionaries will or may adopt the *laisse faire* policy, and allow the Christian Movement either to be driven in a wrong and opposite direction, or to drift in an aimless and purposeless manner. Likewise, this period demands on the part of missionaries hearty co-operation with the Chinese Christians, vigilance with both eyes and arms, forbearance, humility, and sense of brotherhood.

Recognizing that we are now living and working in the midst of the second period of the Christian Propaganda in China, and knowing its danger and importance, we should be in a position to determine upon a way whereby we can make the best use of the present opportunities. This way may be tersely expressed in three words, which should characterize this period; viz., EFFICIENCY, CO-OPERATION, AND PERSONALITY.

I. EFFICIENCY

Whenever and wherever the test of efficiency is applied,—be it in business, commerce, industry, education, government or social organization,—progress and improvement will surely follow. For it will decrease weakness, dishonesty, corruption, wastefulness, and decay; and at the same time it will increase strength, healthy conditions, economy, speed, and power. We strongly advocate that the test of efficiency be applied to the Christian work in China, and we venture to make a few suggestions for close study and consideration.

1. In the first place, missionaries should, in so far as possible, be engaged in such work as will enable them to multiply themselves. In view of the teeming population of China and their multitudinous problems, and in view of the tremendous demand for leadership in every department of Christian service and the hopelessness of the task of supplying it by missionaries, it seems to me most important and necessary that missionaries be freed from common routine work and minute details, and be given every opportunity of discovering, training and utilizing Chinese Christian leaders. Only when missionaries have thus multiplied themselves, will the demands upon the Christian Church be adequately met.

2. In the second place, we must have a highly educated Chinese Christian Ministry. We fully recognize the real and urgent demand for an increased staff of well-trained men and women to spread the Gospel among the masses of the people, and strongly urge that the demand be as quickly and adequately met as possible. We also see the great desirability and even necessity of giving these men and women some training in agricultural and industrial subjects so that they can help to solve the economic problems of the Christians under their leadership. On the other hand, the demand of the better educated people for intellectual and spiritual leadership among the Chinese Christians is equally strong, if not stronger, and should be overlooked or neglected no

longer. Besides, it has been stated and reiterated that if China is to be evangelized at all, it must be done through the Chinese themselves. Of course, the remarkable and valuable services rendered by missionaries will always be given due recognition, and be gratefully remembered. But, how can the complete evangelization of the Chinese be accomplished without Chinese Christian leadership and without a highly educated Chinese Christian Ministry?

3. In the third place, we should increase the efficiency of Christian education in China. We wish to specially mention four things.

(*a*) The teaching of Chinese subjects in mission schools should be improved. Lack of sufficient, or even a working, knowledge of Chinese is a great and real handicap to many a graduate in his life work. To be sure, we are not unaware of the already crowded curricula, and the many difficulties in connection with this problem. At the same time we believe it not impossible to obtain the much needed solution. At least, we can and should make an earnest effort to secure better conditions for the teaching of Chinese subjects, and to create a real desire on the part of the students to acquire a working knowledge of Chinese, not to say a knowledge of Chinese history, philosophy, and literature which they ought to have. We are glad to note the success of experiments made in a few mission educational institutions, and we shall be glad to see and encourage more such attempts made.

(*b*) Mission schools should always be on the alert to seek, test, and adopt improved methods of teaching. It is true that they have long been enjoying the good reputation of having excellent teaching and strict discipline, and it is equally true that there is still much room for improvement. Take, for instance, the teaching of English. How many schools do we know of that have introduced the direct method of teaching? How many teachers follow the up-to-date principles of phonetics? How many schools are trying out any method of teaching especially adapted to the Chinese students? We should spare neither time nor effort to introduce as far as possible new and improved methods of teaching in all subjects in mission educational institutions in China.

(*c*) In mission elementary and middle schools, a departure should be made from the common tradition and practice, and emphasis laid more and more on the concrete and practical side

of education. A tremendously large number of boys and girls leave school before graduation, and some leave after graduation without any chance of going higher. The number is disproportionately large. What can they do with such a meagre education, or with an education which does not fit them for life at all? If we have kept a record of these students, we shall at once notice many surprisingly disappointing cases. When they are thus confronted and baffled by hardships and severity of life which their education cannot help to overcome, how can we reasonably expect them to live up to the Christian principles which they have been taught and which they may or may not have accepted. If we desire to make thoroughly good Christians of them, we must also help make them good citizens. In order to make them good citizens, it is necessary that we should introduce industrial education in as many mission schools as possible so that the students will be well fitted for different vocations of life.

(*d*) In Christian educational institutions, we should especially aim to produce the best Christian atmosphere. We can never over-emphasize this point. What an infinite pity—it is indeed a sin—when in a Christian institution, there are evidences of discord, jealousy, indifference, prejudice, and even malice in the faculty, between president and faculty, and between faculty and students. Such a situation will undermine one's faith in no time, and absolutely destroy all Christian influence and usefulness. On the other hand, if the atmosphere of a Christian institution is fully charged with the electricity of congeniality, harmony, sympathy, and love, what good will it not accomplish in the lives of the students, and through them in the community and the nation!

4. In the fourth place, in Christian medical work the test of efficiency can be supplied to no small advantage. We shall refrain from entering into a discussion of medical education and the mooted question, whether we should use the English or the Chinese language in teaching medicine in China. Nor do we propose to deal with any of the technical questions in medical science. But, we wish to point out two things concerning Christian medicine in China. First, we should teach not only the art of healing and the best that can be found in medical science, but also the art of love and the spirit of service. Truly, we need physicians well trained in western medicine, and it is equally true, if not more so, that we need Christian physicians. Second, with due recognition and full appreciation of the excel-

lent work done in various mission medical institutions I wish to press home the truth of the proverb, "Prevention is better than cure". It seems to me highly important and necessary that, in addition to training Christian Chinese physicians, the emphasis of Christian medical work should be laid more and more on preventive medicine, the promotion of personal and community health. The influence and activities of Christian medical workers should no longer be confined to a hospital or dispensary but be extended to larger spheres of usefulness afforded by health campaigns and movements now inaugurated in many cities.

II. CO-OPERATION

In this age of wonderful progress and achievement, another factor responsible for a good part of the success is, doubtless, co-operation. We shall briefly mention two kinds of co-operation which are much needed in the Christian Propaganda in China.

(*a*) There is a strong need of co-operation among different denominations of the Christian Movement. In fact, factions, petty and unimportant differences have kept them apart long enough, and have curtailed much progress that might have been made. We strongly urge that in God's work and in the extension of His Kingdom, we should lay aside all conventionalities and extraneous growths of age and break through all human limitations. Let us join hands and co-operate in works and activities that are similar in nature and purpose, and especially when they are located in the same or adjoining cities. Chinese Christians are glad and grateful to see more and more co-operation in Christian service among different denominations and to note the remarkable results. May God open even more ways of co-operation in Christian work in China, and abundantly bless them with His power and grace.

(*b*) The time has fully come for co-operation between Christian and non-Christian agencies in all forms of work for the amelioration and betterment of the Chinese people. We have in mind particularly such work as Education, Medicine, and Social Service, and we do not see any reason why in these we should over-emphasize the difference between the Christian and the non-Christian, thus throwing away many opportunities for co-operation. Since the establishment of the Republic, such tendencies are growing stronger day by day, and such opport-

unities are becoming more and more numerous. The advantages of co-operation are too evident to mention. To say the least, the non-Christians can learn from the Christians the true spirit of service and love, while the Christians can reap the benefit of the non-Christians' better knowledge of Chinese history, literature and philosophy, and also of their keener insight into the life of their own people. It seems to us of the greatest importance and urgency that the Christians and the non-Christians should gain a true knowledge of each other's work. Such knowledge will surely engender clearer understanding, sympathy, and friendship, which, in turn, will make possible closer co-operation, and great achievements. Let us cite one or two instances to illustrate this point. Last fall, the Educational Association of Kiangsu Province appointed an Information Committee, whose object was to create a better understanding between all Chinese and foreign educators in the entire province, and to promote cordial relationships so that their work might be properly correlated and standardized. Much good has already been done, and time does not permit my enumerating the different activities. The Hunan-Yale Medical College in Changsha is another forceful instance of such co-operation, whose capabilities of happy results and large achievements can hardly be measured.

III. PERSONALITY

Thus far, we have endeavored to point out that we are now living and working in the second period of the Christian Propaganda in China, and to show that Efficiency and Co-operation can help us make the best use of the wonderful opportunities that are confronting us. Now, we are coming to personality, which, we believe, is the most fundamental and vitalizing of all.

Sometimes people become impatient, and question why, during the first century, the Christian Propaganda made no more progress than it did. Soon, they seem to find to their own satisfaction that the slowness of progress is attributable to faulty organization, imperfect interpretation of the Truth, unwise distribution of forces, and insufficient support. No doubt, these causes have done their share to retard the progress of the Kingdom. If, in their scrutiny, they stop here and proceed no further, we should say they have missed the most fundamental of all causes. The conviction has been growing upon

us more and more strongly that Christianity is not merely a set of dogmas, a creed, or a code of moral and ethical teachings, and that the Church is not merely a mechanism or organization for the promulgation and preservation of such dogmas, creed, or moral and ethical teachings. We firmly believe that Christianity stands for the personality of Christ, and for Christ Himself, and that the Christian Church represents men and women who form themselves in a fellowship to worship God, and to be imbued with Christ's personality, and through such personality to attract and win others to God and to Christ. To our mind, a better translation of the Holy Bible, a more efficiently organized educational system, a more adequately equipped Hospital, or a better educated Chinese Christian Ministry, will all fail to make the Christian Propaganda a real success, unless every part of the organization and every worker be thoroughly filled with God's power and love, and be fired with Christ's personality. Material improvements will, doubtless, be of great help at times, and in a way are necessary. However, let us be on our guard that we be not engrossed with mere organization and external trivialities. We must lay hold on personality, which is the heart and soul of the Christian religion. In my opinion, a man is never really won to Christ through mere mechanism or device. His allegiance can be secured and his heart can be won only through personality, that personality most resembling Christ's. The effectiveness and extent of soul-winning is in direct ratio with the degree of resemblance of our personality with that of Christ. The more of Christ's personality we have incorporated and exemplified in our own lives the stronger and more powerful shall we be in winning others to Christ.

Again, people often judge and rate Christianity according to the behavior of Christians whom they have observed. We used to defend the Christian religion by calling their attention to its intrinsic value, and by explaining that, on account of their limited acquaintances, they have not as yet come into contact with our best Christians. What a plausible argument! But, what excuse can we make to defend the Christians whose imperfections and failures in life have caused such low rating of Christ and His teachings? Is it unreasonable to expect every man who professes to be a Christian to exemplify in his own life even in an imperfect way the personality of Christ? Is is too much to demand that such personality should be exemplified not in specified, but in all circumstances, and not to-day or to-

morrow but at all times? It seems to us that we Christians should honestly, conscientiously, and with God's power and grace, strive to incorporate as much as possible Christ's personality within our lives, and to use the same to lead others to enter into God's Kingdom. We should pray that Christ's personality may transcend all our work whatever it may be. For every endeavor, even with methods of highest efficiency and most beautiful co-operation, if not marked by Christ's personality, will be in vain. We should remember that it is not we who are making successes in life and are winning men to the cause, but Christ's personality that has become a part of our being, and is working through us. We should, therefore, strive to attain above all things Christ's personality, which is the light that will enlighten, the power that will conquer, and the love that will forgive and win.

In conclusion, let us ask ourselves, "What is the significance of the wonderful opportunities in China to-day?" To my mind, they signify a momentous turn in the life of the Chinese nation, seeking for truth and struggling to attain permanent greatness. Likewise, they constitute a severe test of the faith, hope, and love of the Christians; a challenge to their strength and power; and a call to duty. In order to enable the Christian Propaganda in China to make the best use of the present opportunities of open-door and open-heart, and to appreciate their full significance, may we fervently pray for Efficiency, for Co-operation and above all for Christ's Personality to pervade every form of Christian service and the life of every witness to His Holy Name.

A 'Personal' Ministry*

R. K. EVANS

"I am become all things to all men, that I may by all means save some."

"THAT I may by all means save some." That sentence is an epitome of the whole aim and duty of one who is called to be a Christian missionary, of one who is set apart to be a messenger of the Gospel and a minister of the Grace of God in Christ. And thus it focusses and brings to a point all the various subjects which we have been considering in our conference together during the past week.

* A sermon preached in Kuling Church on Sunday, August 1st, in connexion with the Missionary Convention.

All the divers methods we have been discussing,—evangelistic campaigns, Bible study and Sunday School methods, Christian literature, the discipline of personal efficiency,—are all related to this final aim as means to an end, as paths to a goal. They stand to this central purpose as regiments to the general's plan of campaign and are to it only what the several limbs and faculties are to the mind and will which controls them all,—'That I may by all means save some.' This is the fundamental purpose which unifies all our work and binds our varied service and widely diverse ministries into a sacred whole.

The missionary of an earlier generation was in much less danger than we are to-day of forgetting this central and supreme aim. But with the growing complexity and the increasing specialization which characterize the modern mission-field, this primary missionary motive is sometimes in danger of falling into the background.

Not that I would suggest that there is no place for other motives or wish to confine the vast missionary enterprise of the Church within the bounds of a single conception, however fundamental and final. Granted that the primary purpose remains supreme, we can only be thankful to God for the wide train of aims, motives, and interests,—educational, medical, social, philanthropic,—which have gathered about this central aim and ranged themselves under the banner of the missionary crusade.

But the heart of the missionary enterprise is still to be found in that apostolic phrase: its impulse and dynamic, its salt and its light, its power and its fire, are still to be found in the apostolic constraint of the Gospel and the apostolic 'passion for souls.' "His word was in mine heart as a burning fire shut up within my bones, and I was weary with forbearing and I could not stay." "Necessity is laid upon me: yea, woe is unto me if I preach not the Gospel." "If by any means I may save some."

Christian Missions may vary their emphasis, multiply their plans, revolutionize their methods, but nothing will ever supersede that fundamental purpose or displace that governing motive. And were the ancient fires of that Divine impulse ever to be extinguished, the vast structure of the modern missionary enterprise would crumble to ruins before our eyes.

In the light, then, of this sacred and supreme aim, I wish to speak of one special aspect of our work as Christian mission-

aries, of one particular and difficult ministry which would seem to be incumbent upon us as 'ambassadors' of Christ, and that is the sacred and costly work of direct dealing with individuals, what we sum up under the somewhat hackneyed term, 'personal work.'

There are many other aspects of a missionary's work, many other tasks and duties which he must fulfill according to the measure of the grace given unto him, if he would faithfully discharge his calling and stand forth with a good conscience on the day in which he will have to render account. The medical missionary, whether doctor or nurse, has his or her round of professional duties in addition to those tasks which their calling as a missionary and the spiritual needs of their patients, as well as the general claims of the mission's work, make upon them. The educational missionary has the routine of teaching, the organization of education, the administration of the school or college, in addition to his spiritual responsibilities for his pupils. The missionary set apart for literary work has his special tasks as student, editor, author, and, it may be, also the work of publication and distribution. Then there are the increasing demands of general mission administration and all the work that falls to treasurers, field-secretaries, business agents, and upon all who serve on committees. And, last and most important, those who are directly responsible for Church and evangelistic work have not only their public teaching and preaching, but also a great deal of administration in connexion with the general activities of the Church and of its expanding corporate life. And beyond these specific tasks, there is the more general work in which all of us may share according to our ability and opportunity—work for the enlightenment and edification of those amongst whom our lot is cast, for the alleviation of human suffering, for the cause of national righteousness and freedom, for the enriching and uplifting of the life around us and for the comfort and joy, the well-being and larger fuller life, of those amongst whom we are called to serve and labour. All these are elements, some of them primary, and some of them secondary elements in the life and work of a Christian missionary.

But besides all these varied duties there is another kind of service too, a species of work and ministry which cannot be classified under a missionary commission and does not lend itself to an annual report. It is a work private and individual,

a ministry essentially *personal*, a service as difficult and delicate, as sacred and costly, as any to which we can dedicate ourselves; it is this 'personal work' for the salvation of individual men and women, a task which demands the consecration of sympathy and friendship, of reverence and spiritual discernment, of love and of prayer, that men and women, one by one, may be redeemed out of ignorance and sin into the light and life and liberty which are in and through Jesus Christ.

Difficult and costly as it is, it is a form of ministry to our fellowmen which is as primary and essential a duty of one who is a missionary or minister of Christ as any that was mentioned earlier, a path of service which will not be disavowed at least by those who are conscious that to them has been given 'the cure of souls,' who feel that God has made them responsible for their brethren and that a day is coming when they will have to render account.

Now, if I know anything whether from my own experience or from that of those best known to me, it is *here* that many, if not most, of us are most keenly conscious of failure in our missionary life and service. We fail at other points as well, God knows; we come short in other duties, God knows; but nowhere does our failure seem so signal and complete as in this 'personal work,' this individual ministry to individuals.

Do not let us, however, confuse this private, intimate, personal work, which is only possible on a basis of mutual knowledge, trust, and affection, with the more public work of direct dealing with individuals who are little, if at all, known to us. The addressing of ourselves to individual strangers is one thing; the winning of an intimate is quite another. And it is of the latter that we are thinking now,—of that 'personal work' which is the deliberate, humble, reverent, patient endeavour, in the spirit of true sympathy and genuine friendship, in the spirit of love and of prayer, to lead those men and women, or boys and girls, for whom God in His providence seems to have given us a special responsibility—to lead them one by one to a personal knowledge of, and a personal faith in Christ.

Let me say a word or two, first, as to *the need* of this kind of work.

It is needed because there are many who will be reached in no other way, many whom the more general methods of missionary work entirely fail to touch, whom the most eloquent

and most moving evangelistic address or the ablest and most cogent apologetic leaves cold and unaffected, and who, if they are ever to come to the knowledge of Christ, will have to be sought and won by this individual ministry of which I am speaking,—that is, through the personal intercourse and influence of men and women who, having 'a passion for souls,' combine courage with wisdom and are able to 'speak the truth in love' not only before a congregation but when brought face to face with an individual life. This personal ministry to individuals is necessary because some men and women will never be convinced of the truth of the Gospel of Christ unless and until someone has the courage and the love to testify to it out of the reality of his or her own life. People, in China as well as at home, are apt to suspect those who never speak of personal religion except in their public ministrations and who, in the intercourse of private life, seldom, if ever, refer to the themes which constitute their public teaching and preaching. It is needed, too, because there are some maladies of the soul which call for the wise and patient treatment of a spiritual physician who has learnt something of the secrets of human hearts through a deep knowledge of his own and who knows not only how to speak of the Divine remedies in general terms, but also how to apply them to the particular needs of an individual life. And it is needed also because there are so many who, some because of their very strength, others by reason of their great weakness, are gone aside and out of the way and who lack the kindly persevering care of someone who will follow the example of the Shepherd who left the ninety-and-nine to go forth in search of the one who had strayed from the fold.

There are other reasons too which call for this spiritual ministry to and for individuals, but I must pass on to speak of some of the *conditions and qualifications* for such work, and also of *its cost.*

I shall speak of only *one supreme condition.*

We all recognize that no man ought to or can be a missionary unless he has a Gospel to deliver to his fellow-men. This is the first and last requirement of those called to this high and holy service, and there could be no tragedy more dread and drear than that of a missionary without a Gospel.

But we never realize this so clearly nor feel it so acutely as when we are challenged by the dire spiritual need of an individual human soul; and perhaps some of us, who have

preached more times than we can number, know something of the awful humiliation of being brought face to face with some man or woman who is in terrible earnest and in deep despair and finding ourselves dumb and powerless to help. For, after all, honest, earnest, struggling souls will always apply this supreme test to any message which we proclaim to them,—is it *morally redemptive?* Has it *power* to deliver from sin, to transform the heart and energize the will? And *do we ourselves know it?* A philosophy of life is well and good, education and philanthropy are excellent, but what the world needs and what tempted men and women clamor for is *a Gospel* and they will be content with nothing less. And so if we are to be, in truth and in deed, ministers of Christ to those who know Him not, if we are to share in this divine work of helping, healing, redeeming individual men and women, we must have *a Gospel at first hand*,—a Gospel of which we are personally sure and which we have tested and experienced for ourselves.

Once get into close and honest grips with men who mean business, and we shall find ourselves pressed back to the reality of our own lives. They will not be put off by anything second-hand. They will not be satisfied with public religious eloquence. They will want to know whether we know these things for ourselves, whether we are speaking of what we have 'seen and known and handled,' of something which has stood the test in our own life and experience. Nothing else is so necessary as *reality*, and nowhere does unreality bring such an awful nemesis as in religion. And so the first and last *condition* of a personal ministry to individuals is *a personal, experimental knowledge of Christ.*

Then as to some of the *qualifications* for this work.

(*a*) First, *an unfailing sensitiveness to moral need.*

Though it is true that life is 'a warfare' from which 'there is no discharge,' yet as the years go on the nature of the warfare alters and the fierce struggles of youth and early manhood give way to the conflicts and temptations of middle and later life. And thus there is a danger, especially to those responsible in schools and colleges for the welfare of those much their junior, lest they should forget that these younger lives about them are still fighting the same fight that they fought in past years. A missionary abroad, no less than a minister at home, must never forget—how can he?—that

temptation and sin are perennial facts in human life and that there are always about him lives which out of the pathos of a hidden conflict cry out for the secret of victory and of power.

And sometimes, on the other hand, the very ugliness of moral evil, the very horror of moral failure, make us long to escape from all thought of the awful perils and conflicts out of which human character is forged, and live removed from the taint and disease which permeate human life.

Both of these tendencies, innocent and natural as they may be in other circumstances, have to be steadfastly resisted by anyone who would 'by all means save some.'

(*b*) Combined with this constant sensitiveness to human need, there is necessary a *reverence* for individual men and women which never weakens or tires. 'The heart knoweth its own secrets,' and every human life, however battered and marred, still retains an element of sacred and impenetrable mystery and a claim upon the courtesy and reverence of others. Anyone who has forgotten this duty of reverence has closed one of the surest doors to the trust and confidence of those whom he would serve. And as missionaries to another land and nation we need especially to remind ourselves of this duty. "If ever you are tempted," I was once solemnly and earnestly warned, "to regard a Chinese man or woman with less of reverence than a fellow-countryman, then as a missionary of Christ to China go down on your knees and ask God to forgive and change you."

(*c*) Then too this 'personal' service demands a fine spiritual discernment, an unwearied patience, and an unquenchable hope. In the midst of many signs to the contrary, it may be, we must be quick to catch the first token of moral aspiration and spiritual desire. And to the end we must learn to see the good in men and to believe in the best for them.

And now a word as to *the cost* of this work.

There is no form of Christian ministry which is as costly as this, and the stronger and deeper the character of the man or woman who undertakes it, the greater will be the cost. Those who can do it easily had, in some cases, better not do it at all. And the reverse is true,—for 'the measure of your sensitiveness is the measure of your power.'

Men and women are not saved easily. The rebirth of a human soul is not without travail. It costs a man some of his heart's blood,—in some cases it is almost literally a life for a life.

And there is one special element in the sacrifice which it demands, and that is the cost of self-revelation. Sometimes the only way in which we can help another is to let him know something of the secret of our own life. A man has need to be very careful in this, and must see to it that he always dwells upon the great objective truths of the Christian Faith rather than upon his own subjective experience and speaks first and last of Christ and only quite subordinately of himself. But still it remains true that, if we are to win the confidence of others, we must give as well as receive, and, in so far as we have experienced the grace of God, we have no right—if, that is, we would be the servants of others for Christ's sake—to regard our own lives as a book which shall never be unsealed.

Lastly, there are two things which are indispensable in this work—*love* and *prayer*. The men who influence us most are the men who care for us; and none of us will ever know how much we owe to the prayers of those who love us. Those who have read that wonderful little book, 'Letters to his friends' by Forbes Robinson, know how the whole of his quiet but wonderful influence with men was traceable to the degree in which he had learnt those two great secrets—to love men and to pray for them. And I do not know that I can do better, or set forth more clearly the real secret of personal work and influence, than by quoting the testimony of one of his—Forbes Robinson's—friends to the two great lessons of his life.

"(*a*) *The meaning of love*. It is impossible for lesser natures to enter into all that the word "love" meant to Forbes. He loved some men with an intensity of feeling impossible to describe. It was almost pain to him. If he loved a man he loved him with a passionate love (no weaker expression will do). We undergraduates found our natures too small to understand it. Yet, as we learned to know him more and more, we began too to learn a little of what real love is—we began to learn what can be the meaning and the wonder and the power and the depth of the love of man for man. And we understood in time that his love for us and his belief in us sprang from the same high source—from the Christ in him, in us.

(*b*) *The power of prayer*. Perhaps only a few of those who knew Forbes as undergraduates learnt this lesson. Yet an intimate knowledge of him must have forced almost any man to the belief that "more things are wrought by prayer than this world dreams of." He prayed for those he loved, it is certain, for hours at a time. All his thoughts about some men gradually became prayers. He could not teach us everything that prayer meant to him; he could not teach us to pray as he prayed. Yet through him one or two at least of his undergraduate friends saw a little further into the eternal mystery of prayer. And men must sometimes—with all reverence be it said—have experienced in his presence the same kind of a feeling of some great unseen influence at work as that which the disciples must have experienced in the presence of Christ after He, apart and alone, had watched through the night with God in prayer. For many an hour of his life did Forbes spend like that, striving with God for those he loved. He believed—he knew (this was his own testimony)—that he could in this way bring to bear upon a man's life

more real effective influence than by any word of direct personal teaching or advice. So did he prove once more that the man of power in the spiritual world is the man of prayer."

And, finally, there is one comprehensive quality which sums up all that is essential for this difficult, delicate, and sacred ministry,—it is the quality of *Christlikeness.* We can never remember too often that the men and women who most surely win others to Christ are the men and women who are Christlike.

The Personal Efficiency of the Missionary*

BROWNELL GAGE

THE question before us to-day is whether the study of efficiency is worth while for the missionary. We cannot expect to increase our efficiency perceptibly by a forenoon study, nor is the speaker an efficiency expert; I am addressing you because I have felt my own inefficiency so keenly that I found it necessary to make a little study of the subject.

Before surveying a field, it is well to make out its boundaries. Let me therefore indicate some things from which efficiency must be discriminated. In the first place, it is not "speeding up" or strenuousness. As Dr. Gulick says, in his book, "The Efficient Life," any fool can open the throttle valve of an engine, and use up all the steam in half an hour, so that there is no more power until the engine can get up steam again. The efficient engineer is the one who can keep the locomotive at maximum speed to the end of the run. The missionary run should be a long life of service.

Then, again, let me say most emphatically, efficiency is not the substitution of mechanism or of physical forces for spiritual power. I have not time here to indicate this by quotations, but you will find that the leaders of the efficiency movement fully realise that, even in industrial and business life, efficiency can only be attained when the worker is governed by spiritual aims and animated by spiritual power. Of course this is doubly true for the missionary. For us, especially, efficiency is the discipline of physical forces for spiritual ends, that the Spirit of God may have the instruments which He can use.

*Address at the Kuling Convention, July 1915.

Mr. Purinton defines efficiency as "The power of doing one's most and best, in the shortest time and easiest way, to the satisfaction of all concerned." Mr. Emerson's definition is very similar. The last clause is significant; it means that we are not thoroughly efficient unless every one, from office boy to president, from the coolie in the kitchen to the bishop or board secretary, is satisfied with our work and our relations to him. Friction always means waste, most of all human friction. Now business men are devoting long and patient study to learn how to do their most and their best in the shortest time and easiest way. The best of them do it because they are the stewards of wealth. Have we, who are the stewards of eternal interests, any right to be less interested than they in discovering the best way of doing things?

Before we begin to apply the principles of efficiency to our personal needs, it will be instructive to take a few examples of what the movement has done in business life. The first three of these are from Frederick W. Taylor's "The Principles of Scientific Management." "Scientific Management," we may note, is efficiency applied to the management of large bodies of workers.

In the Bethlehem Iron Works, men loading pig iron were able to handle twelve and a half tons a day per man under the old system. A scientific study was made of their work, and the time was determined in which a man could be under the load of a pig weighing ninety-two pounds. It was found that the average workmen could be under such a load forty three per cent of the day. A computation was made by the aid of a stop watch of the time required to carry a pig from the ground to the car and the time spent in walking back. On the basis of this study, the men most fitted for that kind of work were selected, and one of them was tried under the direction of an intelligent overseer. He was told, "Now walk;" "Now rest". By a scientific proportion of work and rest he was able to load forty-seven or forty-eight tons instead of twelve and a half. This illustrates the study of time, and of the problem of fatigue. Another illustration will show the results of the study of tools. The shovellers in the same company were using the same kind of shovel for all sorts of work. This shovel could lift thirty pounds of iron ore, but only about four pounds of rice coal. It was found that the most economical shovel load is twenty-one pounds. The management then provided ten different kinds of shovels, each suited to a different kind of work, so that an

average of about twenty-one pounds would be taken up with each shovelful, no matter what the material. After the new management was introduced the shovellers were reduced from about five hundred to one hundred and forty, and the average number of tons per day per man was increased from sixteen to fifty nine, the workman's earnings went up accordingly, and the cost of handling the coal was reduced by one half.

Another striking result was gained in the bricklaying industry. By the customary method, each workman was laying about one hundred and twenty bricks per man per hour. About a thousand times a day each workman stooped to pick up a brick from the platform, and raised his body, weighing one hundred and fifty pounds, in order to place a five pound brick. Mr. Gilbreth devised an adjustable platform which could be kept at the height of the wall which was building. He reduced the number of motions for laying the brick from eighteen to five. Instead of laying the brick and then preparing the mortar for the next brick, the workmen were taught to place the brick with one hand while they were laying the mortar for the next. It was found that by tempering the mortar just right it was unnecessary to tap the brick with the handle of the trowel to get the joint even. By these and other improvements each man was enabled to lay three hundred and fifty bricks per hour instead of one hundred and twenty.

Another instances is given by Mr. Harrington Emerson to show how his principles can be applied to personal efficiency. He and Dr. Gulick were at an athletic contest of school boys. They asked a boy whether he was entered in the swimming-under-water contest. "No," he replied. "Why not"? "I have not trained for it," "Would you go in if you knew how to win?" "Yes, certainly." "All right, we'll show you. How long can you hold your breath"? "I don't know, never tried." "Try and see, we'll time you with a stop watch". He held his breath less than a minute. "Now" said Dr. Gulick, "you can do better than that. Any healthy boy can hold his breath two minutes without hurting himself, if he knows how. First take several, slow, deep breaths and get your blood thoroughly oxygenated, then try again". This time he held his breath two minutes. "Now", they asked, "how many strokes do you take in a minute when you are swimming under water?" "I don't know", "Try and see, you can make the strokes, and we will count." They counted and

found that he took sixteen strokes a minute. "Now," they said, "you go into this contest, dive into the water, and swim with your usual motions, count your strokes, and when you have taken twenty-four strokes you will know that you have been swimming one and a half minutes. You can hold your breath two minutes, so that this will not hurt you." These instructions were written out so that he might read them over and not forget them. An hour later he won the contest from those who had been training especially for it. This incident illustrates Mr. Emerson's "Twelve Principles of Efficiency". In the first place, the boy made use of careful records. Second, he made definite plans based on these records. Third, these plans included a schedule of what he was to do. Fourth, he followed this schedule faithfully. (Principle of despatching.) Fifth, he made use of the best instrument for his purpose, the stop-watch. (Principle of standardised conditions). Sixth, he followed a carefully thought-out method. (Principle of planning.) Seventh, his instructions were written out that he might make no mistake. (Written standard practice instructions.) Eighth, when he had an ideal or definite aim, he was able to hold his breath twice as long as on his first trial. Ninth, he had the common sense or judgment to use competent counsel and follow the advice received. Tenth, he determined on a course of action and then held to it, without allowing his purpose to be diverted. Eleventh, his method was perfectly fair to everybody. Twelfth, he won the prize. (Efficiency reward, or motivation.)

With these illustrations in mind, we may turn our attention to our own efficiency. Before one enters a school, he usually takes an entrance examination to show in what grade he should begin. You will find such an examination here provided for you based on the personal efficiency test of Mr. Edward Earle Purinton, given in the *Independent, November 30th, 1914*. His questions have been somewhat altered to adapt them to our needs. There is only time here to comment briefly on a few of them.

Questions 1 to 6 relate to physical efficiency. As Dr. Gulick points out in the book before referred to, our duty is not merely to keep free from disease, but to keep always at our best We know that sometimes the body is full of energy, and ready for any effort. Our best ideas, inspirations, and penetrating judgments come easily. Why do we have such different levels of

physical efficiency? Do we know as much about our own bodies and nervous systems as a good engineer knows about the care of his engine? One company spent twenty years and hundreds of thousands of dollars to discover the best rate to feed material into a steel cutting machine. How much more delicate and valuable an instrument has each one of us in his own physical organism! How much time have we given to the study of its needs that it may maintain the maximum output with minimum wear? We are the temples of the Spirit of God. How often do these temples have to be closed for repairs? Have we been faithful in the stewardship of our bodies?

Questions 7 to 12 are concerned with self-knowledge and mental hygiene. Most of us have to do much work that we are not specially fitted for. But even while we are doing it we ought to remember that missionary work will never be thoroughly efficient until each of us is centering his efforts on the kinds of work which he can do best. Prof. Munsterberg, in his book, "Psychology and Industrial Efficiency," has shown how subtle are the differences in the types of mental reaction and how important these differences are in determining the fitness of the individual for any particular work. We should at least know what we can do best, and make our life purpose accordingly. Question 12 is of special importance. Prof. Maggiore, in his studies of fatigue, has shown how costly is effort when the nervous system is fatigued. If two hours were required in his experiments to thoroughly rest the subject, so that he could perform the same work again, how much work do you think he could do with only one hour's rest? Not half, but *only a quarter as much!* If the brain is fatigued, it is not necessary that one should stop work, but that one should change his occupation to one requiring the activity of a different set of nerve cells. How much time we waste by puttering over tasks to which the mind is too fatigued to pay attention. It is costly effort. We could do the work in a half or quarter the time by postponing it until we are rested.

The third group of questions, 13 to 18, are concerned with moral and spiritual qualities. They are of fundamental importance but probably need less comment than those which follow. They might be indefinitely extended, but those given in the test will be sufficient to appproximate the measure of our efficiency.

The fourth group of questions, 19 to 24, have to do with method and include the most important of Mr. Emerson's principles. Question 19 is perhaps the most important of the lot for us. Here is a chance to plan one's day so that the problem of fatigue can be taken into account and our programme adapted to our strength, so that we can maintain the maximum output. One will naturally object that it is useless to plan the day because there are so many interruptions. Many of these interruptions can be allowed for. For instance, there is the matter of callers. God forbid that we should ever consider them as an interruption of work. As Spurgeon said," the man who wants to see me is the man whom I want to see." If callers are our most important business, efficiency should teach us to allow of time for them. But one can avoid much unnecessary waste of time by taking the right attitude,—not the attitude of "How soon can I get rid of this man?" but, "How soon can I find out what this man needs, and how quickly can I give him the help which he wants?" The great advantage of planning one's day ahead is to put the big things first. Many a man comes to his work with the fresh energy of the morning hours and says to himself, "Here is a good chance to attend to a lot of those little details which have been waiting so long. When they are out of the way, I shall feel free to attend to the important things that require careful consideration and best judgment." It is a foolish method. One's best strength should be devoted to the big things, and the little annoying details, which are more or less mechanical, should be left to the hours when our best strength has been spent on the important tasks. One mother of a large family used to ask herself this question, "What will my girls be most thankful to me for doing ten years from now? Will it be that I have spent time in making them pretty dresses or that I have devoted time to study and reading that I may be their companion and inspiration?" What will we most regret having left undone ten years from now? If this question is asked at the beginning of each day, we shall not, as we so often do, find that our hours have been taken up with the little things while the big things have been left undone. And this planning of the day should surely be a part of one's personal devotions. If the day is planned in the hour of prayer, we shall not only be less a slave to circumstances, but we shall have less of the divorce between prayer and work.

Question 20 calls attention to the value of schedules and of beginning and ending on time. Dr. Gulick has a chapter on the moral effect of the flat top desk. He found that a firm had abolished their roll top desks because its pigeon holes were too great a temptation to postponement.

"But doesn't it make a mess?" asked Dr. Gulick. "That's just the point," said the manager, "Because it makes a mess, everyone knows that he must clean up his desk before night." The principle here involved is the psychological necessity of having our work divided into tasks with a definite stopping place. Every night should find the work of that day finished, and the tasks that are left for the next day should have a definite reason for being postponed. Under question 21 have you ever thought how often we waste half a day because our fountain pen has run dry, or a note book has been forgotten, or some other tool is wanting? The tools for each task should be standardised, and then we should be less likely to forget them. Do you take country trips? Do you know just what you need on each trip, and have you a list of these needed articles pasted inside your box? Surely one should not take time to think out such things more than once, or run the risk of forgetting some article by not having standardised his equipment. One efficient missionary has suggested to me a valuable tool which I now always try to carry in my pocket. It is a pad, three by five inches. Anything which I wish to remember, any duty which I intend to perform, can be written on a page of this pad, and the paper will be a reminder until the work is done. If the record is something to be preserved, the paper will fit into an ordinary index file. Incidentally, the pad costs next to nothing, and I buy them by the dozen.

Question 22 may seem a difficult one to a person who has such a variety of tasks as the average missionary, but it is worth study. Mr. Gilbreth, mentioned above, was taken to see the Japanese Exhibition at Shepherd's Bush. A Japanese girl was pasting labels on boxes at one of the exhibits. She pasted twenty-four labels in forty seconds, and her fingers seemed to fly like lightning. His companion said to Mr. Gilbreth," You cannot show her any improvements in efficiency!" He watched her for a few moments, and then said "You are making some wasted motions there, let me show you." After his instructions, she pasted twenty-four labels in

twenty-six seconds in the first trial, and after that, in twenty seconds, reducing the time one half. Mr. Gilbreth could not have imitated her, he had not her acquired skill, but he gained results by study and thought. Have we given such thought to our methods? Question 23 calls attention to the value of making records. Mr. Emerson advises making a record of all time lost. Dr. Gulick shows how records may utilise energy usually wasted in our emotions. When anything arouses your emotions, whether righteous indignation, or religious joy, write it down. The next day you may find that the letter of protest you have written, or the personal prayer which you have recorded is worth using or preserving. Emotions are like charges of electricity which become dangerous if they are short circuited, but furnish useful power if they are passed through dynamos.

The last six questions are concerned with miscellaneous matters. Question 27 is open to some misunderstanding. God forbid that we should ever consider psychology as a substitute for the work of the Spirit of God. But we all have some persuading to do, and to a certain extent we believe in method. The theological student studies the art of making sermons, but his attention is often directed more to rhetoric and the aim of securing beauty of form, than to learning how wills are affected. One efficient missionary told me that his theological professor had given him some good advice about the relation of preparation to the Spirit. "Some men," he said, "will tell you that you should make no preparation, but trust in the guidance of the Spirit; when I do that the only thing I can hear the Spirit say to me is, "You are a lazy fellow." I once heard Mr. Mott say that he spent the best part of two days in preparing for an interview with a business man. Mr. Mott applied this to the necessity of making preparation for interviews with God, but we may see in it also a lesson for those of us who have interviews with men, whether in the chapel, the school-room, or the street.

One final word, and I am through. Dr. Gulick says that his father once gave some pills to a Hawaian chief. The chief took one and felt better; he thereupon took the rest of the box, and his life was saved with difficulty. "The moral," he says, "is this, Don't try all my suggestions at once. Take one at a time, and when you have mastered that, proceed to to the next. The resolution to make a call is better than a

resolution to be neighbourly. The resolve to take exercise every day is bettter than a resolution to take better care of your health."

"If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth, and everything that's in it,"

"And ye are Christ's; and Christ is God's."

PERSONAL EFFICIENCY TEST.

Adapted from Edward Earle Purinton.

DIRECTIONS.—In answering questions, write 10 for "Yes": 0 "No." If the answer is a partial affirmative, write the part of ten which expresses your degree of assurance. Then add the column of marks and divide the total by 3 to get your percentage of efficiency. The value of the test lies in the care and conscientiousness of the answers.

1. Can you keep at your best in physical condition and vitality? ——
2. Have you learned how to eat and drink for maximum efficiency? ——
3. Do you habitually sit and stand erect, breathe deeply, exhale thoroughly? ——
4. Have you learned to secure the rest needed to maintain maximum energy? ——
5. Do you make the most effective use of water for your individual needs? (internal and external.) ——
6. Do you know and take the exercise and recreation which best meets your need? ——
7. Do you enjoy the kind of work you are doing? Is it what you would rather do than anything else? ——
8. Do you know where your greatest ability lies? ——
9. Have you a definite aim in line with your supreme talent? ——
10. Do you know which of your habits, emotions, and mental traits make you inefficient? ——
11. Have you made an inventory of your mental and moral traits? ——
12. Do you work with concentrated attention and rest when attention wanders because of fatigue? ——
13. Can you be cheerful and hopeful under all circumstances? ——
14. Can you make up your mind promptly, yet hold an opinion tentatively? ——
15. Have you cultivated that tact and courtesy which prevent friction and misunderstanding? ——
16. Does private devotion bring joy and a sense of real value to you? ——
17. Have you the sense of God's presence in all your work? ——
18. Does your religion draw men to you? ——
19. Have you learned the science of planning your day ahead? ——
20. Have you learned to make schedules for your work and to carry them out with despatch? ——
21. Have you learned to standardize to the conditions (tools, equipment, place) of your tasks? ——

22. Have you learned to use the best, quickest, and easiest way of performing each task? ——
23. Do you make use of the most immediate, reliable, accurate, and permanent records of your work, reading, thoughts, aims, emotions? ——
24. Are you working in the greatest possible co-operation with your fellow missionaries? ——
25. Can you relax entirely in your leisure hours? ——
26. Are you spending less than your income, on a planned budget? ——
27. Have you tried to master the psychology of persuasion? ——
28. Have you secured, trained, and assigned your assistants so as to secure their greatest usefulness? ——
29. Are you studying the problems of efficiency and scientific management? ——
30. Are you correcting your known weaknesses, mental, financial, social, spiritual? ——

Total - - - - - - - - - - - - - - ——

Total divided by three equals percentage of efficiency. ——

The Work of Intercession

D. E. HOSTE*

WHILST there probably is amongst Christian workers at the present time a widespread recognition of the importance of prayer for others, it is to be feared that this feeling is often not sufficiently strong to overcome the difficulties and hindrances, which are always to be met with in the endeavour to act upon it. It may be a help in this matter to remember that the Holy Scriptures give a number of reasons for the practice of intercession, amongst which the following may be mentioned here.

(1). By it victory can be obtained for God's people in their conflict with evil. The converse is also true, that defeat frequently comes to God's people, owing to neglect of, or lack of perseverance in intercession on their behalf. These two truths are strikingly illustrated in the familiar account of Moses on the hill top, lifting up his hands in prayer on behalf of Israel fighting against Amalek in the valley below. So long as Moses kept his hands up, that is to say, continued in prayer, victory was on the side of Israel: when, through weariness, he allowed his hands to drop, Amalek prevailed. A study of the whole passage, as recorded at the close of the seventeenth chapter of Exodus, emphasises the fact that the victory depended

* Prepared by request of the Committee on Promotion of Intercession appointed by the China Continuation Committee.

far more on Moses interceding on the hill top, than on Joshua with his soldiers fighting in the valley. In other words, that the prayer was really the most important and practical part of the battle. Do we realise sufficiently that remissness in intercession means defeat in God's work?

(2). We sin against God by ceasing to pray for others. Scripture and experience both teach the difficulty of persevering in prayer. We are all familiar with our Lord's exhortations and parables uttered to the disciples, enforcing this lesson. It may not be easy to say exactly why importunity is an essential element in prayer. That it is so, however, is beyond question. The words of the Prophet Samuel recorded in 1 Samuel xii: 23, furnish a notable example of the truth that we sin against God by failing to persevere in intercession on behalf of our fellow men. It was a critical occasion in the history of Israel. The people in self-will had rejected Samuel in his old age as their Judge, and demanded the institution of a monarchy similar to that existing in the surrounding nations. The Prophet, whilst rebuking their waywardness, nevertheless, in obedience to the Divine command, grants their request and then utters the following words:—"God forbid that I should sin against the Lord by ceasing to pray for you." If ever an adequate excuse for relaxing in prayer could be given, Samuel was in a position to do so on that occasion. The people, notwithstanding his long years of devoted service on their behalf, had, in a harsh, inconsiderate manner, rejected him from being their leader and insisted on a course of action displeasing to God and repugnant to the Prophet. We find, however, that Samuel repudiates any thought of ceasing to intercede on behalf of Israel. The fact that people may treat us wrongly and ungratefully furnishes an additional reason that we continue to pray for them, and we sin against God if we fail to do so.

(3). We disappoint the Lord by remissness in intercession. This is taught in impressive language in Isaiah lix: 16, where, following on a description of the back-slidden and demoralised condition of Israel, the following words occur, "And He (the Lord) saw that there was no man and wondered that there was no intercessor." The words imply that if only there had been someone to pray, recovery and restoration to blessing would yet have been possible. What an insight is here afforded into the potentialities of faithful prayer!

To turn to another aspect of the subject, it should be remarked that effectual intercession is impossible without careful observance of certain conditions laid down both in the Old and New Testaments. Of these, attention is now drawn to the following :—

(1). Without practical holiness of life, it is impossible to pray acceptably. This is taught both by precept and also in various types or figures in the Old Testament. We learn, for example, that under the Mosaic economy, entrance into the Holy Place, where alone prayer and intercession could be offered for the people, was contingent upon a strict cleansing from all defilement; signifying, of course, the need of practical moral purity as a requisite of approach to the Most High. This subject is dealt with in the fifteenth Psalm as follows:— "Lord, who shall sojourn in Thy Tabernacle? Who shall dwell in Thy holy hill? He that walketh uprightly and worketh righteousness and speaketh truth in his heart. He that slandereth not with his tongue, nor doeth evil to his friend, nor taketh up a reproach against his neighbour, in whose eyes a reprobate is despised, but he honoureth them that fear the Lord. He that sweareth to his own hurt and changeth not." That is to say that, in order to pray effectually, it is absolutely needful to take heed to habits of thought and speech. We are warned in other parts of the Scripture, that without jealous care, it is easy for the conscience to lose sensitiveness and for unjudged sin to be permitted in the life, with the result that our outward religious exercises are no longer acceptable to God or effectual in behalf of others. The passage just quoted reminds us that speaking evil of others is one thing that, unless truly repented of, effectually prevents true communion with God. The Psalmist says in another place, "If I regard iniquity in my heart, the Lord will not hear me." Is it not incumbent upon everyone of us, to search and try our ways before God, and if we are convicted of sin, either against Him or our fellow men, at all cost to put it right? Our Lord Himself places emphasis on the maintenance of right relationship with our brother as a condition of acceptable prayer. His words are recorded in Matthew v : 23, 24, as follows :—"If, therefore, thou art offering thy gift at the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar and go thy way. First be reconciled to thy brother and then come and offer thy gift".

(2). Another difficulty in the way of intercession, is the seeming urgency of other claims on our time. On reflection it must be admitted, however, that the greatness of this difficulty is, to a large extent, due to our own failure to recognise the due proportion of things. We are so apt to exaggerate the importance of our outward activities, forgetting that it is only in so far as the Holy Spirit is controlling and energizing them, that they are of any true value or contribute any thing real towards the carrying out of the Divine purposes. There can scarcely be a more hurtful fallacy than to suppose that secret prayer and meditation on the Holy Scriptures are something apart from, and with little practical connection with the duties of life. The prevalence of this pernicious error is partly, no doubt, due to the extravagances of morbid pietists in the past, who, in their well-meant, but unhealthy aspirations after what at best was but a one-sided form of Christian life, failed to give due place to the claims of active Christian work and benevolence. It remains true however, in the most literal, matter of fact sense, that our highest, most vital and effectual work is done on our knees. There and there alone can spiritual power be obtained that shall overcome the tremendous influences of evil against which we are called to wage unceasing warfare. Moreover, unless much time is spent in prayer and meditation on the Scriptures, there will not be that spiritual influence for the strengthening and inspiring of others, which is absolutely essential to any true Christian leadership. It is noticeable that the Apostle, in writing to Timothy, repeatedly breaks off in the midst of his instructions concerning Church affairs and, in solemn words, warns his younger colleague concerning his own Christian life and character. "Take heed unto thyself": "Exercise thyself unto godliness": "Meditate on these things, give thyself wholly to them": "Study to shew thyself approved unto God" and similar words of exhortation occur throughout the two epistles.

Much thought is being given in the present day to the need of more scientific methods in Missionary work. It can safely be said that amongst such improvements a more adequate and practical recognition of the place of intercession in the work of the Missionary, is one of the most urgent and important.

The Sacrifice to Heaven

L. HODOUS

III.

I. THE ORIGIN OF THE SACRIFICE TO HEAVEN

(*Continued from October number, page 606.*)

THE ancient religion of the Chinese consisted of two cults, namely, the worship of nature and its phenomena and the worship of ancestors. We find these two strands in the cult of Shangti. In the evolution of a religious cult some of the old elements are preserved and given a new meaning. We find accordingly in the sacrifice to Shangti or Heaven very ancient elements which give us the clue to the real origin of the cult. From a study of these primitive elements we must conclude that the sacrifice developed from the worship of the sun. Later it included the physical heaven which was gradually endowed with the moral qualities for which human society was striving.

The sun was worshipped at the winter and summer solstices and at the equinoxes. The sacrifice at the winter solstice, however, was regarded as the most important because this day was the birth of the *yang* principle. The Shwo Wen (說文) defines the sun as corresponding to Shih (實), that which is solid and hence the symbol of sovereign power upon earth. It is the concreted essence of the male principle *yang* and the source of all brightness. In another work the sun is the ancestor of the *yang*. Mencius speaks of the autumnal *yang*, meaning the sun. At present the sun is called the *t'ai yang*, the greatest *yang*. The sacrifice to Heaven took place on the birthday of the *yang* principle in order to assist the principle of light and life to overcome *yin*, the principle of darkness and death.

Let us consider the ancient survivals in the sacrifice to Heaven. The place of the sacrifice was south-east of the capital, the place of warmth, the place of *yang*. It was the side of the city toward the rising sun at the time of the winter solstice. The day of the sacrifice was the morning of the day of the winter solstice. On this day the sun reaches its southernmost point and begins its journey northward. The *yin* principle begins to weaken and the *yang* begins to wax strong. The returning sun brings revivified nature

with all its blessings. To the early inhabitants of China living near the Yellow river this was the red letter day of the year.

The altar was plain and unadorned, circular in shape and consisting of an odd number of terraces. The round shape was intended to conform to the object worshipped, the sun. From ancient times there was a special altar to the sun. This was circular in shape. This was the original altar to Heaven. The Chi I (祭義) of the Li Chi says: "The sacrifice in the suburb of the capital was the great expression of gratitude to Heaven, and it was especially addressed to the sun, with which the moon was associated." This shows that the sacrifice to Heaven was addressed to the sun even after the sacrifice to Heaven was well established. In fact there was a time when the offering to the sun and to Heaven were performed on the same altar. The odd number belongs to the *yang* principle. Furthermore, the victim was a bull with horns just protruding like coocoons or like chestnuts in a burr. He was not much over a year old. His color had some resemblance to the sky or sun. The bull is an emblem of the productive power of spring which the returning sun brings. The shape of many of the vessels employed at the offering was round in imitation of the form of the sun.

The most suggestive object was the jade exactly twelve inches long, each inch representing a month of the new year, the gift of the returning sun. The emperor wore a coronet with twelve pendants and in the procession were twelve banners decorated with figures of the sun and moon. The emperor's garments were embroidered with images of the sun and moon. The chariot in which the emperor rode was decorated with glittering gems. All these are survivals and suggestions of a primitive sun worship. The Yüeh Ling (月令) of the Li Chi says in regard to the twelfth month: "In this month the sun has gone through all his mansions; the moon has completed the number of her conjunctions; the stars return to (their places) in the heavens. The exact length (of the year) is nearly complete, and the year will soon begin again."

Moreover, the music employed at this sacrifice was looked upon as an essential part of the process of bringing the sun back. Without such a sacrifice, properly performed, the course of nature would be disturbed and dire calamities would descend upon man. In very remote times the ceremony resembled the performance which takes place at the eclipse of the sun. The

object of the beating of drums and cymbals was to drive away the animal or the influence devouring the sun. The posturers with their evolutions and the musicians with the *yang* music served a similar purpose to that of the drum-beaters.

The custom observed by the villagers who lived near the altar points to the sun as the origin of the sacrifice to Heaven. The road to the altar was lighted by torches and the ground about was spaded and sprinkled with water. The villagers imitated the process of nature. Just as they spaded up their fields in the spring and waited for the refreshing showers and the sunshine, so they spaded up the grounds about the altar and kindled the torches which represented the sun and sprinkled the soil in imitation of rain.

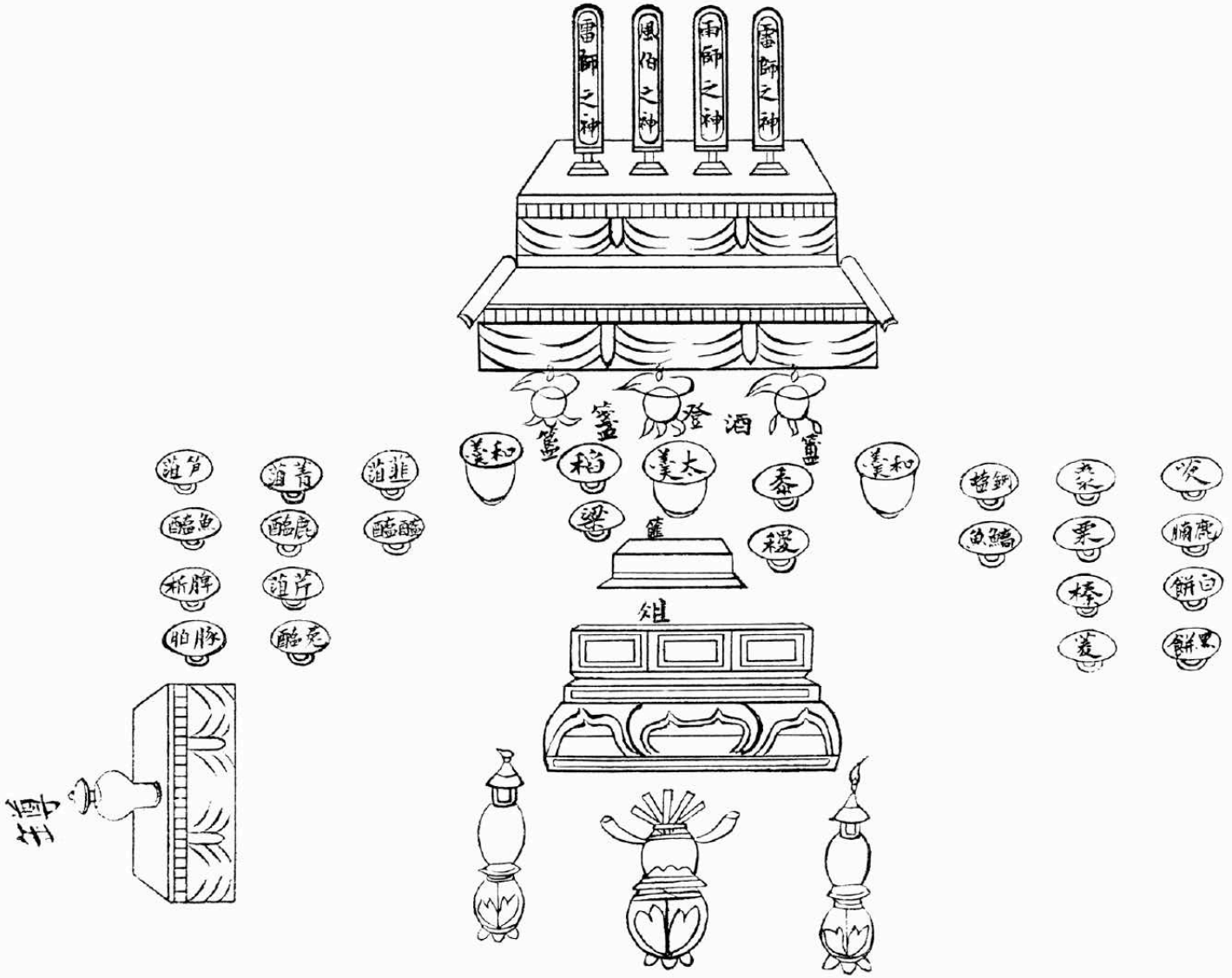
But not only in these external facts do we find the survivals of an earlier sun worship, but the abstinence which the emperor and the high officials practiced before the ceremony is connected with the same event. In the Yüeh Ling under the second month of winter we find the following note: "In this month the shortest day arrives. The principle of darkness and decay (in nature) struggles with that of brightness and growth. The elements of life begin to move. Superior men give themselves to self-adjustment and fasting. They keep retired in their houses. They wish to be at rest in their persons, put away all indulgence in music and beautiful sights, repress their various desires, give repose to their bodies and all mental excitements. They wish all affairs to be quiet while they wait for the settlement of these principles of darkness and decay, and brightness and growth."

Not only do we find these ancient survivals, but in the Li Chi, in the portion Chiao T'e Shen (郊特牲) we find direct reference to the worship of the sun at the winter solstice. "The sacrifice in the suburb (i.e. the sacrifice to Shangti) has for its purpose the greeting of the coming of the increasing sun. They offer a thanksgiving sacrifice to Heaven and consider the sun as presiding at the sacrifice."

The above considerations force us to the conclusion that the worship of Heaven has its origin in the ancient worship of the sun.

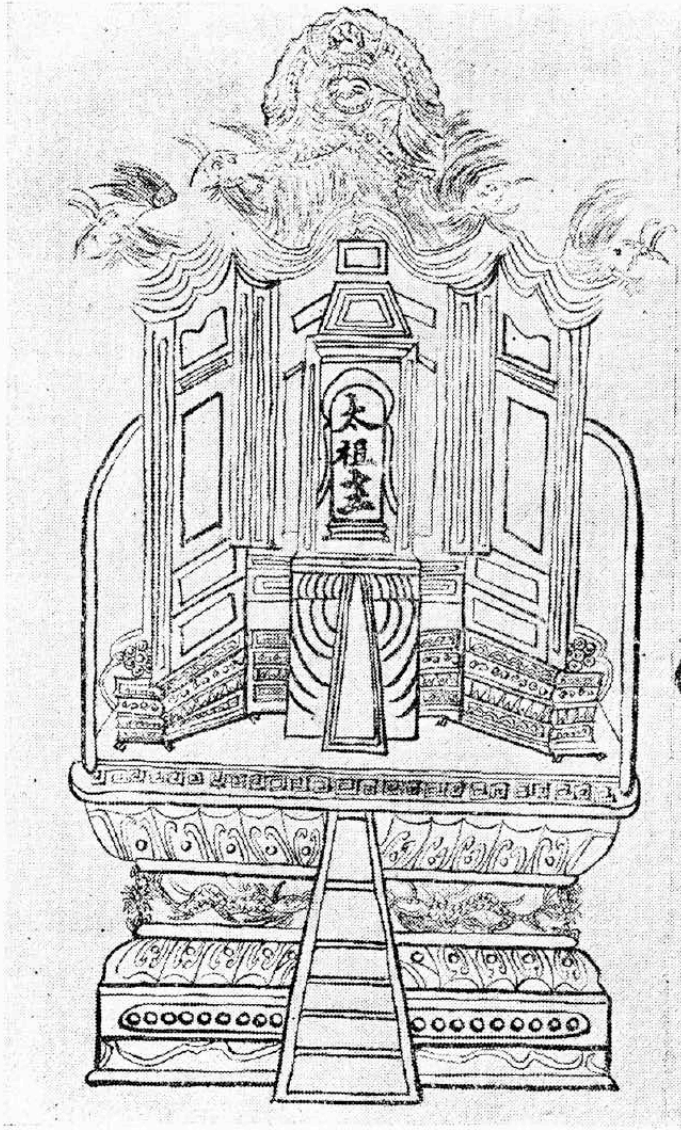
II. THE ORIGIN OF THE SACRIFICE TO HEAVEN

According to the classics man is composed of *yin* and *yang*. The Li Chi says in the portion called Li Yün (禮運): "Therefore man is the beneficial power of Heaven and Earth,

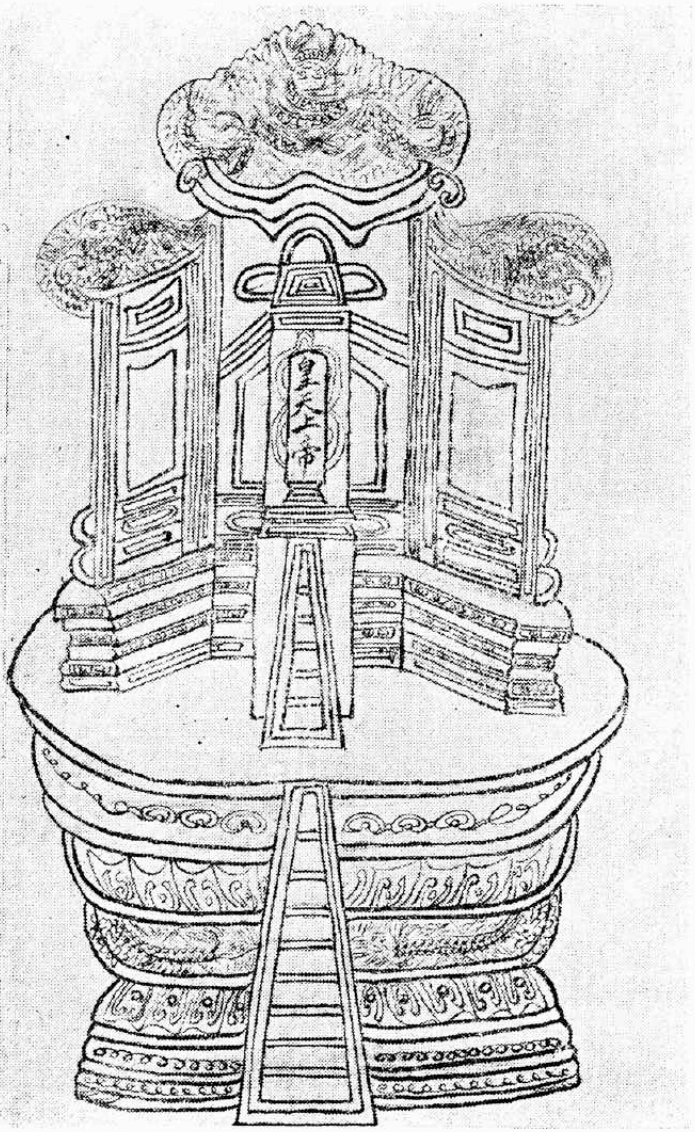


OFFERINGS TO GODS.

(The offering before the tablets to the God of the Clouds, the God of Rain, the God of the Wind, the God of Thunder.)



THE TABLET OF T'AI TSU.



THE TABLET OF SHANGTI.

the union of *yin* and *yang*, the union of *kuei* and *shen*, and the refined influence of the five elements." This is at the basis of the classical theory that man is originally good. It is at the basis of immortality. It is also the explanation of the deification of certain men who were distinguished for their virtue, or valor, or their services to mankind. It is also the explanation of the deification of the emperor not only after his death, but while he was still living and occupying the throne. According to the classics the emperor is not only a god after his death, but he is a god before he dies. Still more he is the ruler of the gods and the *shen*. In that portion of the Shih Ching known as Hsien Yu I Tê (咸有一德) I Yin (伊尹) says: "Great Heaven no longer extended its protection to him. It looked out among the myriad of regions to give its guidance to one who might receive its favor, fondly seeking a possessor of pure virtue, whom it might make the lord of all spirits." The Shih Ching says, addressing the emperor: "May you be the lord of the spirits." The Chinese accepted the following dogmas as axioms, namely, that the emperor is divine, that he rules the gods and the *shen*, and that he is a god after death.

The conception of Shangti in the religion of the Chinese has its origin in the ancestral worship. In other words Shangti was originally a deified emperor. This does not mean that the conception of Shangti never got beyond this. We shall see that it did, but it does mean that the idea of Shangti came from the ancestral worship and that in some remote time Shangti was related to the royal house.

The development of the conception of the term Ti (帝) points to the human origin of Shangti. In the Land and Water Classic (山海經) and other ancient works the term is applied to men. Kuangtze (管子) (d. 645 B.C.) says: "He who searches and discerns the Tao is called a Ti." Lü Pu-we (呂不韋) (d. 237 B.C.), the teacher of Shih Huang Ti, goes a step farther saying: "Ti is he whom all under heaven obey." The Erh Ya (爾雅) says: "Ti means ruler." The Shwo Wen (說文) says: "It is the title of him who rules the empire." The Pai Hu T'ung (白虎通) (1st cent. A.D.), a summary of orthodox classical teaching, connects Ti definitely with Heaven by saying: "He whose virtue is assimilated to Heaven is called Ti." Within about eight centuries the meaning of the term Ti progressed from a searcher after the Tao to the ruler of all under heaven and then to one whose

virtue is assimilated to Heaven. After death such a being could easily occupy the highest place in the universe.

The terms employed by the Chinese for the supreme being point to the human origin of Shangti. We find the terms Heaven, August Heaven, Sovereign Heaven, Ti, Shangti, Shangti of August Heaven, and Shangti of Sovereign Heaven. The simple terms were used early. The compound terms were employed as the conception of Heaven was enlarged. The term Shangti of August Heaven reveals an attempt to free Shangti from connection with ancestral worship. For example, in the Western Tsin dynasty (265-313 A.D.), in the second year of Wu Ti (武 帝) (266 A.D.), the officials decided that the Five Tis were identical with Heaven. Though the vapors of the five seasons were different in character and designated by different names, there was really only one *shen*. In accordance with this new theology the five places at the sacrifice in the southern suburb and in the ancestral temple were abolished. Instead of the Five Tis the *shen* was called Shangti of August Heaven. By 289 A.D., however, the Five Tis were restored. Similar attempts to free Shangti from ancestral worship were made during the T'ang dynasty (618-905 A.D.). The second emperor, T'ai Tsung (627-650), on the day of the winter solstice sacrificed to Shangti of August Heaven. The reform had to be renewed during the Sung dynasty and the Yuen dynasty (1280-1368). During the Ming dynasty the title was changed to Shangti of Sovereign Heaven with an elaborate ceremony. In the reign of Chia Ching (嘉 靖) (1538) a great name was bestowed upon Shangti, namely, the name of Shangti of Sovereign Heaven. In the reign of Yung Lê (永 樂) (1419) this name had been given to Shangti already. This was now reiterated. On this occasion the emperor with due ceremony made announcement of this fact to all the gods. The announcement will make clear to us better than anything else the characteristics of Chinese Monotheism as well as throw light upon the two sources from which Shangti was derived.

Six days before the sacrifice to Heaven an announcement was made to all the gods of the new name of Shangti. The emperor dressed in ordinary garments was accompanied by a great retinue. The announcement read by the master of ceremonies was as follows: "The respectful announcement of the son of Heaven, heir of the great Ming dynasty, to the *shens* of Heaven, the moon, the five planets, the stellar

mansions of the moon, the stars and constellations revolving in the entire heaven, to the *shens* of the clouds, rain, wind, and thunder; to the *shens* whose duties are in the entire heaven, to the *shens* of the four seas, the *shens* of the four streams, the powerful spirits whose duties lie on the borders of the earth, all *shen* under heaven, all *kuei* under heaven, the tutelary spirit of the day, the *shen* of the tenth month, the tutelary spirit of the current year, the tutelary spirit of the ground where the altar of Heaven stands: I, the first morning of the coming month, will lead the officials and people to honor the great name of Shangti of the Sovereign Heaven. I look up to the high creative power of the nine heavens and announce to all the *shens* and all the *kuei* to exert your power in my behalf, to manifest your power for me and to provide for my poor heart a clear way to communicate my desires to Shangti praying him to grant me his sincere mercy and to accept my title presented with great respect. I prepare this document to announce my intentions to the *shen* who should know everything." The document with this announcement and the silk rolls were consigned to the flames. We note that Shangti is contrasted to the *shens* of Heaven, that is, the ancestral element to the natural element. The government of the universe is an exact counterpart of the government of China.

The further proof that Shangti is of human origin is the fact that from times immemorial he has been worshipped by the ruling emperor and by him alone. This fact is usually explained by saying that Shangti is so exalted that only the son of Heaven could worship him. While this explanation may hold of certain periods in Chinese history, it probably is not the real explanation. For, throughout Chinese history the ancestors of the reigning house have been associated with Shangti. The tablet of Shangti occupied the highest place and on either side were arranged the ancestors of the ruling house. Shangti was thus treated as the oldest ancestor of the reigning house. The term *Shang* (上) may have this meaning, namely, the most remote, the oldest of the line, the one above the rest.

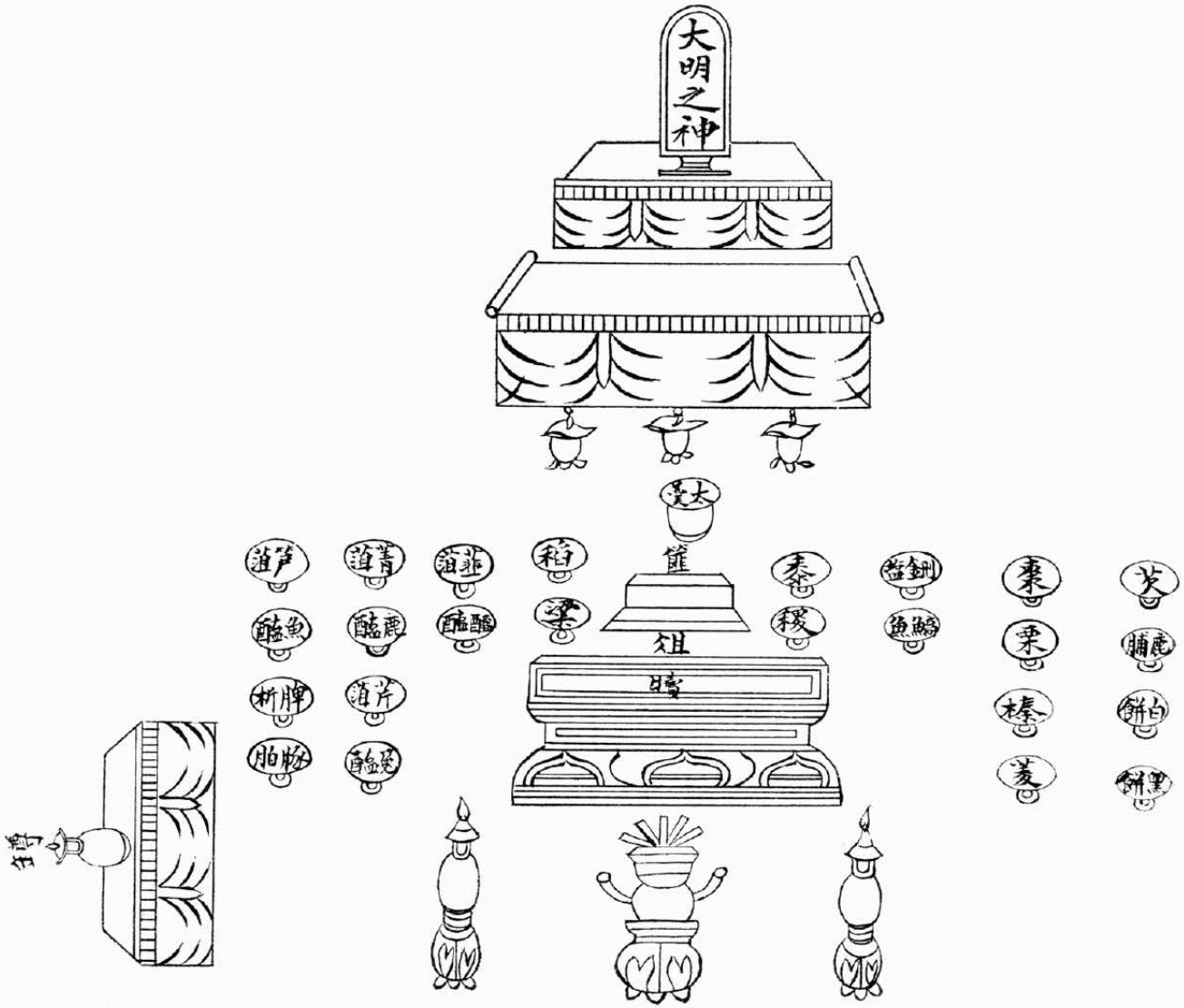
Not only was Shangti worshipped by the ruling emperor as one of his ancestors, but the sacrifice to Shangti at the round altar on the day of the winter solstice was preceded in ancient times by a sacrifice in the ancestral temple. This was done in the country of Lu and the offering was made to Hou Chi (后

稷), the ancestor of the princes of Chow and Lu. The stalks and the tortoise were consulted in the ancestral temple. A passage in the Li Chi in the chapter entitled Chi Fa (祭法) implies that the writer knew only of the worship of Heaven and that of the imperial ancestors. He says: "Yü (虞) (2255-2205 B.C.) sacrificed to Hwangti (黃帝) (2697-2597 B.C.) as the most ancient of his ancestors. At the border sacrifice he sacrificed to Ti K'u (帝嚳) (2435-2365 B.C.) He sacrificed to Chuan Hsü (顓頊) (2513-2435 B.C.) as the one of his ancestors who had the highest merit and Yao (堯) (2356-2255) as the ancestor most noted for his virtues." This writer regarded Huangti as the most ancient emperor of China, agreeing in this view with the Bamboo Books, and thought of Huangti as the Shangti of China.

As a further confirmation of this is the connection of Shangti with the ancestral temple during the Han dynasty (206 B.C.-220 A.D.) This is the most famous dynasty of China. The Chinese still call themselves 'the sons of Han'. Their language is the Han language. In the reign of P'ing Ti (平帝) (1-6 A.D.) Shangti was regarded as being different from Heaven and was worshipped in the ancestral temple and with him was associated Wen Ti (文帝), the illegitimate son of Kao Tsu (高祖), the founder of the dynasty. On the other hand Kao Ti (高帝) the founder of the dynasty was associated in the sacrifice to Heaven at the winter solstice. Now the Han dynasty was not making any innovation, but was trying to conform to the customs of antiquity. In the T'ang dynasty (618-905 A.D.), which studied the classics carefully and modeled the state worship on them, the president of the Board of Rites in the reign of Kao Tsung (高宗) (650-684) decided that the sacrifice at the round mound in the southern suburb was to Heaven, while the sacrifices for a good harvest and for rain in the ancestral temple were all to Shangti of August Heaven.

The Five Tis or the five emperors throw considerable light upon the human origin of Shangti. We shall first give a short history and then show their bearing upon the whole question. They were legendary emperors associated with the powers of nature and viewed as controlling certain powers of nature. They are mentioned in the Chou Li (周禮), the Li Chi, and the Land and Water Classic. They are not mentioned in the Shih Ching. The first of these Tis is Fuh-hsi-shih (伏羲氏) whose dynastic title was T'ai Hao (太昊), the grandly bright, and who began to

THE OFFERING TO SHANGTI.



THE OFFERING TO THE SUN.

reign in 2852 B.C. He was called the Azure Emperor because he ruled the east and was the tutelary deity of spring. He ruled over the element wood and later in the Han dynasty was associated with the planet Jupiter. The second Shen-nung-shih (神農氏), whose dynastic title was Yen Ti (炎帝), began to rule 2737 B.C. He was associated with the color red, ruled the south and the summer, presided over the element fire and was later connected with the planet Mars. The third was Yu-hsiung-shih (有熊氏) whose title was Huangti (黃帝) who began to rule in 2697 B.C. He corresponded to the color yellow, ruled the centre and the element earth and was later associated with the planet Saturn. The fourth, Chin-t'ien-shih (金天氏) whose title was Shao Hao (少昊), diminishing light, corresponded to the color white, ruled the west, the autumn, the element metal and was connected with the planet Venus. The fifth Kao-yang-shih (高陽氏) whose title was Chuan Hsü (顓頊) corresponded to the color black, ruled the winter, the north and the element water and was associated with Mercury.

The traditions about these five emperors are not in agreement. The above is, however, the commonly accepted list. The five emperors are located in the five directions (middle being the fifth), they rule the four seasons, the five planets, the five elements. They are associated with the five sacrifices, the five smells, the five notes, and the five tastes. They were primarily the tutelary deities of the four seasons presiding over the natural forces which produce the phenomena of growth, decay and death. Very early the Chinese believed that the seasons belonged or came from certain directions. The seasons were determined by the direction in which the handle of the Dipper pointed. Hoh-kuangtze (鶡冠子) says: "When the tail of the Bear points to the east (at nightfall), it is spring to all the world. When the tail of the Bear points to the south, it is summer to all the world. When the tail of the Bear points to the west, it is autumn to all the world. When the tail of the Bear points to the north, it is winter to all the world."

These Five Tis or emperors were worshipped in ancient times, according to the Chow Li, at the beginning of the season over which they presided, outside the capital in the direction appropriate to each one. According to the Chow Li the sacrifice was of the same rank as the sacrifice to Heaven. Ten days before the sacrifice the officials who participated began to practise abstinence. The day of the sacrifice was decided by

divining by means of the tortoise. The animals destined for the sacrifice were nourished especially for three months beforehand. Pieces of jade, twelve inches long, each representing a month and corresponding in color to the season were offered. The color of the vessels and the garments of the officials were all of the same color as that of the direction in which the offering was made. The garments were fur. The sacrifice was offered to a personator who received the offering. In every respect the sacrifice was on the same level as that to Heaven. The employment of a personator who took the place of the god shows that the presiding divinity was considered to be of human origin.

Let us now consider more specifically the relation of the Five Tis to Shangti. The term Shangti as used in the Shu King and other works does not always mean one being. The commentators K'ung An Kuo (孔安國) (2nd cent. B.C.) and Chen (鄭) (1st cent. A.D.) identify Shangti with Heaven and the Five Tis. That means that as late as the first century of our era the term Shangti meant to able commentators, not one being exalted above all, but several beings. During the Ts'in and Han dynasties the terms Shangti and Five Tis were used interchangeably. For example, when Liu Pang (劉邦) conquered the Ts'in dynasty he ordered the officials in charge of the sacrifices to make offerings to Heaven, Earth, and the Shangti (sic) of the four directions[1]. Several emperors of the Han dynasty made a pilgrimage to Yung Chow, the ancient seat of the Chow dynasty, and made an offering to the Five Tis whom they regarded as Shangti[2].

From the Han dynasty to the Sung dynasty there was a continual struggle for the supremacy between Shangti and the Five Tis. Now one held the first place and now the other. It was a contest between the pure ancestral element represented by Shangti, and the ancestral and nature element combined in the Five Tis.

A final proof of the human origin of Shangti is the attempt of the Chinese to conceive of a supreme being apart from Shangti. Shih Huangti (246-209 B.C.), the first ruler who assumed the title of emperor, made an offering to the Lords of Heaven. He used the term T'ien Chu (天主), the name for God now used by the Catholics. These Lords of Heaven

1. Biography of Han Kao Tsu. 2. The History of Border Sacrifices of the Han Dynasty.

were the lord of the sky, the earth, war, *yin*, *yang*, moon, sun, and the four seasons. The emperor Wu Ti (武 帝) (140-86 B.C.) in the year 140 B.C. sacrificed at the altar of Heaven to the Grand Unity which is found in the I Ching, Laotze, and the Li Chi. This is explained as being 'the most exalted *shen* of Heaven.' It was located in a star near the north pole. Later on this Grand Unity was identified with Shangti. Ma Yung (馬 融) (1st cent. A.D.) says: "Shangti is the supreme one. His spirit occupies the palace of Tzu-wei (紫 微) (a celestial space about the north pole) the most distinguished of the heavenly Powers."

These early attempts to conceive of a supreme being were no doubt partly responsible for the new development during the Sung dynasty when Yü Huang (玉 皇), the Pearly Emperor, was worshipped as the supreme being. We find in this being the elements of the ancient philosophy of nature, elements of the popular sun worship and the ever present ancestral worship. A brief survey of the rise of this new deity will show his connection with the natural philosophy and ancestral worship.

According to the history of the time in the reign of Sheng Tsung (聖 宗) (998-1023) in the year 1008 in the first month of the year a roll of silk, called a book from heaven, came trailing on a hawk's tail into the emperor's palace. The emperor and his officials received it with great ceremony. In the sixth month of the same year another such book came to earth on the sacred mountain of T'ai Shan. In the ninth month the matter was reported by the emperor to his ancestors. Then the emperor sacrificed at T'ai Shan to Shangti and a brilliant cloud surrounded him, an omen of good luck. While the emperor was performing this ceremony on the mountain top, the officials sacrificed at the foot of the mountain to the Tis of the five directions and their cry of 'ten thousand ages' shook the mountains and valleys.

Later on the emperor had a dream in which a *shen* was sent by his ancestors promulgating the order Yü Huang, the Pearly Emperor. The emperor thereupon arranged an altar in the court. At first he noticed that a strange odor filled the place. Then a yellow glow filled the court obscuring the lamps and the candles. Then they saw the attendants of the Heavenly Exalted one. The glow lifted and the Heavenly Exalted one sat on the throne and six men saluted him by clasping their hands before him. The emperor wished to do

reverence with the six men. The Heavenly Exalted one stopped him and ordered him to make a courtesy with his hands. The Heavenly Exalted one said that he was the only one among the nine belonging to the sovereigns of the human kind. "I am the ancestor of Chao (趙)," he said. "Chao was the ancestor of the Sung dynasty. The next time I came as Hien Yuan." When he had spoken he ascended in a cloud.

In the year 1013 as a result of visions and dreams an image of the Pearly Emperor was made and placed in a temple. In 1014 the following title was conferred by imperial order: "The Great Supreme, Opening Heaven, Holder of the Seals, Ruler of the Universe, Embracing the power of the Shen, Embodying the Tao (道), the Pearly Emperor (玉 皇), the Great Ti of Heaven." Shangti was also worshipped. In 1116 another high sounding title was conferred on the Pearly Emperor. The Confucian scholars objected to the new god because he was not found in the classics, and he was left to the popular religion in which he holds a prominent place at the present time.

The conclusions reached in this paper are as follows. The worship of Heaven originated in the worship of the sun. This was early merged in a worship of the physical heaven to which moral qualities for which men were striving were ascribed. Later the ancestors of the rulers were associated in the sacrifice at the winter solstice and in the four seasons of the year. These were called the Five Tis but were also designated by the general term Shangti. Later Shangti came to be regarded as supreme and was called Shangti of August Heaven and Shangti of Sovereign Heaven. History shows that the pendulum swung between the nature worship and ancestral worship. It stopped for a short time where these two strands united into one being, but only once or twice. The failure to make a permanent combination was due to the strength of the ancestral element, the lack of a scientific study of nature, and to the fact that the state religion reserved the right to sacrifice to Heaven to the emperor alone.



THE LATE MISS GRACE NEWTON.

In Memoriam.—Grace Newton.

AT Paotingfu on the evening of October twelfth, after an illness of only a day and a half, Miss Grace Newton passed on into the beyond.

Miss Newton was born in South Orange, New Jersey, U. S. A., on May 10, 1860, and, after teaching for several years, came to China in the fall of 1887 as a missionary of the American Presbyterian Mission. She acquired a remarkably exact knowledge of the Chinese language and was peculiarly sympathetic with the Chinese people.

The year after she reached Peking she took charge of the Girls' Boarding School. After the Boxer trouble her school was removed to Paotingfu. A friend says, "She never had the same buoyancy after the tragedy of 1900. No others went into the siege of Peking with such terrible memories to haunt them and one who looked into her face and thought of the school to which she had given such love and devotion swept out of existence knew that Mother-love had become an agony."

Miss Newton will always be remembered as a great character builder. She has reared for herself a monument in the girls who have passed through her school which time cannot destroy. For twenty-eight years she has been pouring her rich life into the hearts and souls of these girls and nothing can ever efface from their characters the impress of her personality. Like Dr. Arnold of Rugby Miss Newton possessed the power to implant in her students "a principle of moral earnestness" which stayed with them through life. She inspired them with a desire to do right beyond the wish simply to please her. She herself walked before them daily with such uprightness, such truthfulness, shunning all sham and insincerity, such patience, such justice, such devotion to duty, such faith in prayer, such personal loyalty to Jesus Christ that they were able to see in her life the very ideals she was trying to have them form in their lives.

Miss Newton was one of the few "born teachers." Gifted with intellectual ability far above the average and with the rare gift of being able to impart her knowledge clearly and with such zest as to make her pupils see what she saw, she would have taken a prominent place among educators at home. Yet she was content to bury her life in this comparatively small school of elementary grade and, dying, it brought forth fruit—a hundredfold. She worked intensively and the results have been more far reaching than much seemingly more extensive work. Of the sixty-four graduates in the last nine years, ninety-six per cent are Christians and are living good and useful lives. Twenty are teaching, three

are hospital nurses, nine are helping in their own homes, five have died, and twenty-seven are now continuing their studies in Academy, College, Medical School, Training School for Nurses or the Training School for Kindergartners. The love and admiration which all her pupils have for Miss Newton is unbounded. Of the girls who were in the school when Miss Newton came to China, two have been associated with her all these years, first as pupils and later as associate teachers. When Miss Newton died one of them said, "Miss Newton was like a mother to me. When I was disheartened she stimulated, encouraged, and sympathized with me. My tongue cannot give expression to the value of her instruction in the Bible. Her teaching is like living water in my heart. When I think of it immediately the thirst of my heart is quenched." The other said, "She often prayed with me. If I understand something of the meaning of prayer I learned it from her. She never minded repeating her corrections." To find that one who has been attending school prayers day in and day out for almost twenty-eight years finds Miss Newton's chapel talks like "living water," always fresh, is striking testimony to Miss Newton's thorough daily preparation and close communion with God. She often said, "I take more time to prepare for prayers than for all my other lessons combined."

Miss Newton excelled in that great quality of the soul,—friendship. She had a wealth of friends, both foreign and Chinese, and to these she gave—herself. She took a great loving heart interest in them and all that concerned them and was willing to go to any trouble if only she might help them. Many will hold the memory of her true loyal friendship as one of their most priceless possessions.

She was marked also for her clear judgement and broad-mindedness. She saw things in a large comprehensive way that gave one confidence in her judgement, and in making her decisions she was seldom prejudiced by friend or foe. She was always ready to hear all sides of a question. If after further information she felt she had been incorrect in her opinion she had the rare magnanimity of soul that made her willing to say, "I was mistaken."

She had a keen grasp of a situation and the key to its solution that made her a valuable member of the mission and of any committee on which she served. A friend says, "We shall miss her wisdom in council, her frankness in criticism." Her intellectual ability has already been referred to and more than one of her friends has remarked that it was a liberal education to live with Miss Newton. She kept up an interest in the live questions of the day and was well informed and well read in spite of her busy life. Miss Newton possessed a sound common sense that was invaluable.

She was wholesome in every fibre of her being. She had also a delicious sense of humor, and her friends will always remember her infectious laugh over a joke or a good story. She delighted in little children.

Miss Newton was, above all, a woman of rare spiritual insight and power. Loyalty to Jesus Christ was the key-note of her life. Loving hands laid her body to rest in the beautiful British cemetery in Peking but she herself passed on to see Him "face to face."

ALICE CARTER GLEYSTEEN.

PEKING, October 21, 1915.

Our Book Table

THE MISSIONS CODE. *Compiled and published by Authority of the Foreign Missions Conference of North America, for use by Foreign Mission Boards and their Correspondents. If purchased through the Boards by Missionaries sold at $3 36 G. including Postage: if purchased direct $7.00 G.* Editor, CHARLES L. BOYNTON, B.A.

This telegraphic code will supply a long felt want, and will we are sure, as is expressed in the Introduction, "meet more fully than ever before all but the most extraordinary or unusual needs of cable communication."

The Editor also says that "the Foreign Mission Boards expend over $15,000 a year on cablegrams. The use of the Missions Code will reduce this at least one-third,—which saving fully justifies its expense within two years."

This new telegraphic code, which is built up, to a large extent, on others that have gone before, provides a code book whose principal feature is its universality. We understand that already about seventy Boards have adopted it. We are convinced, as the Editor says, that "it will be of immense advantage in missionary administration when any organization or person in the homeland can communicate thus economically and speedily with any correspondent on the Mission field or vice versa in the assurance that the same code book will be accessible to all interested parties."

Several advantages appear in this code book. In the first place, it is based on the alphabetical system in the China Inland Mission code. In the second place, the code words are prepared for use without the use of figures which require cross-translation. Again there is a list of Directories of Mission Agencies and Stations in the appendix. Furthermore, there is a list of Medicines based upon professional lists issued by Parke, Davis and Company, and Burroughs, Wellcome and Company. There is also a list of Railways in China, taken from the China Year Book, 1914. It is altogether the most comprehensive and most useful telegraphic code that has yet been brought to our attention. The scope of its usefulness is indicated in the following paragraph:—

"In preparing the list of half code words for the Missions Code it appeared that the rigidity with which the rule as to pronounceability of five-letter

combinations was applied reduced the number of words to less than 45,000, which was insufficient to provide for both the Vocabulary Terms and the Directories in the Appendix. It was decided, therefore, to create two independent lists of words. The Vocabulary list on pages 1 to 629 in the Missions Code is a single purely alphabetical list of 42,380 five-letter combinations or half code words, each half code word in the list differing from every other by at least two letters. A separate and distinct similar list of over 8,000 half code words is attached to the names and phrases in the Appendix in strictly alphabetical order. Each word in this second list differs from any word in the same list by at least two letters and from any other word in the Vocabulary list (pages 1-629) by at least one letter."

We congratulate the Editor, the Committee in Charge, and the Foreign Missions Conference of North America in producing what appears a great saver of time, and means of increasing the general efficiency of the tremendously complex missionary enterprise. Subsequent issues will improve as experience reveals the points at which such improvement is needed and posssible. Not only should every Mission Station have one, and those who have to travel, but the cost is so cheap that missionaries in general, to a large extent, should provide themselves with a copy.

R.

(The China Continuation Committee has a limited number of copies of Missions Code for sale at cost G. $3.36—M. $8.40 plus postage from Shanghai to destination.)

英教會史紀. A HISTORY OF THE CHURCH OF ENGLAND FROM THE ACCESSION OF HENRY VIII TO THE END OF THE 18th CENTURY, *adapted from the History by* CANON G. G. PERRY, *and translated by* Rt. Rev. F. R. GRAVES, D.D. *Price 30 cents.*

This is a very welcome addition to the all too few really good histories of the important period it covers. We are afraid that the Chinese have been very largely dependent for knowledge of this period of Church History upon the efforts of members of the Roman Church. We are all familiar with the stories set forth concerning the Reformation of the Church of England and her separation from the Roman See. Henry VIII wished to divorce his wife Catherine, the Pope would not approve, hence the separation from Rome. This is the history in a nutshell! We are glad that we have in Bishop Graves' work, a book which sets forth impartially the whole story of the Reformed Church of England. Canon Perry's book belongs to "The Students English Church History Series." It is a book of nearly 600 pages of close print, and there has been no attempt to translate it literally or fully into Chinese. Bishop Graves has given us a book of nearly 200 Chinese pages in 40 chapters, and it is well-adapted for a text-book. The true causes of the Reformation are traced; there is no attempt to white-wash Henry VIII, and the story of the divorce is fairly set forth. The whole affair is a sordid business, and the truth so far as it can be known reflects no credit upon either the King's or the Papal party. The visions of Elizabeth Barton who professed to have revelations from heaven against the King's divorce got both Fisher and Sir Thomas More into trouble. Fisher was no doubt imposed upon by the Canterbury Nun, but Sir Thomas was persuaded of her hypocrisy and advised her to leave matters of state alone in her visions and revelations.

This however did not save Sir Thomas from the vindictive Anne Boleyn, and one of the noblest and most attractive men in English history was brought to the scaffold. Henry VIII never was a real Protestant. He determined that he would shake off the Papal supremacy while keeping largely to Roman dogma. It was a difficult road to travel and all parties suffered in turn.

The story of the struggle between the Church and the Puritan party is sufficiently set forth. The Church party was not the only party which made mistakes and manifested a spirit of intolerance and persecution. If Puritans were persecuted and imprisoned so were Church-men like the saintly Bishop Jeremy Taylor. It is well that we should look at all the facts, make no excuses, and thank God that better days have come.

There are quite a number of misprints which will no doubt be corrected in later editions. We wish that Bishop Graves would supplement this work by another volume on the history of the Anglican Church in America. The Anglican Church has a noble history, and the Chinese Church would be much profited by a better knowledge of it.

We are told on the title page that this book has been published by the help of the Society for Promoting Christian Knowledge. We are glad to welcome to China the well-known S.P.C.K. and hope that this is only one of many books which this Society, which has done so much for Christian literature in other lands, will give to the Chinese. In closing we would suggest that the usefulness of the book would be greatly increased if a list of names in Chinese and English were given. It would sometimes save the time of both teacher and student.

J. J.

GENERAL PHONETICS, *For Missionaries and Students of Languages, By* G. NOEL-ARMFIELD. *Publishers: W. Heffer and Sons, Ltd. Cambridge. With Introduction* by Rev. H. U. WEITBRECHT, Ph.D., D.D., *sometime Secretary of the Board of Study for Preparation of Missionaries.*

Missionaries and others who have to learn or assist others in learning Oriental languages have two causes to rejoice over the publication of this volume. First, it is tangible evidence of the appreciation on the part of missionary leaders at home of the importance of the study of phonetics to those who must master spoken languages. Second, it is an important and valuable contribution to the subject of phonetics in general, and especially of Oriental phonetics.

For three years Mr. Armfield has been lecturer on phonetics at the courses for missionaries conducted at Oxford and Cambridge. The experiences of his students since they have reached the various mission fields have shown the value of the instruction they have received. The giving of these courses and his contact with Orientals in London and elsewhere have led Mr. Noel Armfield to investigate the phonetics of Asiatic and African languages. The very helpful books on phonetics by Soames, Sweet, Daniel Jones, Victor, Rippmann and others deal largely or exclusively with

formation of the sounds of English, French and German. Since the majority of students who will use this book have English as their mother tongue, the author takes English as the basis of his study and starts with a thorough statement of how the sounds of this language are produced; he then shows the various ways in which speech sounds can differ from the usual English sounds and also describes speech sounds which are entirely new to the English speaking person. It is a surprise to find in a book of only 130 pages dealing with the phonetic problems of so many languages such a full treatment of the main problems which one faces in learning Chinese: For example, how to give "P" "T" and "K" without aspirating them; the pure dental "T" and "N"; the glottal click; tones; rounded front vowels; broad back vowels; rounding and unrounding of lips with consonants; pure vowels instead of glides. Not the least valuable part of the book is the set of exercises on phonetic gymnastics. To be of value, phonetics must be regarded as an art as well as a science.

Experience extending for several years in the principal mission fields has shown that the new missionary with instruction and training in phonetics has an advantage over the one lacking this equipment. At the training institutions in the home lands and at the language schools in the mission fields, courses in English phonetics and so far as possible in Oriental phonetics should be given. This book is an excellent basis for such courses. At the very least, a copy of the book should be placed in the hands of every new missionary and of everyone who has responsibility for helping new missionaries acquire the language. A knowledge of phonetics is proving of value not only in learning Chinese but also to those who have the task of teaching English to Chinese students.

W. B. P.

NOTE: The Mission Book Company has ordered a stock of these books.

SOCIOLOGICAL PROGRESS IN MISSION LANDS. *By* EDWARD WARREN CAPEN, Ph.D. *New York, Fleming H. Revell Company. $1.50, Gold. On sale at Mission Book Company.*

Dr. Edward Capen's book entitled "Sociological Progress in Mission Lands," (F. H. Revell Co. 1914, pp. 293, $1.50) consists of six lectures delivered before the Western Theological Seminary, Pittsburg, Penn. Much of the material was collected by the author several years ago in a visit to many mission fields. Chapter I is devoted to the problem as a whole, the four following chapters take up Progress (1) in the Removal of Ignorance, Inefficiency and Poverty; (2) in the Ideals of Family Life and in the Position of Woman; (3) in Ethical Ideals; (4) in Social Reconstruction; with a final chapter on Christianizing Tendencies in non-Christian Religions. Dr. Jas. S. Dennis in this three bulky octavo volumes on "Christian Missions and Social Progress" marked out as a pioneer the path along which all subsequent writers must of necessity travel. To this great repertory of facts and of inferences, Dr. Capen hastens to acknowledge his large indebtedness. On his own account he has moreover added the results of his own observations, and of the more

recent literature of this immense subject. His contribution has, therefore, a value of its own, and will be welcomed by all students of missions.

At a time when Sociology is everywhere to the fore the question what a missionary can do sociologically for his people is practical and pressing. Dr. Capen shows clearly how missionary work is itself an inevitable contribution to social betterment in a variety of ways. But the special problem of each field and each missionary is a more difficult one, to which such articles as those in the September number of the RECORDER make partial but still suggestive replies.

A. H. S.

聖經錐指 INTRODUCTION TO BIBLE STUDY. *Specially prepared for Student Enquirers. By* H. L. ZIA. *The Associated Press. Student's edition, 15 cents; Teacher's edition, 25 cents.*

The most striking thing about these twelve studies is the arrangement and order of the subjects. Instead of beginning with the doctrines of God, the Fall, and Redemption, the first chapter is on Conduct 立身, and the first half of the book may be said to be mainly ethical. That is only as it should be in a book prepared for enquirers. A missionary of a past generation remarked on the danger of being "too evangelical", and much literature put into the hands of beginners has just this defect, that it hastens to communicate the higher truths of the gospel without bridging the gulf over to the common mental life of the people.

Another noticeable feature is the fair and adequate treatment of the Chinese standpoint; with all due recognition of the strength of Confucian ethics, there is no shrinking from a frank statement of the shortcomings of modern Chinese life. This is done with so full a knowledge as to disarm resentment.

The questions appended to each Study are of special value; they elucidate the subject matter, and they lead the reader to think for himself.

The style is attractive and not difficult. Altogether this is a book much to be commended for use among the cultured classes.

J. W. I.

新約入門 INTRODUCTION TO THE NEW TESTAMENT. *Vol. 1.* By Rev. KARL L. REICHELT, *Union Lutheran Seminary, Shekow. Published by the Norwegian Missionary Society. Price 20 cents.*

This book covers the subjects usually included in "Introduction", the first volume comprising a General Introduction and Special Introduction to the Four Gospels and Acts. It is well planned, and will meet the needs of a curriculum which does not aim at great detail. The standpoint is conservative, and the higher critics are not referred to; at the same time, the results of moderate criticism are embodied in the positive statement made.

It is to be regretted that more care has not been taken in the use of terms, and the transliteration of names, so as to be in line with publications already familiar. And the local confusion of the *l* and *n* sounds gives us 卡來 for Kaine, 樂維 for Novum,

Barnabas is confused with Barabbas, and his so-called Epistle is classed with the Apocrypha as 左道書, heretical literature. Again, the Nestorian Alopen is written 阿羅坡 instead of 阿羅本, and many familiar names of missionaries, such as Medhurst, Blodget, Wylie, and others, are not recognisable in their present form. There are also not a few misprints in the English names given. A little more care in the issuing of the next volume would remedy this defect.

J. W. I.

維麗德女士烈傳 THE STORY OF FRANCIS E. WILLARD, *Compiled by* Mrs. CHAUNCEY GOODRICH, *Translated by* Mrs. CHUAN SHAO WU. *Price 10 cents.*

It is fitting that the National Secretary of the World Woman's Christian Temperance Union should have been the one to give this sketch of the life of Francis E. Willard, the first President of this great organization to the women of China.

Every book of biography of a conspicuous Christian life which is added to the literature of China is a fresh testimony to the dynamic force of Christianity in the soul, is a concrete example of what God can work in and through a consecrated life.

This book while only a sketch of Miss Willard's life and career is yet full enough to paint a vivid picture and make a deep impression.

The subject is introduced by the mention of the fact that in the Hall of Fame in the capital at Washington, D. C., the statue of Miss Willard is that of the only woman whose national reputation led to the honor of being granted a place among the famous names of America. The early home of Miss Willard was that of the highest type of pioneer. The character of her parents and the training by her mother are pointed out as fundamental elements in her development.

Her successful student life and career as teacher at Evanston led up to and prepared her for the leadership in the great movement for reform, for temperance, for social service, which made up her life-work. The honors which came to her, the loyalty and love which she inspired in her co-workers are pictured so as to show that it was a nobility of character that was thus rewarded. The closing pages tell of the nation-wide mourning which followed her death, and the loving reverence in which her memory is held.

The style of the book is attractive, clear Wenli,—perhaps higher than the widest usefulness would suggest, but inspiring to young scholars of the day, to whom the call to serve their fellow-men is making so strong an appeal. We hope an edition in Mandarin may soon follow, and that other books of kindred nature may be issued by the W. C. T. U. leaders.

節制故事 TEMPERANCE TALES, *Translated by* Mrs. CHAUNCEY GOODRICH and Mr. CH'UAN SHAO WU. *Price 20 cents.*

A recent Mission Report in alluding to Kindergarten work said "The children welcomed eagerly the Story Hour" and the teacher held their attention as she told in an animated way the picture lesson of the day.

The need of illustrative stories is a constant one for their educative value is being recognized more and more by teachers of all grades for class work, and by lecturers and public speakers on the platform. This book is specially intended to help in Temperance work. The materials are gathered from the literature and folk-lore of different nations and the old classic tales are made to illustrate the struggle of right and wrong,—the insidious nature of social evils, and various ways to combat these evils and win the fight for righteousness and purity.

In "Balder the Beautiful" is shown how a mother left one little avenue open to danger, and how a brother unwittingly became the tool of an enemy and sent the death-shaft to a brother's heart.

In the story from Cortez in Mexico the "Night March" of fleeing soldiers shows how the one who was unweighted by needless burdens saved his life while others perished,—a type of the handicap of evil habits.

In the Chinese tale of the Great Bell which was given from a greater to a lesser ruler, the latter received the gift and prepared the road over which the heavy bell was borne. Over these same roads the wily king soon sent his armies to the conquest of the little kingdom. This is a picture of methods used for advertising purposes by unscrupulous men to win a way for their wares the use of which brings havoc and ruin in its train.

There is no effort to mildly hint or sugar-coat the moral, in the telling of these stories. It is told outright, plainly and vividly, and if used aright both story and moral will surely find lodgment in the memory of readers and hearers. The style is in simple and excellent Mandarin.

The above two books may be had from Mrs. Goodrich, Chao Kung Fu, Peking, and will also be placed on sale at the Mission Book Co. in Shanghai.

E. W. SHEFFIELD.

A MODERN DICTIONARY OF THE ENGLISH LANGUAGE *Translated into Chinese. Commercial Press, Shanghai. List Price, $5.00.*

Of the making of dictionaries and books of reference there is of necessity no end. Such books represent attempts to meet the growing needs of life. This Dictionary of 998 pages is intended to meet primarily the needs of English-speaking Chinese, and since the Dictionary has apparently passed through the hands of English-speaking Chinese it is evident that they have felt the need of doing something to meet the difficulties encountered "when reading ordinary current literature in the English language". The Chinese title means "An Anglo-Chinese Dictionary for Every-Day Use".

Dictionaries, though useful, are not books that arouse a tremendous amount of enthusiasm and we have not been able to stir ourselves to the point of reading this Dictionary through. It seems, however, well-adapted to meet the need for which it was created. We note one useful characteristic in that the editors have put together two or three verbal forms giving simply the one

Chinese meaning, which does not, of course, indicate any tense. To do this seems to be a saving of time, as, to a large extent, the meaning of verbal forms in English has to be learnt through idiomatic use.

The book is well gotten up, though for our personal use we could wish that the ink used had been a little blacker, as the words, many of them, do not stand out as clearly on the white paper as they might: furthermore, the binding does not appear to be as staunch as that of a book to be handled so much might be.

An attempt has been made to include modern expressions and newly coined words. Pronunciation and peculiarities of spelling are also given. One interesting feature is a list of Romanized names of provinces and important cities of the Republic of China, based on the names recently adopted by the Government.

The editors say "that this volume, though differing little in name, is essentially distinct from similar works hitherto published by the Commercial Press, Limited," and is intended "as a sort of supplement to all English-Chinese dictionaries already in existence". Books of reference available to Chinese students are none too plentiful in China, and for this reason we welcome this later and new attempt to meet this need.

R.

THE RED CROSS MANUAL OF FIRST AID AND STRETCHER DRILL. *By* D. M. MACDONALD, M.D., *Translated by* M. F. CHU and Dr. COUSLAND, *China Medical Association. Price 40 cents.*

The text has not suffered from the translation, if anything, so far as use in China is concerned, it has been greatly improved.

We first notice a splendid index and nomenclature combined: also throughout the text medical terms in English and in Chinese are placed side by side which will add immensely to the usefulness of the book.

There are many illustrations of a simple type which will give the student a correct idea of what the text implies.

The translators have seen fit to recommend only the Shaefer method of resuscitation and illustrate the method to be used in promoting artificial respiration.

Six pages are devoted to poisons and their antidotes and many readers will be glad to receive the information on this very important subject, which, in all probability, is not to be had in Chinese for the lay reader elsewhere. Altogether, this First Aid Manual will supply a long felt want. Its twelve chapters offer work thoroughly organized and prepared for the teacher who wishes to conduct a class in First Aid work and the book will no doubt be adopted by all societies wishing to promote First Aid classes.

There is only one thing left, and that is for the Government of China to stimulate interest by giving recognition and granting diplomas to students who successfully pass their examination in these studies.

J. H. C.

GENERAL DESCRIPTIVE GEOGRAPHY, *(abridged)*, *by* WANG HANG T'ONG. *Shanghai, Presbyterian Mission Press. Price 75 cents.*

This is number 33 in the list of 37 educational books issued by Mr. Wang. The wide circulation which these books have obtained demonstrates the fact that there was a need for them, and that they have to a large extent met the need. After years of experience as a teacher, in which he came to know the needs of the Chinese students, Mr. Wang produced his first educational work, a geography, some fifteen years ago, and from that day to this he has not ceased to pour forth Primers, Readers, Arithmetics, Astronomies, Geographies, Histories, etc. The present work consists of 234 pages, well printed on white paper, an illustration on nearly every page, and numerous maps, and is in the form of questions and answers. After perusing the book we heartily endorse the words of Dr. Rees, in the Introduction:—"No part of the globe is omitted, but no section is overburdened with superfluous facts or fictions .....Each division is compact and well chosen, but links on naturally to the others. The illustrations are well chosen and educative. No student will regard Geography as uninteresting or abstruse with this book in hand, for he will read it with avidity and find it to be a storehouse of information set forth in lucid and truthful form; ignorance of other peoples and lands will become inexcusable, and there will surely follow an appreciation of knowledge for its own sake, as well as a realization of what the Creator has so richly provided for man; their outlook will be widened, and their minds equipped more fully by the perusal of this excellent work."

F.

英語週刊 THE ENGLISH WEEKLY, *Commercial Press, Price 0.04 c. per copy, $1.86 per year, postpaid. Published every Saturday.*

The study of English at leisure times is keeping many Chinese boys out of mischief. This little magazine will stimulate such study among boys who have had from one to five years of the language, but who are no longer in school. It consists largely of short practical lessons, of just the right length for home study, and with the proper aids. It is also stimulating to boys still in school, and is much appreciated by them as supplementary work. The editors solicit contributions of compositions and translations from subscribers, agreeing to correct and publish the more worthy. The magazine is in effect a correspondence course in English, at a price within the reach of every boy for whom it is adapted. It will tend to make boys more industrious and ambitious.

Missionaries will be doing boys a favor when they call their attention to this inspiring and helpful periodical.

R. P. M.

THE SECRET OF THE RAJ. BASIL MATHEWS, M.A. *London Missionary Society. Price 1/6d.*

Here is a book that will be read with eagerness not only by "boys and bigger boys," but by a wider public which now knows how to expect something really worth while from so accomplished a penman as Mr. Basil Mathews. The reader of "The Secret of

the Raj" is irresistibly carried forward from page to page by an ever-growing desire to comprehend the mysterious influence that has succeeded in making the British Raj the indisputable and marvellously puissant thing it is. Mr. Mathews has limned for his youthful readers in sharp, vivid strokes, not wanting in deep colours, the history of India from the earliest times down to the present day. He tells with much insight and skill the always interesting story of how Britain, as we must believe, under the guidance of Providence, came to exercise her beneficent methods in an attempt to weld together peoples and interests widely diverse, and often terribly antagonistic; and in the telling the author narrates many of the glorious deeds of men who for wisdom and courage, and high Christian character, have few, if any, peers in the history of the world.

Perhaps the chief lesson of these interesting pages is that the Raj is based upon *character*,—a character which has its roots in truth and honesty, and in a humble reverence for God and His holy laws. The result of this is shown to be a mutual confidence and tolerance, and Mr. Mathews justly claims that so long as Britain continues to rule in India in this worthy spirit, her beneficial influence over 370 millions of people can never be dissipated.

We shall however leave the reader to garner for himself the wonderful details of how the invisible but invincibly strong bond which now happily unites the peoples of India to the throne of the great British Empire was forged, and how its strength is being daily increased by a noble spirit which, while it constantly reveals itself in high, dignified service of Empire, has yet its roots in a *sacramentum* of fealty to the King of Kings and Lord of Lords.

We most heartily commend Mr. Mathew's book, and trust that every British parent, and every English speaking person, will see that it obtains a wide circulation.

The book is well printed, and the illustrations add much to its attractiveness.

J. W. W.

CHINA AND THE GOSPEL. *The illustrated report of the China Inland Mission for 1914.*

This is a Jubilee year, and it thrills as one reads the gracious and wonderful way in which God led Hudson Taylor and some kindred spirits to initiate one of the most remarkable movements of last century, and which has been one of the most potent forces in the uplift of this great people. Well may the report open with "A Song of Praise," and the illustration which prefaces this song is one of the most apt and beautiful we have seen for many days. The reports from the Provinces, given in brief but succinct form, are full of encouragement, and testify to the strenuous and relentless endeavours of the whole staff to hasten the day of His coming. Though the income has suffered to some extent owing to the disastrous war, there are evidences that the faithful ones of the Lord have not been unmindful of His claims, and the Mission has much cause for thanksgiving. The "Roll of Honour," of these who have fallen during the year, shows how old and young willingly give up their lives in the self-sacrificial service of the Lord,

and as one looks into the face of the veteran Meadows and of the young stalwarts who fell early, there comes a call to us all to "be up and doing." There are some excellent illustrations which add greatly to the vividness of the record. We give thanks to God for the gracious power He has so richly given to His servants of this Mission, and for the spiritual fruits of the year.

SEER.

ANNALS OF AN ISLE IN THE PACIFIC. *By* C. WINIFRED LECHMERE CLIFT, *Nanning, South China. Sold by* WM. BRYCE, *Lothian St., Edinburgh.*

This is a booklet of 54 pages divided into 12 brief chapters of chatty and very interesting information and impressions about a number of things connected with life among the Chinese and especially as viewed from an "Isle in the Pacific" close to Hong-kong.

Away 600 miles from her interior mission station, and resting on the Island where the Annals were compiled, the writer finds many things to record which will prove instructive and interesting to the fresh arrival in China, to others with some years of experience, and, perhaps, more so still, to friends at home.

Such subjects come under her notice as Typhoons, Pirates, Macao, Potted Ancestors, Coins, Tommy Atkins, the Price of Eggs, etc.

W. M. C.

THE PROGRESS TO LITERATURE,* *edited by* RICHARD WILSON, B.A., *Macmillan and Company, Limited, St. Martin's Street, London, 1914.*

This is a carefully arranged series of reading books for children who have already learned how to read simple books. The whole series is unusually well illustrated, having reproductions from Watts, Millais, Rosa Bonheur and other well-known artists.

The first book, called *Wendy's Friends*, begins by telling how a little girl called Wendy had been taught by her mother to make the letters of the alphabet on a piece of canvas with pretty wools of many colours, and, as a reward for making them so well, Wendy's mother got her a large piece of canvas for a sampler and on this Wendy wrote the names of authors who wrote the books she loved. The names she wrote were Lewis Carroll, Robert Louis Stevenson, and Hans Christian Andersen. The selections in Stage 1 of the Progress are, in the main, taken from these authors, though it also contains short stories and verse from a few other authors.

The second book, called *The Home of the Lost Boys*, tells us that Wendy has gone with Peter Pan to Neverland to see, and be a mother to the boys who had fallen out of their perambulators when they were in the park with their nurses and had been carried off to Neverland. In this book Charles Kingsley, the Primm brothers and Maurice Maeterlinck are added friends.

*Wendy's Friends 10d., The Home of the Lost Boys 1s., The Chimney Corner 1s. 3d., The Story Porch 1s. 6d., Masterful Men 1s. 8d., King's Treasurers 2s.

The third book is called *The Chimney Corner* as Tom, the Water Baby, is introduced and in it we leave Wendy to make the acquaintance of Pen and Jock and the Magician, who can "magic" a story out of anything, and who has a plan of hanging a portrait of the author whom the children choose as a S. P. or "Special Particular." The children have the same six favourites and the book contains more from each of the books, Alice in Wonderland, Fairy Tales, etc.

The fourth book is called *The Story of the Porch*, the idea being taken from Hawthorne's Wonder Book where the children sat in the porch until the rain cleared, and listened to stories of the open air with sunshine, the scent of flowers and the hum of bees in them, as a contrast to the winter stories of the chimney corner, stories from Hawthorne, Charlotte Yonge, Mrs. Craik and Scott.

The fifth book is called *Masterful Men* and is written for children of the hero-worship age. It contains stories from the history of Greece and Rome and of real adventures of explorers, discoverers, and scientists.

King's Treasurers is the sixth and last book in the Progress. It contains selections of a more literary character and at the end children are advised to read the works from which the selections have been taken, and to use the dictionary and Encyclopaedia, the use of which is explained.

A. M. F.

BOOKS RECOMMENDED FOR THE STUDY OF EFFICIENCY.

See article by BROWNELL GAGE (page 751.)

Frederick Winslow Taylor. The Principles of Scientific Management. Harper & Bros., New York, 1913.

Shailer Matthews. Scientific Management in the Churches. University of Chicago Press. Chicago, 1912.

Luther H. Gulick, M.D. The Efficient Life. Doubleday Page & Co., N.Y., 1909,
ditto. Mind and Work. ditto.
Note.—The former deals with physical, the latter with mental hygiene and efficiency.

Harrington Emerson. The Twelve Principles of Efficiency,
Mr. Emerson also has a "Home Course in Personal Efficiency." The first lesson is sent on request by the Emerson Institute, Review of Reviews, 30 Irving Place, New York.

Hugo Münsterberg. Psychology and Industrial Efficiency. Houghton Mifflin & Co., Riverside Press, Cambridge, 1913.

Edward E. Purinton. Various books and articles. See the "Efficiency Service" of the Independent, Weekly Magazine, 119 West 40th St., New York.

Edward E. Purinton. Efficiency and Life, 人生之勝利術 (Translation into Chinese by Y. K. Woo.) Association Press of China, Shanghai, 1915. (4 cents).

NOTE.—Volume II. of "Researches into Chinese Superstition" has now been issued by the T'usewei Printing Press and is for sale at the Mission Book Company. Volume I. was reviewed in the August RECORDER of last year. We hope to review Volume II. in the next issue.

Correspondence

A CALL FOR HELP

To the Editor of

"THE CHINESE RECORDER"

DEAR SIR: We have repeatedly received a request from a place called 興化仙遊縣 in Fukien to come and establish a mission there. The letters stated that there were several hundreds of Christians there ready to join.

It is, of course, quite out of question for us to respond to such an appeal. We feel quite sure that there are missions near that place. We think it, however, good to ask you for a little space in 'THE RECORDER' to bring it to notice of those missions it may concern.

Thanking you
and faithfully yours,
CH. W. KASTLER.

HANKOW, October 28, 1915.

A CORRECTION

To the Editor of

"THE CHINESE RECORDER"

DEAR SIR: In the September number of the RECORDER I got inserted a letter that was meant to supplement and correct an article in the July No. viz.: "Denominational Policies in their Relation to Mission Work, 1 *Lutheran*." I read this article when staying at a boarding house in Chefoo, August last, and did not notice then that it was the number for July *1914*, not for 1915 as I supposed it to be. I still think my letter justifiable but I want to say that I did not in any way refer to the "Report of the Union Lutheran Conference" in the July No. 1915.

Sincerely yours,
C. BOLWIG.

TAKUSHAN, October 26, 1915.

"WHICH APOSTLE OUGHT WE TO FOLLOW"

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Seeing that nobody seems inclined to notice Mr. Barclay's query in the August RECORDER as to which of the Apostles we missionaries should follow, I might take it upon me to answer, *None of them;* thus making it impossible for any brother to say, "I am of Paul; I of Apollos; and I of Cephas."

I confess I don't quite catch the point of Mr. Barclay's reasoning, although he is clear about giving a leading place to St. Paul; St. John, and even Apollos, being brought in as very worthy 二手.

Yours, etc.,
A READER.

WEEK OF PRAYER

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I again trouble you to remind your readers of the World's Evangelical Alliance Universal Week of Prayer for 1916 (January 2nd to 8th).

Acting for the London Council of the Alliance this Society has translated the Programme into

Mardarin and Wenli for the whole of China.

Copies are being sent to a representative of each Mission in all principal stations, also to Chinese pastors. Should any missionary not receive copies they may be obtained from the Society in Hankow free of charge.

It is the wish of the London Council that the Week of Prayer shall be observed throughout China in as many Churches as possible, and the coöperation of all missionaries is earnestly invited.

Thanking you for inserting this notice in the "RECORDER,"

I remain,

Yours sincerely,

G. MILES,

Hon. Secretary.

CENTRAL CHINA RELIGIOUS TRACT SOCIETY, HANKOW.

TRANSLATION OF WORKS OF HSUN-TZE (荀子)

To the Editor of

"THE CHINESE RECORDER"

DEAR SIR: Some months ago I began to make an English translation of the works of the Chinese writer Hsun-tze (荀子; or Hsun K'uang 荀況) chiefly as a matter of private study. The work has progressed slowly, as it could be undertaken only in spare time, and the magnitude of the task is considerable. It appears however to be worth while, because of the importance of the subject, and the fact that no English translation as far as I can learn, is in existence. I hope in time to be able to publish a translation, preferably with a text and critical apparatus; but before planning the labor on so large a scale, I am asking the hospitality of your columns to inquire whether any other student is at work on this author. It is most desirable that there be no duplication of labor, when the unoccupied territory is so large. In this connection I venture to urge that all undertakings in the field of Chinese studies should be announced in the RECORDER, so far as they are known; certainly all undertakings by missionaries. Such an unhappy mistake as the production of *two* Old Testament concordances can surely be avoided for the future.

Sincerely yours,

H. K. WRIGHT.

NINGPO, October 23, 1915.

"BIBLE IN MISSION SCHOOLS"

To the Editor of

"THE CHINESE RECORDER"

DEAR SIR: Your Magazine being accustomed to deal with timely subjects, I venture to speak of the study of the Bible in Mission Schools. I recently received a letter from the editor of a well-known daily paper in Shanghai in which he spoke of the Bible as the Magna Charta for China, saying that he believed that the earnest study of the Bible would bring the most incalculable benefits. Therefore to him, he says, it is a matter of surprise that in a certain School in Shanghai, established by Westerners (presumably Christian), the entrance of religious instruction is not allowed. And this gentleman, Mr. Meng, wrote to our Theological School in Nanking inquiring the cause of this.

I wonder what the reason for this is. Is it in order to gain the good will of the Chinese? Or is

it an imitation of the public schools of the West? Such a letter from an observant outsider should lead us to inquire the more earnestly as to what place we are giving the Bible in our Mission Schools.

Yours, etc.

(Signed) CHEN CHIN YUNG.
(*Translated*).

NANKING SCHOOL OF THEOLOGY, November 11, 1915.

QUESTIONABLE ADVERTISEMENTS.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: Can you spare a few lines for a protest? Why is it that our Christian magazines will lend their columns to advertisers of patent medicines which no high-class magazine at home will admit? To put it mildly it is a thousand pities that we should lend our influence to inflicting on the Chinese what has well been called, "the great American fraud." The Chinese have a right to expect better things of us, and I was ashamed to hand to our Christians a few weeks ago a copy of a Christian magazine with a full page advertisement of a well-known pill. One of our preachers had an experience with that nostrum which it may be not out of place to relate. He saw them advertised in another Christian magazine and bought some. He felt better after taking them, bought more, and still more, until he was spending a large part of his salary on these stimulants, and rapidly losing health and efficiency. I gave him a very solemn warning, and he gave them up. Before he was cured he went through the agonies of a drug fiend, and after about a week or ten days began to recover. He said he thought that whatever a Christian organization put in its magazine must be all right. Our Christian periodicals would do a great service to China at this time if they would warn the Chinese public against such nostrums instead of advertising them.

Very truly yours,
C. E. BOUSFIELD.

SHANGHAI, November 5, 1915.

"SUITABILITY OF PREPARATION GIVEN TO THEOLOGICAL STUDENTS."

To the Editor of
"THE CHINESE RECORDER."

DEAR FRIEND: The Committee on Theological Education of the China Continuation Committee desires to make an investigation with regard to the suitability of the preparation being given to theological students in China. In other words, are the men prepared for the practical work before them? If not, what suggestions are there as to changes in the nature and method of the work done in our theological seminaries. I am inviting criticism very largely from evangelistic workers, the men who can see best the deficiencies of the students when they undertake the practical work of the ministry.

Is the preparation given these men modern? Do you think it is practical? To what extent should modern Biblical criticism form a part of the instruction given? How much stress should be laid on the following studies: Modern Methods of Sunday School work; Social Service; Religious Pedagogy; Teacher

Training; Methods of Personal Work; the Psychology of handling men; Hygiene and Sanitation; Child Study; Comparative religion? Also, do you think anything should be done in the way of lectures on agriculture and business methods in order to render the minister more sympathetic with his parishioners and better able to preach to them so that they will understand him? Should the student be trained in practical self-help while a student? Has his spiritual training been sufficient heretofore?

Another set of questions is suggested by some leading theological educators in America with whom I have been in correspondence:—

Which makes the strongest appeal to your hearers, the use in your preaching of the Bible, the Creed of your church, Church History, Native Religions, your own religious experience, your observations of others? What parts of the Bible do you use most and why? On what do you base your appeal in evangelistic preaching, the authority of the church, of the Bible, the evidence of your own experience, or on the evidence of your hearers' experience? Of what teachings of the Bible do you make most use? What things that you were taught in the theological school have you found most useful in evangelistic work? What, if any, have been useless? What harmful? What lines of study that you were not taught do you think would be useful to a missionary or to a Chinese Christian preacher? Are there any doctrines that you were taught that you do not preach? If so, what and why? On what principles would you construct the curriculum of a theological school for Chinese Christians? What place would you give to the Bible in a theological curriculum?

This long list of questions is given only in order to stimulate thought on this subject. I trust that out of your own experience with the graduates of our theological schools that you will be able to suggest what are the greatest deficiencies in the training given and what should be added in order to render our schools the most efficient in training Chinese for the practical work of the ministry.

Yours very truly,

F. J. White.

Shanghai Baptist College.

The Study of Self-Support.

To the Editor of

"The Chinese Recorder."

The National Conference of 1913 adopted the following resolution:—

"In view of the advance made in the direction of self-support, we recommend that the China Continuation Committee appoint a special Committee consisting of representatives of various portions of the field to undertake a study of the whole subject of self-support, its present position, the causes of its success or failure, and the effect which the endeavor to attain self-support has had on the life and development of the Church. The result of such study should be made widely available so as to help forward the attainment of complete financial independence by the churches in every part of China."

The China Continuation Committee in 1914 assigned this task to its Special Committee on Survey and Statistics. As a result, a tentative effort was made in a limited field, and at the meeting in May of this year a report of self-support in Fukien Province

was received, which has been printed and widely distributed. A separate committee was then appointed to continue the study covering a larger territory.

This Committee has prepared a list of questions which aim to reveal the principal factors and results attained in the development of a self-supporting church. The list of questions is not a short one, nor is it easily answered. The list is not being sent out promiscuously, but only to such persons as are able and willing to devote time and thought and energy to the thorough investigation of the facts in their own districts or Missions. No valuable results can be expected from a merely cursory inquiry about generally known facts. If the fundamental importance of the subject is not recognized, it will be better not to try to read this long list of questions, and it will certainly be futile to attempt to answer them. The questions are for those who are in earnest and desirous of working hard to find the best methods known for the building up of a strong, aggressively evangelistic, Chinese Church.

Plans have been made for such thorough studies in various parts of the country. The Committee desires very much to secure a larger number of correspondents, and especially of persons who will undertake to answer these questions for their own local field, or better, for the field covered by their own Mission. The Committee hopes that a number of Missions will definitely appoint one of their number to undertake such a study of their own work. Too many Missions are still making appropriations for the work of the churches without knowing and considering how much each church can and should contribute. A few Missions are pressing forward rapidly with progressive plans that will largely change their relationship to the churches they have established. The resolution of the 1913 Conference was a very timely one, but to accomplish its object it is necessary to discover the men in all parts of the country who are qualified and are willing to cooperate in such thorough study of the whole question as the resolution itself contemplates.

The Committee, therefore, calls for volunteers who will send their names and addresses to the address given below. The end of the year is a good time to undertake such an inquiry, for the annual statistics usually gathered, will furnish material for a beginning of the investigation. The list of questions mentioned above will help to give direction to the inquirer in searching for reasons for the differences which he finds in the figures in these annual reports.

All those interested and desiring further information should address:

The Secretaries
China Continuation Committee
5 Quinsan Gardens, Shanghai.

"THEORY OF EVOLUTION."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: As to Evolution, I wish to state what I believe about it, and how I came to believe as I do.

It is now over fifty years since I read Charles Lyle's Geology in which he contended that the earth had not reached its present condition by any great sweeping

convulsions or sudden changes, but through the cumulative effects of such agencies as are still working with undiminished intensity. But I was not convinced. Charles Darwin was the disciple of Charles Lyle.

Forty years ago I read Darwin on the Origin of Species, Survival of the Fittest, etc., and, in general, found him convincing. But I also read a book by Mivart in which it was shown that sometimes a sudden change in environment produces sudden changes in specific characteristics. But the theory of Evolution then promulgated did not meet the canon of Christ, "By their fruits ye shall know them", nor afford any adequate explanation of human affairs either past or present, good or bad.

Several years later Tyndal's assertion that he saw "in matter the promise and potency of all things", lodged in my mind, though I neither accepted it nor rejected it. But in time the process of plant growth made the truth clear to me.

A seed in the ground does not *grow*, i.e., simply get bigger like a puff ball fungus, but *evolves*, evolves a root and stem. The stem puts forth buds which expand into leaves, and then come buds which by a series of *sudden* transitions evolve first sepals, then petals, then stamens, then pistils. All this takes place because it is all provided for in the original constitution of the seed. How could it be? That remains to be discovered; but there is no disputing the fact.

So of Evolution; it was all provided for in the original constitution of matter. Under the old theory of ultimate atoms this seemed utterly impossible; but now we know that each atom is a little universe of revolving electrons; and there is no limit to what God's wisdom and power could do with these atoms. Science shows us that each atom has its own individuality, yet it is in mutual relationship with every other atom in the universe.

Metaphysicians have long contended that matter is a form of force, and these electrons seem to be a comfirmation of this theory. We are conscious that our wills can create force. It is true indeed that in our blood and muscles vast stores of force lie latent ready for the touch of impulse from the will to bring them into action, but the original impulse is created and directed by the will. So we can safely infer that an Infinite Will and an Infinite Reason could create and combine the electrons which constitute the atoms so that the inter-action of these would produce all things.

For me the universe is still a creation; the work of a Creator, and creation by evolution seems quite as grand and divine as creation by fiat.

It is not yet proven that man's higher faculties are the product of evolution; but the fact that we are moral agents, with a certain power of self-determination, is evident; and it is also evident that men have fallen into ruinous abuse of this power.

As the eye was evolved through the influence of luminous vibrations, so might moral and spiritual perception be evolved through the actions of moral and spiritual forces, i. e., God.

But as the senses reveal to us matter, so the spiritual senses ought to reveal to us God. Yet we find most of mankind believing hateful errors about divinity. The Bible attributes this to Diabolos, the Slanderer, under whose

seductions men have wrecked the process of Evolution.

But the Son came, God manifested in the flesh, revealing the Father, and destroying the works of Diabolos, and lifted on the cross for us He most mightily manifested the love of God.

Respectfully yours,

J. E. WALKER,

CLIFTON SPRINGS, NEW YORK, September 21, 1915.

Missionary News

Novel August Recreation.

By WILLIAM NESBITT BREWSTER.

We have been having a summer campaign in Hinghwa City, Fukien, that has been less dangerous, but about as strenuous as the situation in Poland and Flanders. August first was the date fixed for the opening of a vigorous canvass of the entire church for contributions for the new church building. The entire month was to be given to this perspiring labor. The bunch of leaders who planned and executed this frontal attack said: "The schools will open in September, and many of us will then have no leisure; we will make it our vacation recreation!"

And they did. Daily the four groups assembled early, and went to their appointed villages for that day, sometimes in a boat, but more frequently walking. No foreign missionary had any part in the work, except to rejoice at the good news from time to time. They told of the hilarious giving by many and the cheerful goodwill almost everywhere. Only those who gave gladly were acceptable at all.

Several reports came in of non-Christian bystanders who became interested and asked permission to share in the new Church, and then came the next Sunday morning and joined. Several Buddhist priests subscribed; and even paid part in advance!

Last year, when Messrs. James and David Gamble gave their liberal donation of ten thousand dollars to build a church in Hinghwa City in memory of their honored father, one of the founders of the great firm of Proctor and Gamble, of Ivory Soap fame, we thought that the people here would respond with an additional five thousand silver dollars. But it soon became evident, as prices advanced under war conditions, that we would not be able to build a church to accommodate three thousand persons unless more money came from somewhere. Last year the crops were more than half a failure in this region. What if it should be so again? We prayed for abundant harvests and good weather. Frequent rains continued until the first rice crop began to turn, and then not a drop for two weeks permitted the saving of every grain of an extraordinary yield. Then plenty of rain but no storm, while Canton and Shanghai were devastated, enabled the people to plant their second crops. The God of harvests was honored by the first fruits. The month closed and the four groups reported: seventeen hundred and sixty-six persons had subscribed twelve thousand four hundred

and thirty-five dollars, or an average of seven dollars and four cents. Less than two hundred of this is from foreign missionaries.

Of course, there is yet the gleaning. The women of the congregation have not yet been canvassed. New people are uniting every week. The church dedication is more than a year ahead of us. Building is slow work here. A very conservative possibility is fifteen thousand from the Chinese alone, or three times the original maximum figure. When next these men take a vacation, "May I be there to see".

HINGHWA, FUKIEN, CHINA.

The New Union Medical College Hospital, Tsinanfu

The new Hospital, which has just been built by the English Baptist Mission at Tsinanfu, in connection with the Union Medical College, was formally opened on Monday, September 27th, thus marking a most important advance in the history of this institution. Nine years ago, when the Medical College was first formed, as an integral part of the Shantung Christian University, a small hospital, administered on native lines, seemed amply sufficient for the needs of the work; but so rapid has been the progress since that time, both in the supply of students and the vast opportunities for educational and medical work, that two years ago it became quite apparent that nothing less than a large modern hospital, built and equipped on thoroughly up-to-date lines, could possibly suffice. An appeal was accordingly launched and most generously responded to by friends in Great Britain, with the result that a sum of nearly nine thousand pounds sterling was contributed for the purpose.

The buildings consist of two parts, the Out-Patient Dispensary being on the East and the In-Patient Department or Hospital proper, on the West, together comprising a frontage of 400 feet. Being thus separated, it is impossible for out-patients to wander into the wards, but each building is equally accessible from the College grounds, affording a ready entrance for staff and students to the wards and the dispensary rooms.

The In-patient Department is built of grey brick and stone, and is separated from the main street by what is hoped will one day be a well-stocked garden. The centre of the building consists of three storeys, whilst on either side stretches out a long two-storey wing terminating in twin towers; at the same time, a semi-basement, devoted to domestic service rooms runs the whole length of the building, and in reality provides an additional storey throughout. Entering the main door, four rooms are found to open out from the hallway, these being respectively a Chinese Guest Room, a Waiting Room for patients or their friends, an Office for the Hospital Records, and a Hall Porter's Room, the last of which is to be fitted up with telephonic communication to the various parts of the hospital. Passing out of the entrance hall, wide corridors extend to left and right, whilst in the centre is a broad staircase leading to the upper floors.

Each of the wings contains two large general wards, bath-rooms, service rooms and private wards, the east side being reserved for women and being separated from the rest by a

double set of doors, which can be completely locked off at night. Each ward is fitted up with iron spring-mesh bedsteads (provided with hair mattresses, sheets and blankets, the latter in Chinese red quilt-covers) and aseptic tables, whilst each patient has in addition a small locker and stool, and a wall-bracket for case-notes and temperature charts. The bath-rooms are at the entrance to the main wards, each patient being bathed on arrival and provided with hospital clothing, his own clothes being stored in tin-lined lockers in a special room set apart for this purpose

The main Operating Theatre is situated immediately above the front hall, and is provided with three entrances. That on the east is reserved for the surgeons and staff, and leads into an outer room, for disrobing and preparing, and an inner room where the sterile garments and dressings are kept. The west entrance is for the patient and anaesthetizer, whilst the centre door leads into the students' gallery, which is shut off completely from the operating theatre by a glass screen. By this arrangement a patient can be put under the anaesthetic quite quietly, without knowing what is going on around him, and an opportunity is also given to have prayer with him before the operation. When one operation is completed, the patient is wheeled out on one side whilst the next case is being brought in on the other. The operating room is walled with tiles and provided with a large north light.

The topmost floor of the building is reserved for the worst of the septic cases, and contains one general ward, a private ward, and a special operating theatre and dressing room. About one hundred patients can thus be accommodated in the building, apart from infectious cases.

All the rooms are provided with electric light and heated from hot water radiators, whilst hot and cold water is also on throughout the whole building. The kitchens, laundry, boiler rooms etc, are all in the basement, where there is also a dining room for the employees, a staff bath-room, workshop, and book-room, etc., etc.

The Out-Patient Dispensary is built similar to the Hospital, and consists of a central two-storey block with semi-basement below, and a single-floor wing on either side. A large clinic is held here daily (the attendances for 1914 aggregating over 36,000), and patients on arrival are first received at the registration room, where each is provided with a coloured card, according to the department which he wishes to attend (Medical, Surgical, Ophthalmic, &c), and a similarly coloured wooden tab, bearing a number.

The patients after registration are shown into a large waiting room, fitted up with comfortable seats and a platform. Here a short evangelistic service is held for exactly half an hour before the clinic begins, a bell being rung at the commencement and end of this time, so that any who do not wish to attend may remain outside. A number of the Chinese Christians assist voluntarily in this evangelistic work, but it was found at first that they tended to all collect on the platform and carry on a running series of addresses lasting for an hour to two hours. This did not seem to be at all an ideal way of attracting men or women who, after all, had not come with any primary intention of listening to

the Gospel, so a new system was introduced by which the actual preaching on any day was limited to half an hour and entrusted to two people, one of whom introduces the subject and leads the patient in prayer, whilst the other gives a short address. Outside those limits, the Christians are encouraged to come for as long as possible, not to preach from the platform but to sit with small groups of patients, distributing books among them and generally helping them.

But to return to the arrangements of the building. Five consulting rooms all lead from the central waiting-room, so that a number of special departments can all be carried on at the same time. Each of these rooms is fitted with hot and cold water, and furnished in accordance with modern requirements. The surgical consulting room leads into a commodious "Surgery" or "Dressing Room", painted white throughout, walled with white glazed tiles, and provided with aseptic surgical appliances. Connected with this also is a small sterilizing room and an operating theatre, the latter being also furnished with white tiles and aseptic fittings, so that even minor operations performed upon patients who will return home the same day, can be carried out according to modern technique.

The ophthalmic consulting room is also provided with a separate operating theatre, similarly fitted up, and with a large dark room where three or four patients can be examined with the ophthalmoscope at the same time.

To the medical consulting room is attached an apartment for pathological purposes, so that students can have the opportunity of carrying out all bacteriological and other microscopical investigations alongside of their clinical work; patients being sent from each of the other departments for this purpose. Three small cubicles also lead out of this room which the students use for physical diagnosis.

The above is a brief description of the two new buildings which have been added to the plant of the Tsinanfu Medical College, and which have now been formally opened. The opening ceremony commenced at ten in the morning, when a reception was held in the out-patient waiting room, which was decorated with numerous presentation banners and flowers. The Military and Civil Governors of Shantung and all the leading officials were present, as also the British and Japanese Consuls, Bishop Iliff of Taianfu, and a large company of European and American friends. Having first made a tour of the Out-Patient Department, the whole assembly was conducted to the front door of the Hospital, which the Chiangchun then opened with a silver key. The wards and other rooms having been duly inspected and enthusiastically commented on, the company then gathered in the large west ward on the ground floor, where the official proceedings were to take place. The Chair was taken by the Rev. J. P. Bruce, M. A., who warmly welcomed the two Governors and other visitors, on behalf of the Medical College Faculty, and described the double purpose for which the hospital had been erected, the relief of suffering and disease and the presentation of the Christian evangel.

General Chih, the Chiangchun, then gave a short address,

expressing in most kind terms his appreciation of the work which was being accomplished in Tsinanfu and his sympathy with the objects of the Hospital. He was followed by the British Consul, Mr. J. T. Pratt, who, in a most graceful speech, offered his warm congratulations on the completion of the new buildings, and referred, in most appreciative terms, to the architectural beauty which they displayed. Whilst China is the home of the fine arts, architecture, one of the noblest of them all, can hardly be said to exist in the country, and he considered that the erection of such splendid buildings was in itself a fine piece of missionary work, especially when one considered the grand purpose to which the building was to be devoted.

A national hymn having been sung by the College choir, the Civil Governor spoke, drawing attention to the fact that the money with which the hospital had been built had all been contributed by friends abroad, out of love for the Chinese people. The proceedings then terminated with the singing of the doxology and the pronouncing of the benediction.

The remainder of the week was entirely given up to festivities in connection with the opening ceremony, receptions being held each day for different classes of the community, by special invitation. On the Tuesday morning, representatives of the leading Colleges and of the Press were received and shown round the hospital, and also Dr. Robert Speer, and his party, who had unfortunately been prevented from arriving in time for the official opening. Wednesday was given up to the leading merchants and business people, nearly a hundred of whom accepted the invitation, and all of whom were most cordial in their expressions of appreciation. But perhaps the most interesting morning of the week was the Thursday, when all the chief Mohammedans, including the old Mullahs, arrived. Most friendly relations exist between the Hospital and the Mohammedan population, who never forget that the life of one of their Mullahs was saved a few years ago. A great crowd of them came, and no one could have been more hearty and kind. On that same day also the Faculty had the pleasure of welcoming Dr Simon Flexner, Dr Welch, and the other members of the Rockefeller Commission.

Missionary Journal

BIRTHS.

AT Foochow, July 7th, to Mr. and Mrs. E. H. MUNSON, Y. M. C. A., a son (Edward Dornblaser).

AT Changteh, October 25th, to Rev. and Mrs. E. F. STEWART, C. and M. A., a son (Lewis Floyd).

AT Weihsien, October 29th, to Mr. and Mrs. HORACE E. CHANDLER, A. P. M., a daughter (Lydia Elizabeth).

AT Foochow, October 30th, to Mr. and Mrs. H. E. DENNIS, Y. M. C. A., a son (Robert Arnold).

AT Chungking, November 5th, to Dr. and Mrs. FREEMAN, M. E. M., a daughter.

AT Tsingchowfu, November 10th, to Rev. and Mrs. FRANK MADELEY, E. B. M., a son.

AT Soochow, November 13th, to Rev. and Mrs. J. C. HAWK, M. E. C., South, a daughter (Jean Buchanan).

AT Yencheng, November 14th, to Rev. and Mrs. C. FRED HANCOCK, A. P. M. South, a daughter (Alice Katherine).

AT Hankow, November 16th, to Mr. and Mrs. A. M. GUTTERY, Y. M. C. A., a daughter (Jean Minton).

AT Chungking, November 21st, to Mr. and Mrs. H. E. V. ANDREWS, C. I. M., a son (Albert Cornelius).

MARRIAGES.

AT Changsha, November 3rd, Miss E. M. F. W. FRASCH to Mr. HERMANN H. BECKER, both C. I. M.

AT Changsha, November 3rd, Miss A. H. CLAUSEN to Mr. D. K. STEYBE, both C. I. M.

AT Soochow, November 6th, Dr. ANNE HUMPHREYS, A. P. M., to Rev. E. R. DYER, A. C. M.

AT Shanghai, November 16th, Miss C. E. EASTON to Mr. F. E. PARRY, both C. I. M.

DEATH.

AT U. S. A., November 11th, Mrs. A. Q. ADAMSON.

ARRIVALS.

September 19th, Misses E. C. DICKIE and H. M. FRENCH and Rev. C. B. DAY, all A. P. M.

October 5th, Mr. H. MUSSEN, P. M. Press.

October 15th, Rev. and Mr. G. H. MCNEUR and child and Rev. A. L. MILLER, all P. C. of N. Z.

October 22nd, Miss G. SMITH.

October 25th, Rev. and Mrs. G. S. MINER, M. E. M.

October 26th, Rev. and Mrs. A. M. SHERMAN and family and Miss M. E. BENDER, all A. C. M., Mrs. BLAIN and two children, A. P. M. South, Rev. and Mrs. W. E. CROCKER and three children, A. S. B. M., Mr. and Mrs. MATSON and child, Mr. HJERPE, Mr. and Mrs. A. JOHNSON and Miss BURNHAM, M.D., all A. S. E. M.

October 27th, Mr. C. A. OLSON and Mr. SVEN CARLSON, both C. I. M.

October 28th, Mr. JOHN A. E. NELSON and Miss RUTH W. NELSON, both C. I. M.

October 31st, Mr. and Mrs. J. E. MONCRIEFF, A. B. F. M. S.

November 11th, Dr. and Mrs. MORGAN, Dr. and Mrs. SMITH and child, Mr. and Mrs. BELL, Mr. and Mrs. POUND, Misses WHEELER, JACK, SHEPLEY and SWERTMAN, all C.M.M., Mr. and Mrs. RODWELL, F. E. M., and Mrs. A. L. SHAPLEIGH, Misses M. BAXTER, C. WALLENBERG and I. L. NEWCOMB, all C. I. M.

November 12th, Misses PIRIE and CRAIG, Church of Scotland, Misses HORNER and MCMINN, M.D., CRAWFORD and MUNDLE, all I. P. M.

November 15th, Mr. R. G. GOLD, Y. M. C. A., Mr. A. LUTLEY and Miss B. LOFSGAARD, both C. I. M.

November 17th, Mr. and Mrs. F. P. JONES, Mr. and Mrs. J. W. HAWLEY and Mr. W. G. COLBY, all M. E. M.

November 18th, Mr. and Mrs. DAELIN and three children, A. L. M., Misses RUDY, MARSH and GALBRAITH, C. & M.A., and Mr. and Mrs. O. R. MAGILLM, Y. M. C. A.

DEPARTURES.

October 18th, Rev. and Mrs. P. MILNE, P. C. of N. Z.

October 31st, Mr. and Mrs. GEDYE and four children, Miss SHECKLETON and MASTER CLAYTON, and Mrs. and Miss HARMON, all W. M. S.

November 1st, Mr. and Mrs. A. T. LAVINGTON and two children, C. I. M.

November 12th, Mrs. H. K. RICHARDSON and two children, Y. M. C. A., Dr. and Mrs. C. M. LEE and five children, A. C. M., and Mrs. F. D. GAMEWELL, and Dr. and Mrs. MCCARTNEY, all M. E. M.

November 13th, Dr. and Mrs. THOMPSON and child and Miss BRIMSTIN, all C. M. M., Mr. and Mrs. ABBOTT and three children, A. P. M., Mrs. LOWE and 5 children, A. S. B.M., Mr. and Mrs. RICE and four children, and Mr. L. MOFFETT, all A. P. M., South.

November 15th, Miss E. RICE, C. I. M., and Miss A. C. LINDBLAD, M. E. M.

November 17th, Mr. and Mrs. D. A. G. HARDING and two children, C. I. M.

November 23rd, Mr. and Mrs. J. H. MELLOW and child, C. I. M.